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The history of the Allentown
Conference of the

Lutheran church
History; very
extensive coverage of
Lehigh, Northampton,
and surrounding
counties (Pennsylvania)

The History of the Allentown Conference of the Ministerium of Pennsylvania

by

Preston A. Laury

1926
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Kutztown, Pa.

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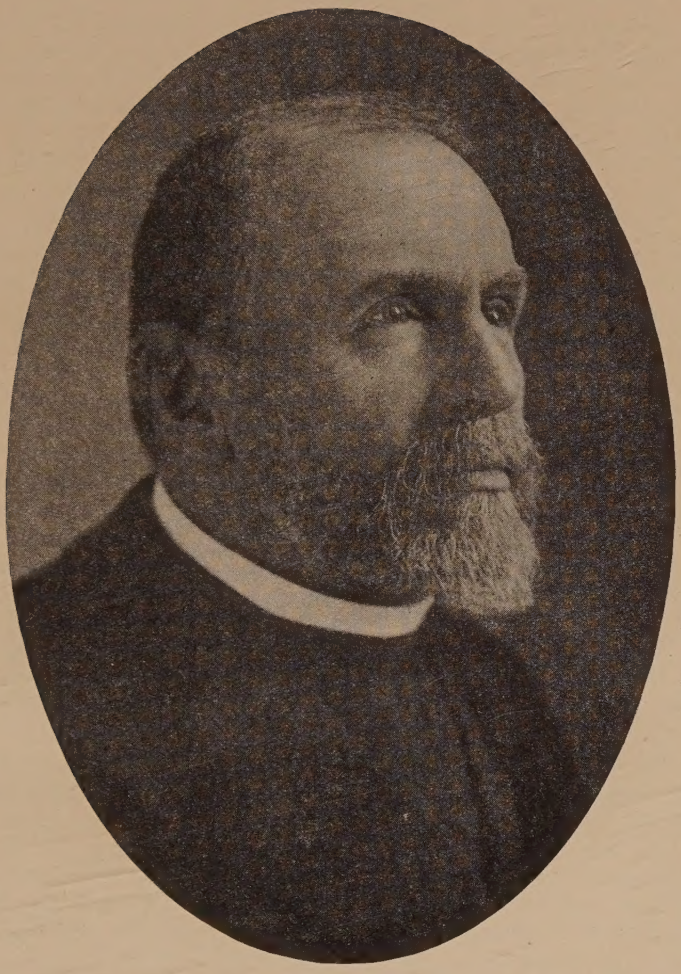
for the Allentown Conference



PROF. WILLIAM WACKERNAGEL, D.D., LL.D. 1838-1926

"Muhlenberg's Grand Old Man"

To Whose Memory this History is Dedicated

Rev. William Wackernagel, D.D., LL.D.

REVEREND WILLIAM WACKERNAGEL, D.D., LL.D., died at his late home, 626 Chew Street, at 1 o'clock this (Monday) morning, May 31, 1926.

A few years ago the "Grand Old Man of Muhlenberg," as he was known to the thousands of his students, the authorities of Muhlenberg College and the Lutheran church at large, at his own request, was retired from the active duties of Chaplain and Professor of the German Language and Literature in Muhlenberg College but still continued his editorial work for the church papers until a short time ago, when he took to bed from which his noble soul took its flight to another world.

The life of Dr. Wackernagel is a splendid illustration of the influence and the value of heredity. Born in Basel on the Rhine in Switzerland, September 25, 1838, William Wackernagel came from a family of scholars whose name was known throughout the learned world. His father, Wilhelm Wackernagel, Ph.D., LL.D., professor of the German Language and Literature in the University of Basel, which was founded in 1460, from 1833 till his death in 1869, was a distinguished theologian, a member of the Royal Academies of Berlin and Munich and the author of numerous works on Old and Middle High-German literature. His mother was a sister of Dr. Casper Bluntschly, the world-famous professor of political science in the Universities of Munich and Heidelberg. A distinguished brother, Rev. Philip Wackernagel, D.D., is the author of a standard work on German Hymnology and of a German "Lesebuch," that was used for many years as a text-book in Muhlenberg. A younger brother was Professor of Greek in the University of Basel.

After a full course of study in the institutions of his native city, the subject of this sketch was sent to Jerusalem in 1859 and was a member of the missionary staff until 1870 when he resigned to accept a call from Rev. J. J. Kuendig, of Reading, Pa., to come to America and assist in the publication of the German paper called "Der Pilger." In the meantime he also continued his theological studies, was ordained by the Ministerium of Pennsylvania in 1876 and for five years served Lutheran congregations in Mauch Chunk.

In 1880, Dr. Wackernagel was elected assistant professor in German and the next year he took charge of the entire department over which he presided for more than forty years. During all these years he endeared himself to his students by his kind and sympathetic attitude to student life and by the intelligent and hearty interest which he manifested in his treatment of the individual. His vast store of knowledge, the result of wide and constant reading and study, was ever ready for all that wished to benefit by it, and association with him proved an intellectual and moral inspiration.

During all the years of his professorship his tongue and his pen were constantly employed in promoting the interests of the Lutheran church, whose life and progress were so dear to his heart. He had charge of Lutheran congregations at Altonah and East Salisbury, Pa., organized St. Mark's, now in the 16th ward, and St. Joseph's, East Allentown, and was closely identified with St. Stephen's and St. Luke's in Allentown.

His first book published in this country, written conjointly with Rev. John Gruhler, of Shenandoah, Pa., was entitled "Errinnerungen an das Heilige Land." This was followed by "Hans Egede," two volumes of "Liedergeschichten," two volumes of "Geschichten in Gedichten," and "Dr. Martin Luther," which was translated into English and Norwegian and has had a large circulation. He was the editor of the "Jugend-Freund," the oldest German Sunday school periodical in the Lutheran Church, and a regular contributor to numerous religious publications.

In recognition of his scholarly ability Muhlenberg College in 1882 conferred on him the degree of Master of Arts, the University of Pennsylvania in 1883 made him a Doctor of Divinity and still later, in 1918, gave him the degree of Doctor of Laws.

After the death of Dr. Theodore L. Seip, the board of trustees appointed Dr. Wackernagel acting president of Muhlenberg College, in which capacity he served until the election of President Haas.

Dr. Wackernagel's first wife was Anna, the daughter of Dr. Sandreczki, a missionary in Jerusalem, Palestine. The children of this union are Mrs. Eli Fell, of Doylestown, Pa., Carl H. Wackernagel, of Philadelphia, and Rev. F. W. Wackernagel, pastor of Zion's Lutheran Church, Lancaster, Pa. His second wife, who survives him, was Anna M. Deininger, a daughter of Constantine Jacob Deininger, formerly organist and schoolmaster of Trinity Lutheran Church, Reading, Pa. The children of this union are Rev. Edward J. Wackernagel, pastor of St. Paul's Lutheran Church, Red Wing, Minn., William A. Wackernagel, of Allentown, and Miss Anna Wackernagel, who has devoted her years to the faithful care of her aged parents. Ten grandchildren also survive their well beloved and distinguished grandfather. A half-brother, Prof. Dr. Rudolph Wackernagel of Riehen bei Basel, in Switzerland, died in April, 1925. Prof. Dr. Jacob Wackernagel and Gustave Wackernagel, half-brothers, and Miss Marie Wackernagel, a half-sister, all of Basel, also survive him.

Dr. Wackernagel became a naturalized citizen of the United States in 1876 and in his loyalty and devotion to all that was highest and noblest in life made a splendid contribution to the land of his adoption.—*The Morning Call.*

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Preface

THIS History, authorized by The Allentown Conference of The Ministerium of Pennsylvania, is placed before its members and the public in general with the view of presenting in convenient and permanent form many historical facts relating to the churches of Northampton and Lehigh and neighboring counties, and for the purpose of supplying what the Danville, the Norristown and the Reading conferences have to their credit, namely: a Conference History.

In compiling the facts recorded in this book, the lack of old church records was keenly felt. The neglect to record ministerial acts, particularly in the Colonial churches, was another disappointment. But the most exasperating part with which the writers had to contend was the imaginary history prepared by those who were not fully conversant with the facts.

In order to make the work readily accessible to the reader without the aid of the customary index, the Conference proceedings have been arranged in chronological order. The sketches and narratives of the different congregations have been made under parish headings, also in chronological order. The pastors who lived or who worked on the territory of the Conference have been put in alphabetical order. These are followed by brief yet illuminating descriptions of the institutions functioning on the Conference territory.

Among the numerous works consulted in the preparation of this volume, the following are the most important:

The Halle Reports; The Minutes of Synod; Mann's Life of Muhlenberg; Schmauk's A History of the Lutheran Church in Pennsylvania; Skizzen aus dem Lecha-Thale; The Anniversary History of Lehigh County; monographs; newspaper articles, and letters.

With the hope that the facts herewith presented will arouse the same interest and give as much encouragement to the reader as they did to the writer and his colaborers, the History of the Allentown Conference is sent on its mission.

Published in the Sesqui-Centennial year of American Independence, and the two hundred and eighty-ninth year of the beginnings of missionary work among the Delaware Indians by Reorus Torkillus and John Campanius, Swedish Missionaries along the Delaware.

CHARLES J. COOPER, *Chairman.*
PRESTON A. LAURY, *Editor.*
EDGAR J. HEILMAN, *Secretary.*

Parishes and Congregations

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Factors in Colonial Development

TERRITORY

SPEAKING broadly, "The Lehigh Valley" embraces the greater part of the conference territory. The southern part, or limestone region, adjoins the slate belt farther north. The north and northwestern boundary is the Blue Ridge, or the Kittatinny Range, which is cut through by gaps, the best known being the Delaware Water Gap, the Wind Gap and the Lehigh Water Gap. The eastern boundary is the Delaware River; the southern and southwestern part is bounded by the counties of Bucks, Montgomery and Chester.

"The Forks of the Delaware" is a term sometimes used to designate the territory between the Delaware and the Lehigh rivers south of the Blue Mountains. In a narrower sense it was restricted to the territory now covered by Northampton County. The Craig and Hunter settlements by the Scotch-Irish were designated as located in the Forks of the Delaware. Another designation would limit it to that part of Northampton County known as Williams Township, near the present site of the Old Williams Church where the Indian trails forked. The Halle Reports, as a rule, restrict the term to Easton and vicinity. The Indian name for the territory between the forks of the Delaware and the Lehigh is LECHA-HANNA, or Lakhawwootung, from which the term Lehigh is derived. The place where the trails or streams fork was called LECHAWEKA. Other Indian names are Catasauqua, (Gottoshaki—the ground is thirsty—also known by the names, Barrens, Dryland, Planveldt); Coplay, (Kolapeeko, the name of an Indian); Monocacy (Managessi—the stream that has bends), (Menanaschsink—at the bending creek); Honkendauqua, (seeking after land); Delaware, (Gicht-hanne-chief stream); Macungie, (Feeding-place of bears); Saucon, (Sakunk—where a small stream flows into a larger one).

INDIAN CLAIMS AND RELEASES

Before William Penn's arrival at New Castle, October 27, 1683, Holland had planted some settlements; likewise the Swedes and the English had become interested in the territory on account of the fur trade.

The charter granted to William Penn, March 4, 1681, specifies that the grant should be bounded by the Delaware on the east, from a point twelve miles north of New Castle to the forty-third parallel of latitude and to extend five degrees westward in longitude.

Penn and his heirs were constituted the true and absolute Proprietaries of the country called Pennsylvania. William Markham, Penn's cousin, was appointed Deputy Governor and Commander-in-Chief of the Province, April 10, 1681. William Crispin, John Bergar, and Christopher Allen were appointed, September 30, 1681, with power to purchase land of the Indians. About the same time James Harrison was appointed the lawful agent to sell for Penn any parcel of land in Pennsylvania.

Many persons had purchased land in Pennsylvania before Penn's arrival. They settled at first along the Delaware, then along the branches of the river and finally in the interior. These settlements and those which followed—the English, the German, the Scotch-Irish, and the Welsh in a province three degrees in breadth, five in length—were under the dominion of the Proprietor, although Penn and his successors recognized the prior claims of the Indians to the land not purchased by the Swedes and the Dutch.

In 1718, that part of Lehigh County south of the Lehigh Hills was deeded to William Penn by the Indians. The deed of September 7, 1732, by King Sasoonan embraced all the lands situated on the Schuylkill, or on the branches thereof, between the Lehigh

Hills and the Kittatinny Range. Twenty-three Indian chiefs deeded, October 11, 1736, to sons of William Penn, the greater part of what is now Lehigh County. This deed was ratified, October 25, 1736, by twenty-one Indian chiefs, who also signed a release to the land lying within the limits of Pennsylvania as far north as the Blue Mountains.

The Indian Walk of 1737, so unsatisfactory to the Delaware Indians, gave right and possession according to the deed of 1686 and the release of 1736, to all the land between the Delaware and the Lehigh above and beyond the Blue Mountains, including even the highly-prized region called "The Minisinks". The famous walk is not as infamous, original researches reveal, as generally portrayed.

Many articles in condemnation of these land deals have been written. Many more may be expected. But it is well to consider the customs and practices of the day before judgment is passed. The Delawares (Lenapi) were an inferior nation, despised by the more powerful Iroquois. This was not always the case. There was a time during the migration of the Indians from the West when one or both would have been annihilated but for the support they gave each other. After the danger had passed, the Iroquois had the good fortune to select a more favorable location along the borders of the Great Lakes, while the Delawares established their hunting grounds along the river of the same name.

When they later discovered that their sales to Penn and his agents, deprived them of a large part of their hunting grounds, they regretted their bargain, especially so since the proceeds of the sales were rapidly consumed and since game was much more difficult to procure. Under the circumstances, the Spaniards and the French, who had planted their colonies at strategic positions to the north and west of the Province of Penn, were not slow to take advantage of the strained relations between the whites and the Indians, and urged the Delawares to resist the encroachments of the whites.

It is hardly necessary to mention that this was done in the most barbarous and inhuman manner. The Iroquois were solicited to fight the English as well as the colonists in the same manner. When plans were made to ally the Iroquois with the French in the hope that the country would become a French dependency, Conrad Weiser was the interpreter and agent of the province. With his remarkable genius for dealing with the Indians, he prevented the alliance of the Iroquois with the French and thereby saved Pennsylvania, and, through Pennsylvania, the integrity of the colonies. While there were Indian massacres in and around the Blue Mountains by warlike bands, the devastation was nothing compared with the havoc and destruction which would have been wrought if Conrad Weiser's influence had not kept in check the main body of the Indians.

To this end the forts along the frontier were erected. As long as Weiser lived, he, as Commander of the Pennsylvania militia, succeeded in protecting the province and in keeping the Iroquois in a state of neutrality. But after his death, 1760, the Iroquois demanded payment for lands sold to the settlers. Accordingly, when the Colonists took up arms against England, the Iroquois—the number is estimated to have been twelve thousand—allied themselves with the English.

So bold and brutal did the Iroquois become in their attacks upon the colonists, that the Colonial Government was obliged to undertake their subjugation. This was accomplished when General Sullivan, in an expedition to northern Pennsylvania and western New York, defeated them so completely in their own strongholds that ever afterward the colonists had nothing to fear from that quarter.

The Indians had prior claims to squatter sovereignty. They consumed the bounties of nature with little or no thought of replacing them by regular crops; and when the day of reckoning arrived, unable to withstand the producer, they were obliged to seek other hunting grounds. Whatever claims the Indians had were confiscated with those of their allies.

CONRAD WEISER AS A FACTOR

It may seem strange to some that Conrad Weiser should be considered an important factor in the development of the Province. But facts prove that such he was and it is proper he should have some consideration. Persecution, poverty, and the severe winter of 1709 in Germany, drove thirty-two thousand Germans into England by

the spring of that year. William Penn's account of the opportunities offered to settlers directed their attention to the land of the great apostle of peace. With longing eyes, the emigrants awaited the hour of sailing that should take them to their new home.

Among the arrivals were Conrad Weiser and his father. Their reception in New York was not friendly. The Schoharie settlement had to contend against many odds. A band decided to leave Schoharie and, after a long journey, settled in the Tulpehocken region. The Weisers planned to settle in the Minisinks, more easily accessible by a road thither. The elder Weiser had the assurance from the widow of William Penn that he might establish his home in the Minisinks, but the Secretary of the Province, James Logan, interposed and the plan failed. The elder Weiser continued his residence in Schoharie while the younger settled in Heidelberg* Township, near the present site of Womelsdorf.

Previous to his settlement in the Tulpehocken, the chief of the Maqua Indians, a friend of the elder Weiser, took Conrad as a guest to his own people. This relieved the father in his poverty of providing for him. The lad suffered much from cold, lack of food, and rough treatment, but during the eight months' sojourn among the Indians he mastered the Mohawk language and familiarized himself with Indian ways of living.

The elder Weiser's second marriage made Conrad's home life very unpleasant. He returned to the Indian life and remained for upwards of fifteen years. He became a Mohawk by adoption. His first Indian name was "Ziguras," meaning "lost"; later, however, his name was changed to "Ta-Ralla-Wagon"—"one who holds the heavens". From 1713 to 1728, Conrad Weiser proved himself an honored and faithful member of the Mohawk tribe. After his marriage (1720) to Anna Eva, daughter of Peter Feq (Feck) of Schoharie, he moved to Tulpehocken. Before he was fairly settled he was appointed Head of the Indian Bureau and Interpreter. At the same time he acted as Indian agent for the provinces of New York, Maryland and Virginia.

The duties of his office obliged him to travel from capital to capital; from one Indian camp to another—from Albany to Virginia and from New York to Ohio. In this capacity he was active in the discharge of his duties from 1731 to the day of his death in 1760.

The Mohawk mission by the Moravian missionaries at Shekomeko, Weiser made possible by accompanying missionaries Spangenberg and Zeisberger on their journeys. He taught them the language, and shared their trials, dangers and exposures. Zinzendorf, in his Indian tour, 1742, had Weiser for a guide and interpreter and gratefully acknowledged his services.

But Weiser's chief contribution to the colonial development was the preservation of the country for England. West and north of the English colonies there was a chain of French forts from Canada to the Gulf of Mexico. The French, expecting the support of the Iroquois, planned an invasion of Pennsylvania through the upper Susquehanna. Weiser, knowing the strength of the Iroquois and the comparative weakness of the Delaware Indians, effectively exerted his efforts with the former, hoping the latter could be held in check by the provincial militia. Weiser did not despise the Delawares, but the keen-sighted Indian agent saw the greater need of keeping the Iroquois in control in order to overcome the French. For thirty years the Iroquois were held in check. When they insisted payment for lands be made to them instead of to the Delawares, Weiser advised the authorities to recognize the demand.

A conference of Iroquois and Delawares was called for the purpose. When the Indians complained of settlers who spoiled their hunting ground in the Juniata valley, the Governor ordered the settlers removed, but at the same time stated that the Delaware Indians refused to give peaceful possession of lands secured by the Walking Purchase of 1737, especially those above the Blue Mountains.

This led Canassatego to accuse the Delawares of dishonesty, and accordingly, he ordered them to remove immediately. This prompted an alliance of the Delawares and Shawnees with the French. Weiser, however, succeeded in influencing the Iroquois

* On the way to Easton from Heidelberg, Conrad Weiser stopped over night at the Crown Inn (Bethlehem) with forty-eight men, July 17, 1756, and on their return from Easton, August 1st, the same company was served with a dinner. Cost nearly six pounds. "Skizzen," page 242.

to side with the English. Everything augured well until the defeat of Braddock, July 1755, set fire to the magazine. Though Weiser kept the Delawares from attacking in a body the settlers in the valley below the Blue Mountains, he could not prevent marauding bands of savages from burning, killing and scalping a number of settlers above and below the mountains. With this exception, Weiser prevented the disruption of the colonies and prepared them for a united stand against the wrongs of Britain.

A line of stockades and forts was ordered to be erected along the Blue Mountains and Weiser was commissioned Lt. Colonel of the Pennsylvania militia. Having command of the First Battalion, he guarded all the approaches between the Susquehanna and the Delaware, and succeeded in stopping hostilities in 1757. The British won and even the Quakers approved Weiser's action.

At Easton, July 21-August 7, 1757, a conference resulted in winning Teedyuscung —the great chief of the Delawares—to the side of the English. The Iroquois and the Delawares with the influence of their King and Weiser became reconciled and went away happy. The French lost the support of the Indians. Fort Duquesne was captured and passed under English control.

Many had deserted Weiser, some even threatened his life, when he accepted the Governor's commission as commander of the military forces along the Blue Mountains. The French offered a reward for his scalp. The Moravians suspected him but Weiser stood firm. He served the Proprietors but, as he understood them, he upheld the rights of all.

In concluding this sketch, it will not be out of place to state that the Patriarch of the Lutheran Church, Henry Melchior Muhlenberg, married Anna Mary, the daughter of Conrad Weiser, April 22, 1745; that Conrad Weiser was indentified for a time with Ephrata community and with the Reformed Church at Tulpehocken. Through Muhlenberg's influence he joined the Lutheran Church, assisted in building the Tulpehocken Church, helped to organize Trinity Church, Reading, and composed a German hymn on the occasion of the dedication of the new church, June 17, 1753. He departed this life, July 13, 1760, and lies buried in a grave on his farm near Womelsdorf.

Through Conrad Weiser's influence, Zinzendorf met, 1742, at Tulpehocken the deputies of the Six Nations and obtained their permission to carry on missionary work among them.

George Washington visited the grave, November 14, 1793, and gave expression to the memorable words—"Posterity will not forget his services".

(NOTE—Based on Article in Vol. 32, Pa. Ger. Soc. by Dr. H. M. M. Richards.)

BENJAMIN FRANKLIN AS A FACTOR

Along with Conrad Weiser the name of Benjamin Franklin should find a place among those who conserved the interests of the colonies. Pennsylvania and no less Northampton County, which at that time included the northeastern section of the Province, owes Franklin a lasting debt of gratitude for the protection he furnished in the hour of its trial. His commission by the Governor to build a line of forts above and below the Blue Mountains was faithfully discharged. What he could not do, he delegated to others. The Scotch-Irish rendered valuable assistance, as did those of neighboring districts. By this means, he contributed materially to the security of the inhabitants. His other achievements far outweigh in importance the erection of forts, yet the defence of helpless settlers in time of need was no small factor in holding them together and preparing them for united action against the enemy during the Revolution.

THE SCOTCH-IRISH AS A FACTOR

These sturdy pioneers from the north of Ireland, some coming up the Perkiomen and others overland from New England, settled near Bath in 1728 and in Mt. Bethel in 1730. Their chief characteristics were their devotion to religion, education and patriotism. Their religion was practical; their schools and academies were beacon lights in the howling wilderness, and their patriotism in warding off the Indian attacks formed a barrier between the warlike Indians and the settlements below them. They refused to flee under fire and gave the best of their man-power to the cause of freedom.

LAKHAUWOTUNG—MISSION HUT OF BRAINERD

Soon after the founding of the settlement in Mt. Bethel, the records show that the beloved David Brainerd* broke the bread of life to the uncivilized Indian. The hills and ravines witnessed his agonies of soul as he wrestled in behalf of the Indians and scattered colonists, and echoed the sound of the Gospel as it fell from his consecrated lips. His brother John continued the blessed work when David was called, October 9, 1747, to his heavenly rest at the home of Jonathan Edwards. His heroic endeavors influenced Carey, Marsden and Henry Martyn to enlist in missionary work. The disturbances of the Indian wars played havoc with the mission.

THE MORAVIANS AS A FACTOR

The extensive missionary labors of the Moravians with their center at Bethlehem among the same tribes among whom John Campanius had labored almost a century previously did more than the militia to maintian peace on the border. If the number of converted Indians had been larger so that the savage Indian could have been persuaded to follow the way of peace as his Christian brother, the tale of Indian warfare would not be as bloody as it is.

How an attack upon Bethlehem was unconsciously averted on Christmas morning of 1755, is an interesting event in the history of the town. As is the custom to this day, the Moravian Trombone Choir played an old Christmas chorale to usher in the merry day. At the same time the Indians were approaching the stockaded town with the purpose of attacking the place. As soon as they heard the sound of the trombones, which seemed to them the unearthly music of the Great Spirit, they immediately withdrew, leaving the worshippers unmolested in their early Christmas devotions. Bethlehem had become a refuge for many of the early settlers below the Blue Mountains.

The traveling missionaries and teachers with their credentials from Bethlehem visited the scattered settlers, when there were no others to visit them, preached the Gospel, taught the children in the woods, and comforted them in their loneliness. By these ministrations, many were saved from lapsing into heathenism. It also had the effect of arousing the settlers to provide preaching and teaching of their own by those who professed the same faith. While later differences caused bitter feelings, there is no one who questions the great service rendered by the Moravians in the development of the eastern part of the Pennsylvania colony.

THE SWEDES AS A FACTOR

With the landing of the Swedish pilgrims at Fort Christina, March 29, 1638, there came the Minister Torkillus who was charged with the spiritual welfare of the colonists and the religious instruction of the native Indians. The latter work concerns us chiefly because the missionary efforts of Torkillus and Campanius after him, had the effect of preparing the way for William Penn, whom the Swedes "welcomed and promised to love, serve and obey with all they had".

Not only did they prepare the way for a peaceful welcome by the Indians, but to their credit be it said, that the pastorless German settlers were shepherded by them, advised and encouraged, so that the Patriarch Muhlenberg found his burdens greatly lightened, and the spirit fostered by them a foundation upon which to erect his noble monument.

THE LOCATION OF THE SETTLEMENTS AS A FACTOR

The Lutherans and the Reformed as a rule arrived together. In some of the German settlements the Lutherans were in the majority, in others, the Reformed. The settlements at Macungie, Whitehall, Weaversville and Mt. Bethel were made by immigrants who traveled from Philadelphia through the Perkiomen region to the Lehigh

* David Brainerd, born Haddam, Conn., April 20, 1718. At Yale, 1739. Licensed as Congregationalist, 1744, at Danbury, Conn. Missionary of Scottish Society for the Propagation of Christian Knowledge. Missionary work among the Indians. Visited Indians of the north and west branch of the Susquehanna and Shamokin, Sept. 13, 1744. Shikellamy, V. Chief of the Six Nations, greeted him. Also at Lock Haven. Sick at Shamokin, hurried to Easton. Labored three years. Attained greatest success at Freehold, N. J. Health failed. Visited Jonathan Edwards, Northampton, Mass. Betrothed to daughter. Died of consumption, Oct. 9, 1747.

Valley. Those who settled in Saucon, Bethlehem, Williams Township, and Plainfield, excepting those who came from New Jersey and New York, followed the Indian trails from Philadelphia northward along what are now known as the "Old Philadelphia" and the "Old Bethlehem" roads.

The arrivals between 1730-42 found the lower counties occupied by Quakers and Welsh, further north by the Mennonites, Dunkards, Moravians and Scotch-Irish. These were the more favorable locations. The German adventurers accordingly penetrated the forest regions and before long turned the wilderness into garden spots. The labor of transforming a wilderness developed a character far more sturdy than in the more favored localities and gave them greater endurance in the struggle for freedom.

THE HOME AS A FACTOR

The hearth was the center of the home life. The few articles of furniture were plain. The hearts and lives of the members of the home were cheered most of all by the fire on the hearth over which the meager food was prepared. The feather-bed in Winter and that of straw in Summer brought refreshing sleep to the wearied limbs of the pioneer toilers. The toil consisted of clearing the forest, preparing the soil, seeding and harvesting. The honest farmer and the thrifty housewife prided themselves in the well-ordered farm, garden and house. Such devotion produced the sturdy citizen of the colony, while the lazy farmer and shiftless housewife developed into a type of citizenship that menaced even then the morals of the community. These two classes could be found in every community. Modern students of colonial life often err in coloring their one-sided descriptions either with the virtues of the one or the vices of the other.

With the passing of time, the thrifty farmer increased his acreage. As the farm required more and more of his time, he had little leisure to make and repair his implements, or to erect his buildings. This called out men to do the carpenter work; men to grind his wheat into flour; men to prescribe in case of sickness; men to teach and preach. The simple life became more and more complex.

The age of barter was inaugurated. The products of the farm were exchanged for the necessaries of life. The home-grown fleece was exchanged for cloth, the hides for shoes and the wood for taxes. In all his dealings, he, then as now, had the poor end of the bargain, though the thrifty farmer was the one reliable man of the community.

The wife fared no better. Even after the mechanic relieved the farmer of that part, the wife as the spinner and weaver, remained the manager and provider of the home necessities. Her taste and skill in this line equalled that of her more fortunate city cousin.

The home-training of the children was like that in patriarchal times. Parental discipline, though firm, was tempered by affection. The maxims "Spare the rod and spoil the child," "Train up a child in the way he should go" were conscientiously followed. The children by their industry (child labor), contributed a large share of the farmer's prosperity. By their service up to the sixteenth year, they had earned the equivalent of what they cost the parents, and their services were clear profit for the parents from that time on.

Their compensation, however, was an insight into life, its cares and responsibilities. Their future place in the world could be determined by their diligence or laziness, ambition or indifference to the affairs on the farm. In case the farm work proved irksome, the child could, from actual observation, intelligently select some trade as a life calling. In spite of the lack of schooling, the colonial child enjoyed a training which compensated liberally for such loss.

Under such conditions "Home, Sweet Home" was not merely a sentiment; the little red school-house was not left unhonored or unsung; the graveyard was the sleeping abode of loved ones; Christmas, the very gateway of heaven; the kinderlehre and the catechetical instruction by the schoolmaster and the pastor, the opening of another world; the church bell, the call to worship, and the "bees and frolics", the means of social recreation. The benefits of such training of the children under the guidance of such parents were invaluable as a factor in the development of the colony.

THE CHURCH BUILDING AS A FACTOR

Where the log cabin was the abode of the family, the log church was the place of worship for the congregation. The log church had an earthen floor, rough hewn planks or logs for seats, a platform and desk or table for a pulpit and no stoves. Neither cold nor heat, neither rain nor snow prevented the pioneer family from attending worship. Though the sermons were often three hours long and though the men often had to stand guard during services for fear of Indian attacks, the colonists loved to go to the house of the Lord.

With the improvement of conditions came stone houses and stone churches. The windows were in the form of the rounded arch fitted with small window glass. Three galleries provided a place for the boys on one side, for the girls on the other, and for the organ and the choir at the end of the church opposite the pulpit. The stove stood in front of the altar, at the head of the middle aisle, on either side of which sat the men and the women. If there was a steeple, it was usually surmounted by a weather vane in the form of a rooster. This emblem, copied after the custom of Holland, reminded the worshippers of Peter's denial and also of the end of the world, for whenever the rooster started to crow then the end had come. Needless to say the rooster never crowed.

The colonial school-house, or the private house before the church could be erected, served as the meeting place of members of the Lutheran, Reformed and sometimes of the Mennonite denominations. This arrangement served a good purpose, for the ministers, who were few and far between, were thus enabled to serve many congregations and the congregations in turn could more readily make up the meager salary.

The two communions without loss of their distinctive character learned to respect each other, to work together and to live together for the common welfare. While there are disadvantages in the union churches, the desire to keep pace with each other in finances and improvements and in church activities has given the union church a right to exist. The saving of expense and the spirit of toleration has prevented and is preventing the separation of a number of congregations. Where the ministers are fair-minded, the union church is not an intolerable hindrance to effective work. For the preservation of Christian consciousness in the rural community the union church has been and still is an important factor in the development of the community.

THE SCHOOL AS A FACTOR

The colonial civilization rested on the log cabin, the log church and the log school-house. So essential, so beneficial and so far-reaching were these that Dr. Elliot proposed a plan (see New York Magazine, Dec. 21, 1924), to revive the spirit and atmosphere of colonial days, and to give pupils in schools such practical training as the early American colonists received. Dr. Elliot would restore the village with the smithy, the carpenter shop and the mill—a village green, a village council with a commissioner and an attorney; a village resembling the colonial village, where the young people live and work, do their own planting and reaping, building and governing; where they might get the all-around training of colonial days.

The object of the village is to make the young self-reliant, resourceful, persevering and proficient in dealing with the affairs of life. The plan has advantages, but the colonial days are gone, never to return. The study of colonial life with its institutions is fascinating but it cannot reproduce the spirit and the environment of pre-revolutionary times; it, however, will help us to understand the rock from which the present has been hewed and the foundation on which modern civilization rests. To the log cabin, the log church and the log school-house the Declaration of Independence as well as the piety of colonial days owe their being. The Lutheran Church of today on the basis of the unaltered Augsburg Confession and the United States on the basis of the constitution are their monuments.

No modern school building, no matter how grand, can vie with the little six or eight-cornered school-house along the creek. There is more sentiment associated with the rough benches in rows rising in tiers around the room and the teacher in the center.

The smoke curling from the chimney, the red rays of the sun reflected from the windows, the home-made games and lunches had a charm all their own. The public holidays, of which there were few, especially, Christmas, elections and community vendues, gave the children an opportunity to share the spirit of the times. Their training was limited to essentials and prepared the scholars only for the needs of the day. The pioneer was always sympathetic with education as such, but to plans and methods foreign to his experience he manifested strong opposition.

The "Charity Schools" must be considered under this head. After the failure of the so-called "Orphans' Home" planned after the Halle order, Muhlenberg gave his approval to the English proposition in behalf of the children of the German immigrants of Pennsylvania. In Dr. Smith, a Scotch Episcopalian, a man was found who recognized the great need for the training of those children in English as well as in German. He claimed that, owing to the vast increase in German business, official interpreters were constantly required in the courts, and even the assembly would soon be obliged to have their services to tell one-half of the members what the other half said. In order to supply this want, schools were to be established in the German districts of Pennsylvania, where not only German but English branches should be taught.

While in England for the purpose of receiving ordination, 1754, Dr. Smith laid his plans before the Society for the Propagation of the Gospel, with the result that a number of English noblemen, apprehensive of the estrangement of the Germans through French emissaries, as well as the loss of their religion, promised their support to the project and appointed prominent men of the colony as trustees. The names of the appointees were James Hamilton, William Allen, Richard Peters, Benjamin Franklin, Conrad Weiser and William Smith.

The Trustees were charged with the management and inspection of the "Charity Schools", and particularly were they directed to assist and counsel and encourage the supervisor and visitor, the Rev. Michael Schlatter, of the schools to be established in Reading, York, Easton, Lancaster, Skippack and Hanover. The qualifications required of the schoolmasters were residence in the province and acquaintance with English, German and the Regulations. The object toward which the teachers should strive was to make good subjects of His Majesty—King George—whose protection they enjoyed, and who blessed them with liberty and gave them a share of invaluable privileges.

These sentiments, so heartily endorsed by the English, became the target for the most bitter attacks by Christopher Saur and those who sympathized with him. He not only antagonized the plan in the most unscrupulous manner, but he even charged the promoters of the charity with intention, under a charitable pretext, of depriving the Germans of their language, of making them slaves of the Proprietors and their representatives, and of forcing them to sell their plantations.

Conrad Weiser, in an address before the Provincial Council, September 6, 1756, declared that the insinuations of Saur had made the Germans extremely hostile to the Governor and the Proprietors. Benjamin Franklin tried to counteract Saur's baneful influence by setting up, at great expense, a German press. But the effort failed. Even in spite of Muhlenberg's hearty endorsement and his pleasure in learning that the schools really promoted the knowledge of God and inculcated loyalty among the Germans, the noble cause met with defeat to the disadvantage of many ignorant yet well-meaning souls. Saur's influence could not be overcome. His charges that the object of the promoters was not cultivation of the mind nor the dissemination of religious knowledge, but to prepare young men for the militia to defend the property of the Proprietors, robbed the beneficiaries of confidence, aroused the hatred of the Germans against the English, especially against Dr. Smith and Rev. Schlatter, thus ending the beneficent plan to improve the conditions of the Germans.

Though the plan of the "Charity Schools" had to be abandoned, the Lutherans and Reformed united in establishing schools at Providence, New Hanover, Vincent, Reading, Tulpehocken, Lancaster, York, Easton and other places. The teachers emphasized religion. The children of the congregation, along with the poor children of the neighborhood, even the children of the Indians, enjoyed the benefit of the congregational schools in buildings erected by the congregation.

The school methods of colonial days had much to commend them. The new scholar was welcomed by the older scholars. The primary or beginner's grade studied the A B C's in order and learned to point them out with the forefinger. The scholar who mastered these received a penny from the father and two eggs for breakfast as a reward.

At the opening exercises after each one had been examined whether they were washed and combed, a morning hymn or psalm was sung, closing with a prayer by the teacher.

The "O" chalked on the hand was a sign that the scholar knew his lesson and did not fail in anything. A failure three times in succession subjected the scholar to a shaming by the other scholars. This method was regarded more effective than the use of the rod.

The scholars were encouraged to form regular habits of going to bed and of rising in the morning. The morning greeting was to be given to the members of the home and the school. Habits of cleanliness of body and clothing, carefulness with books, of posture, of behavior towards others, of orderliness, of modesty, of truthfulness and of piety were frequently and regularly inculcated.

The number of books imported and the number printed in the province would seem to indicate that the colonial Germans were by no means ignorant people. Reading was practiced from the Bible, the almanac, the prayer-book and the newspaper. Writing with the quill was by no means easy, yet the specimens of handwriting that have been handed down show that writing was a fine art. The ciphering had to do with practical problems. A number of schools gave careful attention to spelling and English.

The teacher's salary was small. By serving the congregation as chorister or organist, or both, the salary was somewhat commensurate with the teacher's needs. Good teachers, however, were the exception. Notwithstanding the defects due to incompetent teachers, the plan for a public school system proposed (1800) to the Assembly of Pennsylvania was strenuously combatted. The congregations took pride in the fact that in many townships there were less than four who could neither read nor write. Besides there could not be any religious instruction in the public school, and taxes would have to be paid whether the tax payer had children to send or not. Thus the adoption of the public school system was delayed, the Germans became more exclusively German and the English more exclusively English. Public duties and offices formerly shared by both, became more and more the work of the English. The lesson is self-evident.

THE GERMAN NEWSPAPER AS A FACTOR

Benjamin Franklin's chief credit lies in the fact that he was pre-eminently the printer and publisher for the English reader. His efforts to provide a similar medium for the Germans proved a failure.

For a long time Christopher Saur—father and son—held the pre-eminence in German publications. Saur deserves grateful acknowledgment for the publication of the German Bible, first edition in 1743; the second in 1763. He exerted his greatest influence among the Mennonites and Dunkards. Among the Lutherans, Reformed and Moravians, John Henry Miller held the most influential position. Without Miller it is a question whether the Germans would have played the important part they did play in the struggle for freedom. No one was interested in the welfare of the Germans as was Miller. His object was to serve God and his neighbors, to make the Germans more intelligent and always to plead the cause of liberty.

The means whereby Miller aimed to gain his object was the "Staats Bote". Saur's paper inclined to Toryism and did not encourage the Germans to fight for independence. Millers' paper informed them of the actual conditions and guided them in their political thinking. He stood for fair dealing, for justice and for truth. He was righteously indignant at the oppression practiced by King George upon the colonies. He was exiled during the British occupancy of Philadelphia and financially ruined by the loss of his property, yet he never swerved from the cause of independence. He deserves an honored place alongside of Muhlenberg, DeKalb, Stein, Von Steuben and

Ludwig in the hall of heroes. He encouraged the protests against the Stamp Act; the blood-shed of Boston and Lexington; the burning of Charleston and Jamestown; and the bombarding of Falmouth, Stonington and Bristol, Hampton and New York.

He printed the petition to the King and Parliament; suggested the grievances of the colonies be submitted for arbitration to some Protestant power in Europe; and advocated armed resistance against British encroachments. He was the first to publish in full the Declaration of Independence, July 8, shortly after its adoption; approved the action of Congress in selecting George Washington as Commander-in-chief; and suffered financial ruin for his strict adherence to American principles.

The paper had its agents and readers in Allentown, Bethlehem, Easton, Nazareth, Saucon, Arndt's Mill, Williamstown, and in the settlements above the Blue Mountains beside those in Philadelphia and vicinity. The powerful influence of Miller and the "Staats Bote" is evident from the fact that the Germans who had sworn allegiance to the British King, were influenced by the narration of his acts of oppression, to oppose by armed resistance a King of their own race. If anyone expects to find a Tory German in the trying times of the Revolution, he will look in vain for him in the German settlements of Pennsylvania.

THE PATRIARCH MUHLENBERG AS A FACTOR

"Who and what he was future ages will know without a stone" is the inscription on his tombstone.

Who he was in the colonial churches, in the Ministerium of Pennsylvania, of which the Allentown Conference is a part, and what he was may be ascertained from his record in the Latin school of his native town Eimbeck; in his work for the support of his widowed mother; in his interest, while at Zellerfeld, in the children of the mountains;

HENRY MELCHIOR MUHLENBERG

in his conscientious use of the Eimbeck scholarship at the newly-founded University of Goettingen; in his thorough disgust with the wild life of the students; in his repentance and faith, his hunger and thirst after the righteousness of Christ; in his fostering care of the Goettingen street waifs; in his answer to the call to go to America—a land regarded as a place infested with barbarous Indians, sects and infidels; in his perilous

voyage in a rickety sloop among prisoners of war, rebuking their profanity and preaching peace to the terror-stricken; in his study of conditions in Ebenezer, Georgia and later in Philadelphia where he found the English, the Dutch, the Swedes and the Germans in confusion; in his intrepid spirit which did not falter though he had to preach in an unplastered church on Advent Sunday and on the following day in a barn and in January in the open air; in his readiness to preach German, Dutch or English; in his forbearance when he taught young men of twenty years of age the A B C's; in his masterful dealing with the presumptuous Zinzendorf; in his treatment of vagabond preachers; in his travels through all kinds of weather; in his associations with all classes and conditions of men; in his model home though seldom at home, yet a refuge for pastors, a theological seminary for students, a comfort for the distressed; in his loyalty to Washington and the cause of freedom; in his care for the churches through teachers, catechists and pastors; in his organization of the Ministerium, the establishment of schools, the formulation of congregational constitutions, the arrangement of a liturgical form of worship—these are some of the factors that tell who and what Henry Muhlenberg was.

THE LANGUAGE AS A FACTOR

From the earliest times, some of the immigrants whose language differed from the English, considered it advantageous for them and their children to acquire the use of the language of their adopted country; others insisted that the mother tongue must be preserved at all costs, while others would honestly endeavor to use both their own and the language of the adopted country.

During the troublesome period of the French and Indian war and of the Revolution, the dangers encountered by all classes put the language question into the background, and permitted intermarriage and association of German and English elements. This commingling led to the promotion of Anglicised Germans in public affairs.

After the public danger had passed a reaction set in. The emphasis was put again on the language and the customs of the forefathers. So pronounced did this emphasis on things German become that provisions were incorporated in church constitutions for the perpetuation of the German language "as long as water flows down hill and grass grows green." This intolerant spirit drove the Anglicised Germans into English churches and robbed the Lutheran church of its most progressive adherents.

This loss, so much lamented, was not an unmixed evil. The rank and file was not prepared at the time to follow the progressives. The new conditions would have led to hopeless confusion and loss of faith. The foreign-born pastors could lead them successfully in their own way because they were strangers to the newly-awakened American consciousness. This was providential. The recurring waves of radicalism did little damage to the Lutheran church because her members had a long period of faithful training in the spirit and doctrines of the Word of God as exhibited in the confessions of the church. A premature transition would have played havoc with the Lutheran church of America. As it is the Lutheran church with its roots reaching down to colonial days, growing stronger through all the vicissitudes of the past, should now be prepared to take her rightful place in American leadership.

From the consideration of the above-named factors, it is evident that Colonial Germans did not enjoy the favor of the aristocrats, did not own estates donated by royalty, but they were men who had to hew their farms out of the wild forest, men who maintained their independence against roaming savages and then claimed as their own the soil on which their battles had been won. Their mode of life often set them in opposition to the policies of the city. Language, religion and education were fostered in this spirit. Because of it the Lutheran church stands today.

VAGABOND MINISTERS, A DISTURBING FACTOR

The Andreaen Band of vagabond ministers defies description. They were Muhlenberg's thorn in the flesh and the stumbling-block of many a congregation. They were the despair of the faithful, the laughing-stock of the worldly-minded, the joy and delight of the devil. They frequently appended to their names the title V. D. M. which being interpreted means in their case—Vagabond Ministers of the Devil.

What is more they lived up to their title. This is abundantly shown from references to them in the Halle Reports. There they are designated enemies of ecclesiastical order; unscrupulous pretenders; clerical imposters; ravenous wolves in sheep's clothing; men without patience, humility or kindness; wife beaters; violators of women and ravishers of maidens; contumacious and pugnacious; demoralized and demoralizing; triflers and bunglers; gluttons and debauchers; contemptible tricksters and despicable traitors; coarse in language, filthy in their habits and offensive in their behavior; children of evil and fathers of vice, not only the worst of ministers but of men.

In order to be more specific, consider the self-appointed leader of the vagabonds—John Conrad Andreae, deposed from the ministry at Zweibruecken, vainly appealing to the Faculty of Erlangen for re-instatement, who with forged credentials forced himself on Goshenhoppen and Indianfield until dismissed for drunkenness; then posed as the friend and leader of the disgruntled portion of Handschuh's congregation in Germantown. He was Muhlenberg's bitterest enemy, married an undivorced woman, was fined and imprisoned for the act; could not restrain himself from drinking the communion wine so that the officers of the church were obliged to hide it from him in order to keep him in a condition fit to administer the communion. He ordained any vagabond preacher that might happen along hoping thereby to extend his influence. While drunkenness was his besetting sin, it was only one of the most notorious of his many immoralities. He died in poverty, January 1, 1754.

Under the title—"The Prince of Wuerttemberg and Preacher of the Gospel"—Carl Rudolph played the part of an ecclesiastical mountebank. Having been found guilty of pandering, he escaped the hangman's noose by seeking refuge among the Spaniards. He received eighty lashes for assaulting a girl. Many more unsavory misdeeds are reported about this drunken rascal, yet he had his followers both among the Lutherans and Reformed. With forged credentials he posed as a regular preacher until his baseness was uncovered.

Another vagabond, Philip H. Rapp, arrived, 1750, with a badly-stained character. After his ordination by the notorious Andreae, he forced himself upon the Macungie congregation. Having been forced to leave at the expiration of a year, he imposed himself on a faction in the German Lutheran congregation of New York City. He succeeded Andreae at Germantown where he was deposed in 1765, and then continued his nefarious career at Tohickon, where he died by his own hand in 1779.

John Martin Schaeffer was another member of Andreae's soul-killing gang. By profession a schoolmaster, he nevertheless posed as a preacher. He first tried his luck at Tohickon, then at Upper Milford for a few years, finally in New York City. When his usefulness ended in New York, he betook himself to Waldboro, Maine, where he began the practice of medicine in 1762 and there seems to have lived an orderly life until he died.

J. A. Wolf, student of theology, was called from Hamburg to Raritan. His proclivities tended more toward litigation than toward the virtues of patience, humility and kindness. His wife preferred, on account of her husband's brutality, rather to beg on the streets for herself and her two children than live with the monster. He neglected his parish but demanded his salary notwithstanding. When conditions became unendurable Muhlenberg was asked to straighten out the difficulty. After threatening suit he was paid ninety pounds by the congregation which thus succeeded in getting rid of him. Muhlenberg then advised the scattered members and succeeded in restoring order.

Jacob Beyerlein was a malicious demagogue and mischief maker especially in Germantown and Phildelphia. He sponsored the above-named Rapp and foisted him on the Germantown congregation.

Streiter, another schoolmaster, posed as a minister before the Goshenhoppen congregations. He was an intruder and caused Muhlenberg no end of trouble. Casper Schnorr made a good impression in the pulpit but in his life he was so coarse and filthy that he soon lost the respect of everybody. John Warney was the most unworthy of them all, so disgraceful was his conversation, so filthy his lewdness, so reckless his debauchery, so barbarous in the treatment of his wife that all respectable people were beseeched to avoid him.

The impudence and hostility to all church regulations of the vagabond ministers of evil was long felt in the Ministerium of Pennsylvania. The congregations on the territory of the Allentown Conference suffered much from them. It is not possible to picture the baneful influence against which Muhlenberg and his co-laborers had to contend. A lasting debt of gratitude is due Patriarch Muhlenberg for his heroic spirit in contending persistently against the spoilers of the Lord's vineyard. A man with less faith would have failed. He was God's man at the right time and at the right place.

THE INDEPENDENT PREACHERS AS A FACTOR

Before Muhlenberg's day there were two men—Stoever and Birckenstock—who worked more or less independently on the Allentown Conference territory. The former's activity is a matter of tradition, the latter's is better authenticated.

So far as John Casper Stoever is concerned, it is not necessary at this place to give him more than a cursory sketch. For fuller details, the reader is referred to Schmauk's work on the Lutheran church in Pennsylvania. At the age of twenty-one he landed at Philadelphia, September 11, 1728. As there was at the time a large influx of Germans into Northampton County it is altogether probable that he followed them to Williams Township from Philadelphia, preached for them and those who had previously settled there and baptized their children, records of which are entered into the church record in 1733-1737 by a later hand.

It is likely he followed his usual custom of traveling from settlement to settlement, preaching to the people, baptizing their children and marrying a large number. The hunger for God's word and the zeal for divine worship was such that the people from far and near became indifferent to all dangers in the desire to hear him. The people watched for the bon-fires on the tops of the hills south of Easton which were signals that services would be held the following day. It is recorded that people living in Dryland, Saucon and as far as the Blue Mountains were regular attendants at the services. As a traveling missionary, Stoever, according to tradition based on old records now lost, may have preached at the Forks of the Delaware frequently.

John Justus Jacob Birckenstock came to this country from Germany, September 19, 1738, and settled on a piece of ground situated west of Center Valley, for which he received a warrant, June 22, 1742. Lorentz Guth, in the neighborhood of the Jordan church of which he became one of the founders, was associated with Birckenstock. Rev. Birckenstock served Jordan church from 1740-1750. As the Blue church was under the care of Muhlenberg and his assistants his service in Saucon from 1740-1750 must refer to Lower Saucon. He was not acceptable to Upper Saucon but Williamstown, or Morgan Hill, and Jordan Church where there were many German Lutherans and Reformed, gave him a hearing. Muhlenberg with Kurtz, Vigera, Loser, Schrenk and Frederici looked after some of these congregtaions from 1745 to 1761.

The congregation known as the Blue Church in which parish Birckenstock resided could not have been much impressed by him for the offer of a piece of ground upon which to build a church was declined. In 1751, Birckenstock visited his native land but died soon after reaching the home of his father. His wife died a few years later and lies buried on the private burial ground located on the farm formerly owned by her husband, which is additional proof that Upper Saucon had nothing to do with Birckenstock. The children, one son and two daughters, inherited the property which was in the possession of the descendants for many years.

Tobias Wagner, though greatly befriended by Muhlenberg, remained aloof from the Ministerium. He arrived in 1742, the same year in which Muhlenberg arrived, married Muhlenberg to Anna Weiser, April 22, 1745, and served Tulpehocken until 1746, when he settled on the road leading to Easton. He preached in Reading, succeeded in organizing Trinity Congregation, and under his direction, a church was erected, 1753, on ground donated by Conrad Weiser. He took a dislike to Muhlenberg, hated him without cause, and blamed him for all his failures. In 1759, he returned to Germany where he died in 1775.

Daniel Schumacher began his ministry in Nova Scotia about 1751. He served for about three years, but finding the English authorities opposed to him and the congregations too poor to support him, he came to New York and thence to Philadelphia. There

he remained until Providence pointed him to Reading. In this vicinity the Lutherans had suffered much from the vagabond ministers, but after preaching to them, he was accepted as their pastor. Here he served only about a year, but during that time he began a church record which has valuable information. After retiring from Reading he preached in different congregations in Berks and Lehigh counties. It is reported that he served as many as sixteen congregations at one time. He served Egypt from 1757 to 1760; Weissenberg, to which place he moved in 1758, from 1759 to 1768, and lived there until the time of his death; and Allemaengel until 1770, where he organized Friedens Church with a disaffected portion. Rev. John A. Weygant recommended him for reception into the Ministerium which declined to receive him because he could not prove his ordination. It is said that he never was an examplary preacher. He married Maria Elizabeth Steigerwalt. He was buried in the old Weissenberg graveyard. No stone marks his resting place.

These independent ministers did an important pioneer work, but their services would have been more effective and more to their credit if they had used their influence in behalf of the United congregations in the Ministerium of Pennsylvania, and thereby they would have instilled a loyalty in their congregations which their successors, with the best of intentions, were not always able to promote.

THE CATECHISTS AS A FACTOR

In the Foreign Mission field, the Halle Missionaries employed Catechists as early as 1706. They assisted in the services, as interpreters and readers, as instructors of the catechism and as aids in pastoral work. The extensive territory which Muhlenberg endeavored to provide with the Gospel, compelled him to introduce the same method in America.

The Synod licensed them and placed them under the advice and supervision of regular pastors. Their work was limited to the parish to which they had been assigned. In obedience to the constitution of 1792, the catechists preached, visited the schools and taught in the absence of a teacher, comforted the sick and officiated at funerals. They were obliged to attend the meetings of Synod, bring with them their journal of official acts, but were without the privilege of a vote. They prepared the young people for confirmation which was performed by the regular pastors—in our district by Muhlenberg himself—as well as the administration of the Holy Communion. Their work contributed very much towards the gathering and building up of congregations in the different German settlements.

The curriculum at Halle provided especially for the catechists' training. The inspectors selected from the several thousand scholars about a hundred as assistant instructors. The most efficient of these who had a desire and a talent for teaching followed a two years' course of lectures and instructions in Pedagogy. At the noon recess, the custom was to take up an edifying topic for discussion. Frequently the letters from India and Pennsylvania formed the basis of discussion.

With a training such as this there is ample proof of their qualification. They supplied an actual need in the outlying districts. Before their arrival, Muhlenberg used the services of the schoolmasters in supplying such places on the conference territory as Saucon, Upper Milford, Macungie, Forks of the Delaware and Salisbury. Though his best record was made in teaching at New Hanover, Providence, Lancaster and Philadelphia, J. F. Vigera (arrived at Ebenezer, 1741—taught school and raised silk worms until 1743—arrived in Philadelphia and supplied Perkasie, Forks, Macungie and Salisbury) had an excellent record as a supply. According to the Halle Reports the best record was made by John Jacob Loeser, the schoolmaster. As a supply for Muhlenberg he succeeded remarkably well. He had a good memory and a pleasing personality. He readily committed to memory Rambach's sermons. At Lancaster both as teacher and chorister, he endeared himself to the children, to the congregation and the pastor. He was called to Lancaster, October, 1748.

Beside these two, J. N. Kurtz and J. H. Schaum, who accompanied Pastor Brunholtz to Philadelphia, 1745, rendered valuable services as Catechists. On account of his valuable services on the Conference territory, Catechist Kurtz deserves special treatment.

G. A. Francke recommended Kurtz especially for his devotion to Christ and for his gifts in imparting knowledge to children. With the advantage of a thorough training at Giessen and Halle, he came to America rich in wisdom and piety though poor in this world's goods. He spent three years in the outlying districts of Muhlenberg's parish at Oley, Saucon, Upper Milford, Macungie, Salisbury, the Forks of the Delaware, in Chester and Berks counties and in several localities of New Jersey.

In these places he rendered invaluable services. Congregations, distracted by the traveling vagabonds, were restored and encouraged, cathechetical classes were trained for confirmation and to the congregational schools many pupils were attracted. He was acknowledged as one of the ablest men and he took the highest rank after Muhlenberg and Brunholtz. The Ministerium ordained him at its first meeting, 1748. He was the first to be ordained by that body. The filial congregations lost a catechist but the people of Tulpehocken, Lancaster, York and Baltimore gained a good pastor. After a faithful pastoral service of 46 years and honored as the Senior of the Ministerium, he went to his reward in Baltimore, 1794.

Ludolph Heinrich Schrenk enjoyed a good home with the burgomaster of Lunenberg, Nova Scotia, the good-will and assistance of Muhlenberg and Brunholtz and the Ministerium, a university training at Erlangen, but his arrogance increased with the honors he received. He manifested an ugly spirit of resentment toward his best friends. Kindness spoiled him. When his funds had been squandered and no more money was advanced by his guardian, he hoped to obtain free passage to America. After reaching this country in some way or other, he, upon advice of those who would not help him in his distress, appealed to Brunholtz. As usually happened, Muhlenberg welcomed the stranger. But as he was fitted for nothing, and because he gave promise of some service as a catechist, Muhlenberg gave him a course of instruction. In due time, he had acquired sufficient knowledge of practical theology to act as Muhlenberg's assistant. Accordingly, Muhlenberg presented him to his filial congregations at Tohickon (Perkasie), Upper Milford, Saucon and the Forks of the Delaware, November 20 and 21, 1749. He gave up Tohickon or Perkasie in 1750 and in place he served Saccona, until his ordination, November, 1752. During all his ministrations, he had the confidence and good-will of his congregations. He gave careful attention not only to the congregations entrusted to him by Muhlenberg but as a traveling missionary he preached to the outlying settlements, several of them above the Blue Mountains. Muhlenberg, in his visits, expressed his extreme satisfaction with his work in the congregations, especially the catechetical instruction. The great need for an ordained pastor in Schrenk's extensive parish was keenly felt by the Ministerium and at the earnest request of the congregations, he was recommended for ordination at Germantown, together with Lucas Raus, and ordained at New Providence on November 5, 1752.

When Pastor Weygant vacated the Raritan parish, permission, upon the request of the parish, was given to Schrenk to become the pastor. In December, 1752, he assumed the duties of the Raritan parish consisting of Rockaway, Lesley's Land, Readington and Fox Hills. He carried on his pastoral work with great zeal and faithfulness, and succeeded in gaining the confidence and support of his congregations, but, like a bolt from a clear sky, his demeanor suddenly changed. A disappointment in a love affair made him revengeful. He vented his spleen upon the congregation, deposed his officers, slandered Muhlenberg, despised the "Godless" Germans, made overtures to the Dutch who had become embittered against the Germans, but his barbarous methods availed him nothing.

He aired his grievances before Brunholtz, and later, before Michael Schlatter who told him plainly he did not believe him and ordered him out of the house. Weygant took pity on him, appointed him his substitute at Hackensack and Remmerspach, N. J., where he had to leave in disgrace. He then left in disgust for Curacoa, South America. Illness compelled him to leave. He returned to Philadelphia after a short stay in Charleston, South Carolina.

Here Schrenk apparently penitent, met Muhlenberg. He regained the good-will of the patriarch, supplied for him when Muhlenberg went to Raritan to straighten out the difficulties Schrenk created, but in return for this favor he became abusive to all

around him, circulated malicious reports about his benefactor, and created disorder wherever he went. Conditions became so bad that Muhlenberg was obliged to return from Raritan, long before his work was completed, to prevent the disruption of his own parish.

Muhlenberg, recognizing that further leniency would only make bad conditions worse, borrowed fifteen pounds, gave them to Schrenk and ordered him to leave. Muhlenberg reported that he knew little of what became of him, except that rumor had it, he was serving a German congregation in Dublin, Ireland, where German Lutherans had been sent by the English Government in 1709. In speaking of Schrenk, Muhlenberg said: "If ever a man abused my kindness and took advantage of my forbearance, it was that man Schrenk."

"Translate the heroism of yesterday into inspirations for tomorrow."

Conference Proceedings in Abstract Form

Prepared by Rev. P. G. Beer.

THE first minutes of the Allentown Conference and its predecessors found in the archives of the Ministerium of Pennsylvania are those of 1848. The minutes of this Conference are in the German language from 1848 to 1874, and from 1874 to 1894 there are minutes in both the German and English languages; since 1894, the date of the organization of the Allentown Conference proper, all the minutes are in the English language. The immediate predecessor of the Allentown Conference was the Second District Conference, which conference also included all the territory now included in the Wilkes-Barre Conference. The minutes from 1848 to 1874 are very brief and usually only include the officers elected and the theological topics discussed at the meetings.

The Ministerium of Pennsylvania was very early divided into conferences, many of which were little more than pastoral associations. Many of the Synods that have originated from the Ministerium of Pennsylvania were originally conferences of this Ministerium. The first decision of the Synod to hold special local conferences was in 1771. The Ministerium was divided into five districts in 1783, and the following is a list of these districts: 1. Yorktown District. 2. Lancaster District. 3. Macunshy District. 4. Philadelphia District. 5. New York District. The Macunshy District which is our predecessor included the following congregations: Macunshy, Indianfield, Misillum, Greenwich, Allentown, North Germantown and New Hanover.

The Synod at the meeting in 1801, was divided into 7 conferences, as follows: 1. Philadelphia District; 2. Easton District; 3. Lancaster District; 4. Yorktown District; 5. Baltimore District; 6. Western District; 7. Virginia District. The Ministerium also decided that the Second District shall hold its meeting on the first Wednesday in November, 1801. The Synodical minutes of 1802 report a meeting of the Second District Conference held at Northampton in 1801. The minutes of 1804 report a meeting held in the Second Conference, under the name of the Easton District. The minutes of 1805 report a conference held in the Second District with sermons and edifying discussions. The minutes of 1806 report that there was no conference held during the year in the Second District. The minutes of 1809 contain the following item: "Concerning Mr. Ernst, Jr., it was resolved, that he be examined at a special conference in the Easton district, and if he is found capable, a license as cathechist shall be granted him by the officers." The minutes of 1810 report there was no meeting held in the Easton District, and the minutes for the next eleven years are silent as to meetings in this district.

In 1832 the Conferences were redistricted along county lines, and numbered as follows: 1. Philadelphia, Chester, Montgomery and Bucks Counties; 2. Lehigh, Northampton, Pike and Wayne Counties; 3. Berks and Schuylkill Counties; 4. Lancaster County; 5. Lebanon and Dauphin Counties; 6. Northumberland, Columbia, Luzerne, Lycoming, Susquehanna, Bradford and Tioga Counties. The Second District in 1832 comprised 8 pastors, 28 congregations, and 3950 communicants.

The proceedings of the Conference in the following abstract will bear the dates of the opening of the Conference, so as to be more easily discernible.

1868—*September* 2. The Second Conference then consisted of the Lutheran congregations in Lehigh, Northampton, Monroe, Carbon and Wayne Counties.

1872—*April* 15. St. Paul's Lutheran Church, Allentown, withdrew from the Allentown Conference and the Ministerium of Pennsylvania to unite with the East Pennsylvania Synod during the pastorate of the Rev. William G. Mennig, who because he held "Revival Meetings" was accused of "New Measure Lutheranism."

1874—*April* 14. Conference during these years spent much time in the discussion of the liquor question, and at this meeting adopted thirteen theses pledging the conference against drunkenness and defined drunkenness as "The indulgence in spirituous liquors to the extent of intoxication, including both the single act and the habit."

1874—*November* 17. Conference decided that all resolutions and motions should be presented in writing both in the German and English languages.

1875—*April* 20. Conference met at Christ Church, Hazelton. The Hazelton Cornet Band accompanied the singing of Conference on Wednesday evening.

1875—*September* 14. The Pittston Charge of this conference is reported to have advertised for a pastor in the "Welt Bote," a secular paper, and conference deplored the act.

It was reported to Conference that the "Church Messenger" had started its circulation as a Lutheran Church Paper, and that its beginning had been brought about largely by the agitation of this Conference. Its publishers, the Rev. J. B. Rath, the Rev. F. W. Weiskotten and the Rev. W. A. Schaeffer, were all members of this Conference.

1876—*May* 2. The following report of a committee on "The Division of Charges" was adopted:

"1. We are firmly convinced that a Congregation can only fulfill its most sacred duties to itself and be properly built up, when it alone supports its pastor, each and every flock having its own pastor.

"2. Inasmuch as many congregations cannot literally carry out this new principle in the near future, on account of great difficulties in the way, we would for the present adopt the following rules: (a) In the formation of new charges no more than two strong or one strong and two weak congregations shall be united in one pastoral charge. (b) That the congregation which possesses a parsonage, or, if the charge has none, the congregation in a town or village shall be regarded as the center of the charge. (c) The congregations to be united shall be contiguous to each other."

It is now fifty years since the adoption of these principles and we still have one charge with five congregations, and five charges with four congregations in our Allentown Conference. Are our congregations not slow in carrying out resolutions by Conference for their best interests?

1876—*September* 19. It was decided to elect a Treasurer, and that each member should pay a dollar to create a fund to defray the necessary expenses of Conference. The English Secretary, the Rev. C. J. Cooper, D. D., was elected the first treasurer of Conference.

By action of Conference the Conference was divided into the following pastoral charges according to the principles adopted at Fogelsville in May:

1. Blue Church, Appel's.
2. Hellertown, Lower Saucon, Friedensville.
3. South Easton, New Williams, Old Williams.
4. South Bethlehem, Freemansburg.
5. Salisbury, Upper Milford.
6. Millerstown, Macungie, St. Peter's.
7. Trexlertown, Ziegel's.
8. Fogelsville, Weissenberg, Lowhill.
9. Jordan, Morgenland, Cedarville.
10. Union, Heidelberg, Friedens.
11. Lynnville, Seiberling's, New Tripoli.
12. Jerusalem, Jacksonville, Eck.
13. Egypt, South White Hall, Millers.
14. Shoenersville, Rittersville, Altonah.
15. Bath, Howertown.
16. Dryland, Farmersville.
17. Nazareth, Forks, Arndts.
18. Plainfield, Belfast, Bushkill Center.
19. Centreville, Lower Mt. Bethel, Flicksville.
20. Big Moore, Little Moore, Petersville, Snyders.
21. Cherryville, Stone Church, Towamensing.
22. Slatington, Weissport, Golds, Lobarsville.
23. Lehighton, Dinkey's, Lower Mahony.
24. East Penn, West Penn, Upper Mahony.

25. Summit.
26. Weatherly, Rockport, Quakake.
27. Chestnut Hill, Eldred, Jerusalem, Tannersville, Effort, Pine Swamp."

1877—*April* 24. Resolved that "the next meeting of Conference be held on Tuesday, nearest full moon in September." The time of meeting was thus selected that the light of the moon might make travel on the road more convenient.

1877—*September* 18. Conference decided to hold a Sunday School Convention, and appointed "the pastors of Bethlehem and South Bethlehem, together with their Sunday School Superintendents to be a committee to arrange the time and place of meeting and the programme."

1878—*May* 7. The first Conference Sunday School Convention was reported to have been held in Salem Church, Bethlehem, on February 22 and 23, 1877.

The Rev. John M. Anspach, D. D., pastor of Christ Church, Easton, was requested to care for the colored Church gathered by the Rev. Emanuel Greenwald, D. D., and heretofore under the care of Christ Church.

1879—*October* 28. At this early date Conference was already interested in apportionments and took this praise-worthy action, "We consider it our Christian duty to do all we can toward raising the amounts apportioned to us by Synod."

The Second Sunday School convention was reported to have been held at St. John's Church, Allentown, on September 10, 1879.

Conference unanimously resolved, "That hereafter Conference opens on Monday evening with a service of Holy Communion, devotes two days to business, and closes on Wednesday evening with a public service."

1880—*April* 19. The Rev. F. W. Weiskotten was requested to draw a map, which should show the location of all the Churches of this Conference and lay it before conference at its next meeting.

1883—*October* 15. In connection with the evening session of Conference Carl Hovak was ordained, by the President of the Conference, the Rev. William Rath. The report of the committee on examination reads, "Found that the young brother, though not possessing a knowledge of the ancient languages, yet gives perfect satisfaction in every other respect. Your committee therefore recommends him for ordination." This examination and ordination by Conference had been authorized by Synod. Pastor Hovak entered Slovak Mission Work.

1884—*March* 5. Pastor A. E. Erdman reports the organization of St. John's Church, Pen Argyl.

1885—*April* 27. It was decided to appoint a Conference Home Mission Committee "consisting of the officers of conference as members (ex officio) and six additional members, 3 clergymen and 3 laymen."

1885—*September* 21. The map of the Second Conference made by the Rev. F. W. Weiskotten was completed and the maps were put on sale at this meeting at ten cents a piece.

It was decided to "set apart one Sunday in the Epiphany season, for the presentation and consideration of the interests of Muhlenebrg College in every congregation."

1886—*May* 10. St. Luke's Church, Easton, is received into the Allentown Conference. St. Peter's Church, South Bethlehem, Jerusalem Church, Salisbury Township and the Sunday School at Fountain Hill were constituted one charge. Trinty Church, Freemansburg and the New Williams Township Congregation were constituted one pastoral charge.

Five Mission Festivals were held in the Conference during the year, namely at Egypt, Dryland, Cedarville, Heidelberg, and South Bethlehem. Thousands of persons were in attendance and the subjects of Home Missions, Foreign Missions and Education were earnestly presented at all the meetings.

1886—*October* 11. The President reported that "On the 29th of July the Sunday School Convention held its annual meeting on Calypso Island, Bethlehem.

1887—*March* 14. Conference sustained charges of (a) Gross neglect of pastoral duties, (b) Conduct incompatible with the character of the ministerial office and, (c) drunkenness against Pastor J. W. Klinger of the Mt. Bethel Parish.

1887—*May* 2. Conference resolved, "That, we take the sense of paragraph 112 of the Constitution of the Conference to be that the Conference has power to alter existing pastoral charges and to form new ones only with the consent of the congregations interested."

1888—*October* 15. Conference advised those persons who were dissatisfied in St. Peter's Church, South Bethlehem, to unite in the organization of a new congregation in South Bethlehem.

The Rev. C. J. Cooper, D. D., was appointed to report the proceedings of Conference to the daily papers, and thus Father Cooper was the first reported Conference Press Committee.

It was decided that the officers of Conference and also all committees appointed, keep a strict account of all expenses incurred in conference work and present their claims to the treasurer for payment.

Conference adopted the following resolutions:

1. This Conference expresses its deliberate and unqualified disapproval of the continued erection of Union Churches and Chapels in its own territory.

2. That the members of this Conference shall seek the advice and consent of the officers of Conference or Conference itself, in all cases wherein the erection of Union Churches and Chapels, or the laying of corner-stones be contemplated or proposed.

1889—*May* 6. The President reported the organization of St. Mark's Church, South Bethlehem, against his advice.

A committee composed of the Rev. C. J. Cooper, D. D., the Rev. S. A. Repass, D. D., and the Rev. Theodore L. Seip, D. D., charged with the duty of preparing an order of Business for Conference, made the following report, which was adopted as a whole:

1. Every regular meeting of Conference shall begin with the prescribed Morning Service, in connection with the sermon by the President, or by some one appointed for this purpose and include the celebration of the Lord's Supper.

2. The Conference shall be formally opened by the President, assisted by the other clerical officers of Conference, at the time and place appointed, and be closed at the final session according to the prescribed order. Other sessions shall be opened and closed with devotional services, conducted by the President or such person as he shall appoint for the purpose.

3. After the formal opening the Secretaries shall call the roll of the ministers belonging to the Conference, and note those present and those absent; at the same time recording the names of the delegates, chosen to represent congregations or parishes; but such delegates shall present testimonials of their appointment before their names are enrolled as members of the Conference. Ministers or delegates arriving after the first calling of the roll shall report themselves to the Secretaries that they may be entered as present.

4. If one-third of the ministers belonging to the conference be absent at the time and place appointed for a meeting, the President shall adjourn the meeting from time to time until a quorum be assembled.

5. Any papers, memorials, applications for reception, etc., intended for the conference shall be presented to the President at as early a period as possible that proper attention may be given the same.

6. The President shall appoint during the first session a committee on the Reception of Congregations, a committee on Excuses, a committee on Reports of Missionaries, and if necessary, on cases of discipline, who shall take charge of and report on papers referred to them. These committees shall serve for one year.

7. The second evening of the Conference shall be devoted to addresses on the practical work of the Church, such as Missions, Education, etc. The appointments for the various services shall be made by the President in consultation with the pastor loci, at least two weeks before the meeting of Conference.

8. Discussions of doctrinal, exegetical, pastoral and practical questions, shall be first in the order of business at the first afternoon session.

9. The Rules of Order for the Ministerium shall also be the Rules of Order for the Conference.

10. This order of Business may be modified or changed by Conference at any time by the vote of the majority.

11. Conference being in readiness for Business, the order of proceedings shall be as follows:

I. Official Reports.

1. Report of the President and reference of the same to a committee.
2. Report of the Treasurer and reference of the same to an auditing committee.
3. The election of officers at the regular meeting after the annual meeting of the Ministerium.
4. Report of the Secretaries on unfinished Business.
5. Matters referred by the Synod to the Conferences.

II. Report of Standing Committees.

1. Report of Mission Committee.
2. Report of Mission Festival Committee.
3. Report of the Sunday School Convention Committee.
4. Report of Special Committees appointed at the preceding meeting.

III. Institutions.

1. Muhlenberg College.
2. Theological Seminary.
3. Orphans' Home and Asylum.
4. Deaconness Mother House.

IV. Report of Committees appointed during the session to report during the Convention.

1. Committee on President's Report.
2. Committee to Audit Treasurer's account.
3. Committees on special subjects.

V. Miscellaneous Business.

VI. Report of Committee on Excuses.

VII. Roll Call and adoption of the minutes of the last session.

VIII. Adjournment.

1889—*October* 28. The President reported thirteen charges in the bounds of the Conference composed of from four to five congregations and having an average of about 900 communing members.

The question of a salaried President of the Conference was vigorously discussed at this Conference meeting, but action was postponed.

1890—*April* 28. The President reported the organization of St. John's Church, Sayre by the Rev. L. H. Geschwind and himself between February 24th and March 23rd.

The following committee was appointed to consider the subject of a Graded Series of text books for our Sunday Schools: Rev. D. H. Geissinger, chairman; Theodore L. Seip, D.D., S. A. Repass, D.D., G. F. Spieker, D.D., and M. H. Richards, D.D.

The Conference by a fully four-fifth vote decided to have a paid President, and sent this proposition to the congregations to ratify with the provision that as soon as four-fifth of the Congregations would ratify, the President of Conference was to resign his Congregation and become paid President.

Zionsville, Chestnut Hill, and St. Peter's Church, Upper Milford were constituted a separate parish at this meeting.

1890—*October* 13. The President reported the organization of St. John's Church, Coopersburg on July 29th, by pastor E. A. Yehl.

The President reported every pastor having filled out the statistical blanks for Dr. Carroll, Special Enumerator of Religious Statistics for the eleventh census.

The organization of Beneficial Societies within the Congregations received considerable discussion at this time.

Conference laid an assessment of $1.00 upon each pastor or parish to defray the expense of Conference.

1891—*April* 20. The President reported the organization of Grace Church, Ashley on January 4, 1891, by the Rev. J. S. Erb, with the assistance of the Rev. G. W. Sandt, D. D., and of Salem Church, Audenried on March 15, by the Rev. G. G. Kunkle, who was assisted in the pioneer work here by the Rev. J. O. Schlenker.

The result of the congregations voting on a salaried President was 44 against the proposition and 19 in favor.

1891—*September* 14. The President reported the organization of St. Mark's Church, Scranton, on September 7, 1891, by the Rev. E. L. Miller.

1891—*December* 15. The Rev. C. Kuehn, of Wilkes-Barre, was charged with conduct unbecoming a minister and gross ministerial negligence.

1892—*May* 9. Conference adopted a model constitution for reference to its Sunday Schools for adoption.

1893—*April* 24. The separation of the Lutheran and Reformed Congregations at East Mauch Chunk, Weissport and Macungie were reported to Conference by their various pastors.

Conference entered a protest against the plan proposed by the executive committee of the Synod for the division of the Synod into Conferences so far as it affects this Conference. The action of the executive committee as far as it affected this conference was that the Synod be divided into these conferences:

7th Conference—to consist of Ministers and Congregations in Lehigh and Bucks Counties, and Ministers and Congregations of Kutztown and Bower's Station in the Eastern part of Berks County.

8th Conference—to consist of Ministers and Congregations in Northampton and Monroe Counties and Counties north of the same, New Jersey, North of Trenton to the limits of our Synodical Boundary with the New York Ministerium."

The President reported the organization of Holy Trinity Church, West Hazelton, by the Rev. William Wackernagel, D. D., and student J. C. Rausch.

1893—*May* 29. A committee was appointed to investigate the withdrawal of the Rev. J. J. Reitz, the pastor of St. Paul's Church, Cherryville, from the Ministerium of Pennsylvania, as a result of the action of Synod, "That the President withhold from the Rev. J. J. Reitz, a certificate of good standing until the Second Conference has investigated the case."

1893—*October* 18. The President reported this to be the last meeting of the Second Conference, which on January 1, 1894, would be succeeded by the Wilkes-Barre and Allentown Conferences. Conference instructed its Secretaries to call meetings of the Allentown and Wilkes-Barre Conferences as early as possible in January, 1894. The Treasurer of the Conference was instructed to pay over to each Conference one-half of the money remaining in the treasury, and the remaining property of the Conference was presented to the Wilkes-Barre Conference.

The Conference expressed its appreciation of the work of the Committee on Mission Festivals, and gratefully acknowledged the kind labors at these festivals during the year of the Rev. W. A. Passavant, D. D., Superintendent of English Home Missions of the General Council, the Rev. John Telleen, D. D., Superintendent of Foreign Missions of the General Council, and the Rev. Charles J. Cooper, D. D., the Financial Agent of Muhlenberg College.

1893—*October* 30. The Rev. J. J. Reitz, of St. Paul's Church, Cherryville, was charged with insubordination by the unanimous action of the Conference.

THE ALLENTOWN CONFERENCE PROPER

1894—*January* 2. The first session of the Allentown Conference opened at St. Michael's Church, Allentown, the Rev. J. S. Erb acting as President Pro Tempore, and the Rev. W. J. Andres acting as Secretary Pro Tempore. It was decided to elect a Secretary who could use both the German and English languages. It was also decided that the Secretary be the Treasurer of the Conference. It was decided to make the order of business of the Second Conference the order for the Allentown Conference.

The following resolutions presented by the Rev. B. F. Apple were adopted, "Resolved, that it is the unanimous sense of this Allentown Conference, that many of the so-called Christmas Festivals and Santa Claus entertainments are unscriptural, unchristian, grossly reflecting upon the name and character of Christ, and deleterius in their influence upon future generations; Resolved, that this Conference wholly condemn, and denounce all such semi-heathen exhibitions and practices and demand that they be forever hereafter banished from all Christian Churches and Sunday Schools."

1894—*April* 17. The word Sesqui-centennial is used for the first time in the history of the Allentown Conference or its Predecessors when the President read a communication from the officers of the Jordan Congregation, the Rev. M. J. Kuehner, pastor, inviting the members of the Conference to join with them in the Sesqui-centennial Celebration of the Founding of their Church on June 10, 1894.

The organization of Grace Church, South Allentown, under the supervision of the Rev. J. S. Renninger with about 35 members and a Sunday School with an average attendance of 106 to 108 scholars, on February 13, 1894, was reported to Conference.

Pursuant to the consideration of the interests of the Congregation at East Bangor it was resolved that it is the sense of this Conference that a division be effected in the Centreville Parish so that Centreville and Lower Mt. Bethel form a parish, and that Johnsonville and Flicksville be united with East Bangor to form another parish.

The President reported the organization of Trinity Church, Wind Gap, on January 14, 1894, composed of 40 members. The congregation was organized and was under the pastoral care of the Rev. A. E. Erdman.

1894—*October* 16. The committee on the Review of the President's Report says, "While we rejoice in the progress and prosperity of the Congregations that have secured for themselves new places of worship, and while we recognize the difficulties to be met in the separation of Union Churches, it is still a cause of deep regret that these unions, undesirable and inefficient as they commonly prove to be, should be perpetuated indefinitely by the erection of such union houses of worship."

Conference decided to "encourage and endorse the formation of Missionary Societies and Luther Leagues in our Congregations; provided always that such associations shall be under the proper Congregational supervision and authority, and that in their modes of worship and methods of work they do not contradict the genius of our Church, nor foster the spirit of Unionism by fellowship with those not of our faith."

1895—*September* 30. The Rev. Milton J. Kuehner, a member of this Conference, was suspended from the exercise of Ministerial functions by the Rev. A. Spaeth, D. D., President of the Ministerium, and the fact was reported by the Conference President in his report.

The committee appointed by Conference to look after the interest of the Lutheran Church at Hottelsville or North Bethlehem reported, "Your committee, recognizing the importance of Bethlehem Heights as a Mission center, at the same time realizing the difficulties of beginning operations there, would respectfully recommend that a committee be appointed for the purpose of taking immediate steps, looking to the organization of a Sunday School in this field." The pastors of Bethlehem were appointed a committee to carry out the recommendation.

1896—*April* 28. The committee on the Mission at North Bethlehem or Hottelsville reported having made a careful canvas of the district, but concluded that the time was not as yet ripe for the beginning of work there.

During these years it was the practice of having three speakers at the Tuesday evening meeting, one on each "Home Missions," "Foreign Missions" and "Education."

The Mission Committee reported that the Rev. B. F. Apple had organized a Sunday School at East Stroudsburg with encouraging success, and with bright prospects for the future. At this place regular preaching was held every Sunday afternoon by pastors Apple and Heilig.

Zion Church, Seigfried's was admitted into the Conference and the Revs. W. J.

Andres and H. J. Kuder were instructed by Conference to supply this congregation.

St. Mark's Evangelical Lutheran Church, Smithfield, Monroe County, organized, April 25, 1896, at a meeting at which the Rev. B. F. Apple, of Stroudsburg presided, was also admitted into the Conference.

Conference during these years opened on Monday evening and met throughout Tuesday and Wednesday.

1896—*October* 20. A large number of Mission Festivals were at this time held in the various congregations of the Conference.

Action was taken to limit the Conference Sunday School convention to one day, February 22. Previously it had been held for two days.

The constitutions of St. Stephen's Sunday School, North Bethlehem, and Holy Trinity Sunday School, West Bethlehem, were examined by a committee of Conference and approved.

Conference instructed the officers of Conference and the pastor loci to draw up a program for the meeting of Conference and to send out two copies to each pastor and pay the same out of the treasury of Conference.

1897—*May* 10. The committee on the North Bethlehem Mission reported, that a desirable lot, centrally located at the intersection of two streets had been secured and the foundation walls of the new Church building were nearing completion. The corner-stone of this Church, it was announced, was to be laid on Ascension Day, May 27, 1897, at 3 P. M.

The following report on the Division of the Synod into four district Synods was presented by the Chairman of a committee on this subject, the Rev. Charles J. Cooper, D. D., to the Conference, who in turn recommended it to the Synod for consideration:

1. The Delaware District Synod, composed of the present Philadelphia German and English, and the Norristown Conferences.

2. The Lehigh District Synod composed of the present Allentown and Wilkes-Barre Conferences.

3. The Schuylkill District Synod composed of the present Reading and Pottsville Conferences.

4. The Susquehanna District Synod composed of the present Lancaster and Danville Conferences.

1897—*November* 1. Conference recommended to Synod the appointment of a Statistician for each Conference.

The Bath Congregation, formerly united with Howertown and Siegfried, was constituted a separate parish.

Synod adopted this resolution, "That each pastor write or have written the history of his congregation and deposit the same with the Secretary of the Conference, who shall deposit the same in the archives of the Synod."

The Committee on the Mission at North Bethlehem reported: "That St. Stephen's Church of North Bethlehem has been regularly organized and a Church Council consisting of deacons and trustees has been elected. The Church Building has been completed and religious services are held every week by one of the Lutheran pastors of the Bethlehems. On October 10th, 1897, the first anniversary of the Sunday School was held, and the reports showed gratifying results." St. Stephen's Congregation was admitted into the Conference at this meeting.

1898—*April* 25. Nine children from the Allentown Conference were at this time in the Germantown Orphanage.

A committee of Conference brought the recommendation: "The Publication of a Memorial Volume of Conference embracing a brief history of each congregation, short sketches of the ministers, and half-tone cuts of ministers, church buildings and parsonages and of the institutions of Synod." The President appointed Revs. Cooper, J. D. Schindel, Andres, and Keiter a committee to inquire into the matter of publishing a Jubilee Volume of our Conference.

St. Luke's Church, Allentown, built a new Church, one of the most imposing of that city, at the cost of $13,000.

Trinity Church, Northampton, was received into the Conference and was made a part of the Howertown-Siegfried Parish.

St. Paul's Evangelical Lutheran Church, North Bangor, was organized March 6, 1898, in the parish of the Rev. E. A. Yehl.

1898—*October* 10. The recommendation of the committee to publish a Memorial Volume of Conference was on motion postponed for consideration to the next meeting of Conference.

The President of the Conference, at the request of the Bethlehem pastors, appointed Howard A. Kunkle, a Senior at Muhlenberg College as 'Lay Reader' to conduct regular services in St. Stephen's Church, Bethlehem, and also to have charge of the Sunday School. "He will act in all things under the advice and direction of the pastors of Bethlehem, who also will provide him with sermons selected and approved by them, and they also will continue to perform all the official acts within the Congregation." The President of the Conference, the Rev. Stephen A. Repass, D. D., makes this comment in his report on this action, "While such Lay appointment to special duty is too exceptional in the Lutheran Church, it is so clearly inherent in her genius and spirit as to call for no defense."

1899—*April* 25. Under Unfinished Business is was decided, "That because of the difficulty of successfully publishing and distributing the Jubilee Volume, Conference does not see its way clear to undertake the same at the present time."

1899—*October* 16. The President reported that on August 6, 1899, the cornerstone of Grace Evangelical Lutheran Church, South Allentown, the Rev. H. E. Semmel, pastor, was laid.

This was the first meeting of Conference for which there was a printed program.

Conference received the report of the committee on the Division of Parishes and adopted it as a general guide for the future division of charges whenever the rearrangement of any parish is feasible. The report is:

1. Macungie, Grace; Zionsville, Zion; Upper Milford, St. Peter's.
2. Lower Milford, Chestnut Hill, Emaus, St. John's; Salisbury, Jerusalem.
3. Lower Macungie, Lehigh (Zion), Alburtis, Cetronia.
4. Weissenberg Township, Ziegel's; Fogelsville, St. John's; Lowhill, Morgenland, Weissenberg.
5. Schoenersville, Christ; East Allentown, St. Joseph; Rittersville, St. Peter's.
6. Upper Saucon, Blue; Coopersburg, St. John; Zion Hill, Center Valley.
7. Hellertown, Christ; Bingen, Apples; Lower Saucon, Christ.
8. Friedensville, Friedens; Aineyville, St. Mark's; Fountain Hill, St. Paul's; Seidersville.
9. Freemansburg, Trinity; Williams Township, St. John; Williams Township, St. Peter's, (St. Luke's).
10. Bath, St. John's; Altonah, St. Thomas'.
11. Stone Church, Christ; Martin's Creek, Mt. Zion.
12. East Bangor, Grace; Flicksville, St. Paul; Johnsonville, Bethel.
13. Egypt, Egypt; Laurys, St. John's; Cementon, St. Paul's.
14. Nazareth, St. John's; North Bethlehem, St. Stephen's.
15. Stockertown, Forks; Waltersville, Arndts.
16. Allentown, St. Stephen's; Salisbury, Jerusalem.
17. Mickleys, St. John's; Coplay, St. John's.

Conference passed a resolution warning all its pastors from helping to lay a cornerstone of a Church at Walnutport, being built under the supervision of the Rev. J. J. Reitz, who was suspended from the Ministerium of Pennsylvania.

1900—*May* 7. The President reported that on March 26, 1900, St. Paul's Lutheran Church, Cementon, was organized under the pastorate of the Rev. J. D. Schindel, D.D.

Conference constituted Grace Church, Macungie an independent, self-sustaining charge as petitioned to do by the Congregation itself.

The Trexlertown Church was received into the Allentown Conference from the Reading Conference and was constituted a part of the Zionsville Parish and Zion Hill Congregation was transferred to the Norristown Conference.

1900—*October* 9. This was the first regular meeting of the Conference to last only two days, Tuesdays and Wednesdays. The sessions heretofore had opened on Monday evening, and lasted until Wednesday evening.

Conference approved the action of the Board of Trustees of Muhlenberg College in inaugurating a movement looking to a change of location and the erection of new and larger buildings for the pressing necessities of the College.

The first Conference committee on apportionments was appointed.

1901—*April* 23. During these years it was the custom of the President of the Conference to appoint the pastor where the Sunday School Convention was to be held as Chairman of the Committee on the Sundy School Convention, the other members of the committee were the other pastors of the community.

The Rev. J. C. Rausch, of St. Luke's Church, Allentown, reported that St. Luke's Congregation expects to become self-sustaining by the next meeting of Conference, and that its membership now is about 400.

1901—*September* 24. Conference urged the strict enforcement of that provision of the Constitution of the Ministerium which says, "In the case of vacancies Church Councils shall not act precipitately but seek the instruction and advice of the President of Conference or of the Ministerium, and no minister shall be permitted to visit or perform ministerial acts in a vacant congregation or parish except by the invitation of the Church Council or by the advice and consent of the President of the Ministerium or Conference; otherwise he shall be subject to discipline."

1902—*April* 8. The conference program still contained this statement, "Notice must be sent to the pastor loci at least one week before the meeting of Conference, informing him concerning all clerical or lay delegates who desire to be entertained, and stating whether they expect to remain over night."

The President reported that the Rev. G. D. Druckenmiller informed him on January 3, 1902, that the Lutheran Congregation at Freemansburg had effected a separation from the Reformed Congregation, January 1, 1902. The Reformed Congregation bought out the Lutheran interests. The Lutheran Church conducting their services in their hall until they complete the new Church building. The President further adds, "This is a move in the right direction and Conference congratulates the pastor and the members of the congregation in effecting such a peaceable and highly commendable separation."

Conference appointed the Rev. S. A. Repass, D. D., the Rev. W. D. C. Keiter, D. D., the Rev. Philip Pfatteicher, Professor George T. Ettinger, Ph. D., and D. D. Fritch, M. D., a committee to consider the matter of higher education for Women and report at the next meeting of Conference.

The first Statistician of the Allentown Conference, the Rev. F. E. Cooper, made his first report at this session of Conference.

Conference "Earnestly urged the pastor and people of St. John's Church, Nazareth to endeavor to effect a separation from the Reformed Congregation as soon as possible so as to have the services of their pastor every Sunday."

1902—*May* 26. The question of the division of Conference, which was brought before Synod was discussed at this special meeting of Conference. Conference took no action, but the opposition to such a division was strong.

1902—*October* 7. The President reported the organization of St. John's Church, Fullerton, under the leadership of the Rev. James F. Lambert, on August 7, 1902. The Congregation had an encouraging beginning when 144 persons signed the constitution.

Conference decided that every Congregation should have a congregational record.

Conference passed the following resolutions concerning a higher educational institution for Women, "An institution for the higher education of Women is eminently desirable somewhere on the territory of our Ministerium, believing that such an institution would be capable of accomplishing a vast amount of good and would fill a long felt want, but whereas the movement to build a Greater Muhlenberg and enlarge the facilities of our College at Allentown is at present engaging the attention of the entire Synod, and whereas we believe that every effort of the Church should for the present be concentrated upon this proposed enterprise, therefore it would be unwise to launch the project of another educational institution at this time."

The President reported that on Sunday, September 21, the First Colored Evangelical Lutheran Church, Easton, Pa., which was recently rebuilt, was dedicated, the Rev. D. L. Coleman, pastor, preaching the dedicatory sermon.

Forks and Arndts Churches, formerly a part of the Nazareth Charge, were constituted a parish to be known henceforth as the Forks Parish.

Conference decided that hereafter the Secretary be instructed to prepare and print for distribution in all the congregations of the Conference an abstract of the Minutes. The first such abstract was that for this meeting and was prepared by Secretary Ernest M. Grahn.

1903—*January* 26. The Schoenersville and Rittersville congregations were constituted one charge.

1903—*April* 28. Conference had the following Home Mission Congregations on its territory at this time; Grace Church, East Bangor, the Rev. George S. Kleckner, pastor; St. Stephen's Church, North Bethlehem, the Rev. E. H. Eberts, pastor; St. Joseph's Church, Allentown, the Rev. J. W. Mattern, pastor; and St. Stephen's Church, Allentown, the Rev. Ira W. Klick, pastor.

Conference instructed a previously appointed committee on a Mission for West Allentown to open an English Mission at that point.

It was decided to hold a convocation in the interest of the Deaconess cause in St. John's Church, Allentown, on the afternoon and evening of Ascension Day. The program as adopted was:

1. The Deaconess Work in the Lutheran Church—The Rev. Ernest Pfatteicher.
2. The Work of the Christian Deaconess and the Humanitarian Philanthropist—The Rev. Jeremiah F. Ohl, Mus. D., D. D.
3. The Lutheran Deaconess and the Roman Catholic Sister—The Rev. John A. W. Haas, D. D. LL.D.
4. The Desirability and the Practicability of the Parish Deaconess—The Rev. Adolph Spaeth, D. D. LL.D.
5. The Deaconess Cause and Our Young Ladies—The Rev. C. Armand Miller.

The newly organized Good Shepherd Church of Easton was received into the Conference.

North Bethlehem, Eastern Salisbury and Friedensville were constituted a pastoral charge.

1903—*September* 29. The committee on the Organization of an English Lutheran Church in western Allentown reported, "The first meeting held looking toward the organization of an entirely English Lutheran Church in western Allentown, on Monday evening, September 28, in the Lincoln School building, was attended by 42 persons, and the meeting by a unanimous rising vote decided that the time had come for the establishment of an English Lutheran Church in West Allentown. A committee on site was appointed with instructions to report at the next meeting, Monday, October 5.

The recently organized St. John's Church, of Tatamy, was received into Conference.

The Rev. J. C. Seegers presented the following resolution which was on motion adopted, "That in the future the robe shall be worn during the religious services of the Conference."

The Rev. H. J. Kuder and the Rev. J. J. Schindel, were instructed to look after the interests of the Lutheran Slovaks in Northampton.

1904—*February* 29. These resolutions were adopted by a yea and nay vote of 42 to 8:

1. That an agent be appointed by Conference, whose duty it shall be to canvass the congregations belonging to this body for contributions to the building fund of Muhlenberg College.
2. That said agent shall devote all his time to this work, presenting the cause from the pulpits of our Churches, and making a thorough personal canvass of the membership of our congregations.
3. It shall be the duty of the pastors and Church Councils and local committees of our congregations to assist the agent in every possible way in performing his work.
4. The Treasurer of the Conference shall be appointed the Conference Treasurer of this fund.

5. It shall be the duty of the agent to make monthly returns of all cash and subscriptions received to said Conference Treasurer.

6. The agent shall receive a salary of $1,500.00 per annum together with all legitimate expenses, the same to be paid to him by the Treasurer of this fund out of the moneys collected.

7. The balance remaining in the fund after the payment of salary and expenses shall be turned over to the Treasurer of the College.

8. That Conference call the Rev. W. D. C. Keiter to this work.

9. That the above action be communicated to the Executive Committee of the Board of Trustees of Muhlenberg College for their endorsement."

Pastor Keiter did not accept this call, and later this action was repealed.

1904—*April* 19. The President reported, "On December 13, 1903, the temporary chapel erected by the members of the recently organized Christ Evangelical Lutheran Church, at Allentown, was opened for services. The President of the Conference had charge of the services. Morning and evening services were held." On Sunday, April 10, the Rev. C. M. Jacobs was installed as pastor of Christ Church, Allentown. The election of the Rev. J. A. W. Haas, D. D., LL.D., as President of Muhlenberg College, was also reported by the President.

The committee appointed to investigate the interests of "The First Colored Church of Easton" reported, "The Congregation numbers 15 communicant members. Services have been held every Sunday evening with two exceptions, by the Rev. D. L. Coleman. A Sunday School of 35 has been gathered. From September 1902 up to the present time the congregation has raised for general purposes between $350 and $400, and it is believed that at least $200 can be raised toward the support of the pastor. The congregation has a Church with a market value of $5,000." The Congregation was referred to the Mission Board with the request that $300.00 per year be appropriated to this work.

Conference adopted the following resolutions which were presented by a committee on Unorganized Congregations:

1. In Union Churches the pastors be urged to secure separate Constitutions for Lutheran Congregations, and in case of failure to report the reason to Conference at its next convention.

2. It be made obligatory on all pastors to keep records of Baptisms, Confirmations, Marriages, Deaths, Accessions and Dismissals.

3. Each Country parish be urged to have joint Council Meetings of the parish annually for the purpose of considering the general welfare of the parish and elect its delegates to Synod and Conference."

Conference decided, "That hereafter the members of Conference themselves or their congregations provide for their entertainment." Heretofore it had been the custom of the Conference to have the congregations in whose Churches the meetings of Conference were held to provide lodging and meals for those in attendance at Conference.

Conference decided to ask all the congregations of the Conference to take one offering a year for the benefit of the treasury of the Conference.

Christ Lutheran Church, Allentown, and St. Matthew's Lutheran Church, Northampton Heights, were admitted into the Conference.

The Rev. E. F. Keever presented the following resolution which was adopted, "Resolved that a Cantor be appointed to arrange the music for the services of the Conference and lead the singing." The President appointed the Rev. P. Z. Strodach the first cantor.

1904—*October* 4. The President reported the corner-stone laying of the new Grace Church, Belfast, which congregation had withdrawn from a Union Church at the same place. The Rev. Asa E. Erdman was the pastor of the congregation and was largely instrumental in bringing about this separation.

The committee on the Sunday School Convention Program was instructed not to place the name of any speaker on the program until the consent of the speaker had been secured.

The Rev. W. M. Kopenhaver was appointed the third statistician of the Allentown Conference, having been preceded in this office by the Rev. Luther D. Lazarus and the Rev. F. E. Cooper.

1905—*May* 9. The President reported that "On April 10, 1905, St. John's Church, Nazareth, the Rev. Luther D. Lazarus, pastor, had made amicable separation from the Reformed Congregation, the Lutheran Congregation having purchased the Reformed interests in the property for the sum of $5,000.00."

1905—*October* 3. The committee on the First Colored Lutheran Church, of Easton, reported having secured the services of a young colored man, a former student of Capital University, Columbus, Ohio, who has been on the field since August 1st. Services have been held every Sunday evening with an attendance of 71. The pastor in charge is unordained. He will carry on his studies under the pastors of Easton and Phillipsburg. The instruction was given gratis and conference appropriated $10.00 for the purchase of books for the student.

St. Mark's Church, South Allentown, Zion Lehigh Church, and the preaching point Alburtis were constituted one parish.

1906—*May* 1. Conference granted the request of Christ Church, Freemansburg, to make better provision for its spiritual wants by calling a pastor for its exclusive service.

Conference recommended the appointment of a permanent committee on the Division and Reorganization of parishes and instructed the committee to prepare a map of Conference, locating all existing parishes and congregations.

1906—*October* 9. Holy Trinity Slovak Evangelical Lutheran Church of Northampton, was received into the Conference and the congregation was recommended to the Church Extension Society for a loan of $5,000.00.

The Committee on Division and Reorganization of parishes prepared a map of Conference, showing by diagram the location, size and extent of all the existing parishes, and offered the map in blue print for sale to pastors and parishes at the actual cost of reproduction, twenty-five cents, at this meeting of Conference. In respect to the reorganization of parishes this committee recommended:

1. North Bethlehem (St. Stephen's), Altonah and Tatamy.
2. South Allentown, Friedensville and Jerusalem.
3. East and North Bangor.
4. Coplay as an independent congregation.
5. Egypt, Cementon and Laurys.
6. Mickleys and Fullerton.
7. East and North Allentown.
8. Jordan and Cetronia.
9. The Annexation of Lowhill to the Fogelsville Parish.

1907—*April* 23. Conference adopted the report of a committee asking Synod to adopt these modifications in its system of beneficiary education:

1. That the standard of culture and scholarship for all applicants for financial aid in both the College and Seminary be raised decidedly and that this advance standard be required at every stage of the course.

2. That obligations for money advanced be taken, but that repayment shall be exacted only from those who do not complete their course of preparation for the ministry, and that after five years of service in the Lutheran ministry the obligation be cancelled."

Grace Church, Allentown, and St. John's Church, Fullerton, were placed under one pastor, the Rev. John H. Raker, D. D.

Conference decided to appropriate $25.00 and $10.00 semi-annually to the President and the Secretary, respectively.

1907—*October* 8. At this time the Home Mission Congregations supported by the General Council Board of Home Missions were St. Stephen's Church, Allentown; First Colored Church, Easton; St. Mark's Church, North Water Gap; St. Matthew's Church, Northampton Heights; Grace Church, East Bangor; St. Stephen's Church, North Bethlehem; St. Joseph's Church, Allentown and Grace Church, Allentown.

Conference urged congregations that whenever possible services of installation, consecration and other special services be held during the week and not on Sunday.

The President reported that, "On July 22-27, 1907, a Lutheran Summer School for teachers of the graded Sunday School Lessons of the General Council was held in Muhlenberg College, under the management of a committee appointed by the Ministerium. The effort was a success and the patronage beyond all our expectations."

It was decided hereafter to omit the evening session of the Sunday School Convention.

1908—*May* 12. Conference approved the holding of services on Sunday evenings at Griesemersville by the students of Muhlenberg College under the supervision of the Rev. J. A. W. Haas, D. D., LL.D.

The President reported that "On July 27 to August 1, a Vacational Retreat for Pastors will be held at Muhlenberg College in order to obtain a helpful survey of present day Theological thought."

The Rev. W. D. C. Keiter introduced the following resolution which was unanimously adopted, "That the President of the Conference shall visit all the congregations within its bounds in three years, to advise with the pastors as to methods of work and study, and with the congregation as to progress, records, property, etc., the same to become effective after November 1, 1908."

Holy Trinity Church, Northampton, at its own request, was constituted a separate parish.

It was decided that all clergymen, who have been in the ministry for forty years and are without pastoral support, are excused from the payment of their annual assessment to Conference.

At this time there were 23 local missionary societies in the Allentown Conference with 1665 contributing members, who during the past year had made contributions for all causes amounting to $2,237.76.

Conference appropriated $50.00 out of its treasury for the Slav Mission Board of the General Council. This was the first conference appropriation to any cause outside of the Conference.

1908—*October* 6.—Plans were presented to the conference for the establishment of a Church Extension Society for the Allentown Conference so as to secure sites for prospective churches and to aid in the establishment and construction of Churches.

The Home Mission Committee reported that "The Colored Church of Easton puts all others to shame with a contribution per member to the current expenses of over seven dollars. If our other Missions did equally well they would all be self-sustaining. We deem it advisable to call the attention of our Missions to the raising of their per capita contributions, which average only $1.50 to $2.00 per member. The work of Mr. Burton, pastor of the First Colored Church, Easton, and his progress in study have been very satisfactory."

Conference recommended the following new parishes:

1. Jacksonville, New Tripoli, Lynnville and Jerusalem.
2. Egypt, Cementon and Laurys.
3. Mickleys and Fullerton.
4. Coplay, a separate parish.
5. Ziegel, Weissenberg, Fogelsville and Seiberlingsville.
6. Jordan, Lowhill and Morgenland.

Conference decided that hereafter the congregation entertaining the Conference shall make provision for its Missionaries and their delegates.

1909—*May* 4. The President of Conference, the Rev. James F. Lambert, reported having visited 16 congregations and 15 parishes to exercise the function of oversight as required by the unanimous action of the Spring Conference in 1908. He says, "He has not met with even a syllable of dissension. All appointments were by invitations and were attended with many blessings."

The Rev. C. C. Miller, the first Sunday School statistician of this Conference, submitted his first report at this meeting of Conference.

1909—*October* 4. The Rev. H. J. Kuder, pastor of Zion Church, Siegfried, informed Conference, "That on June 15, 1909, the Lutheran Congregation had bought

the interests of the Reformed Congregation in the Siegfried Church. The separation was amicably effected, the best feeling prevailing between the congregations."

After a very able presentation of the history of the relation of the Missionary Society to the Conference, this principle was adopted, "Wherever a Woman's Missionary Society exists in this Conference, it shall belong to the Conference Missionary Society."

A petition for the establishment of a Lutheran Church for foreigners in South Bethlehem was received from St. Peter's Church Council and Pastor of that city. Conference adopted these resolutions in answer to this petition:

1. That Conference most heartily commends St. Peter's Church and its pastor, the Rev. J. O. Leibensperger, for the laudable pioneer work which has been done by them among the Lutheran Foreigners of South Bethlehem, and for their generosity in allowing them the use of their Church.

2. That Conference requests the Slav Mission Board of the General Council, in conjunction with Pastor Leibensperger, to proceed at once to the organization of a congregation of these people and to the finding of a suitable temporary place of worship.

1910—*April* 19. A proposed plan for a Ministerial Pension Fund for the General Council was submitted to the Conference for its consideration.

St. Joseph's Church, East Allentown and Cedar Church, Cetronia were constituted a parish.

1910—*October* 4. The Conference petitioned the General Council Home Mission Board to take immediate steps in effecting the organization of a congregation in the northern section of Allentown.

Conference congratulated the Rev. John C. Seegers, D. D., and the people of St. John's Church, Easton, upon having the first parish house in the Allentown Conference, if not in the entire Ministerium of Pennsylvania."This house made possible by the legacy of a devoted member, will, we hope, help the authorities of St. John's to solve many of the problems that confront our city congregations. We earnestly commend the idea of having such a parish house to the serious consideration of all our congregations."

The Rev. William A. Lambert stated that St. John's Slovenian Church, South Bethlehem, had a membership of 295 Windts and 30 Slovaks, and that building operations had already begun on the site recently purchased, the basement to be finished by December 15th.

Salem Church, Moorestown; Christ Church, Moore Township, and St. Peter's Church, East Allen Township were constituted a parish.

1911—*May* 9. "On December 11, 1910 the corner-stone of St. John's Slovenian Church, South Bethlehem, was laid by the pastor, Rev. W. A. Lambert, assisted by pastors, J. O. Leibensperger, Emil Nagy and W. H. Steinbicker. This is the first Protestant foreign Church in South Bethlehem. It is the only church in the world in which the Windish dialect is used in all its services. It is the only foreign Church in South Bethlehem whose pastor is a native American." All these facts are taken from the President's report.

The first meeting of the laymen of our Conference was held in connection with this meeting of Conference on Tuesday, May 9, at 4 P. M., which meeting adopted this resolution, "It is the sense of this meeting that we recommend the Laymen's Movement to the Conference, urging that Laymen's meetings be held from time to time in the various congregations of this body, and that the holding of such meetings be recommended to the consideration of the pastors and councils of our Churches within the bounds of the Conference."

It was decided that "All congregations, which do not give satisfactory reasons for their noncompliance with the action of Conference respecting, "The making of an annual offering to its treasury," shall be reprimanded on the floor of Conference.

By action of the Conference all the names of the Congregations who paid their apportionment in full appeared in "The Abstract of the Minutes," which were distributed among the congregations. There were 29 parishes that paid their apportionment in full.

1911—*October* 9. All pastors were urged to attend the Two Hundredth Anniversary of the birth of Henry Melchior Muhlenberg, to be held on Thursday, October 12, 1911, under the auspices of Muhlenberg College.

Conference expressed its sympathy to the pastor and people of St. Stephen's Church, Allentown, in the calamity which befell them when the tower of their almost completed Church building collapsed and demolished their Church to its very foundation.

1912—*April* 23. United Church Council Organizations in Bethlehem and Allentown were reported to this meeting of Conference the former being particularly interested in a Sunday School Institute which met bi-weekly, the latter in the organization of a Church in the northern part of Allentown.

Zion Church, Siegfried, was complimented by the conference on its decision to become a self-sustaining parish.

Conference expressed this opinion upon one of the most vital subjects before the Christian people of our land, "Conference views with alarm the increasing tendency to make of the Lord's Day a day of worldly pleasure, and calls upon all its pastors to lend their aid to the preservation of Sunday as the day of the Word of God."

St. John's Church, Howertown and Zion's Church, Kreidersville were constituted a parish by Conference.

Conference decided to urge the Home Mission Board of Synod to make a canvass of the colored people of Philadelphia, and to employ Pastor Burton of the First Colored Church of Easton for this purpose.

Conference decided to publish a practical Church Paper for the common people at a nominal price and elected this staff for the paper: Editor, Joseph Stump, D. D.; Business Manager, the Rev. Harvey Kidd; Publication Board, the Editor, the Business Manager, the Rev. Jonathan A. Klick for three years, the Rev. H. P. Miller for one year and Mr. Oscar F. Bernheim for two years.

On motion it was resolved that the Statistician's report be made the first order of business on Wednesday afternoon of each convention of Conference.

On motion it was resolved that hereafter in the election of officers, the result of each ballot be made known after each ballot.

1912—*June* 3. Conference decided not to publish a Church paper, but to petition the publication board to publish a Church paper with a subscription price of not more than 75 cents per year.

1912—*September* 24. Conference heard with genuine satisfaction the generous offer of Mr. Elias Bittner, of Allentown, to donate ground for a new Church in the northern section of that city, at Eleventh and Tilghman Streets.

St. Paul's Church, Cherryville and Emmanuel Church, Petersville, were received back into the Conference and constituted a parish. These were the Churches that had left the Synod and Conference when their pastor was suspended from the Ministerium of Pennsylvania in 1893.

Conference decided, "That in appreciation of the work of the Rev. J. C. Burton, who had charge of The First Colored Church at Easton for a number of years, we do hereby appropriate to the Mission Board $100.00 toward securing a suitable place for work among the Colored People of Philadelphia to which field pastor Burton has been called."

1913—*April* 22. Conference decided to hold a Conference May Day Outing at Central Park.

Synod was petitioned to provide for the spiritual care of Lutheran students in non-Lutheran institutions.

Conference urged hearty cooperation of the pastors and Church Councils of Congregations with the Rev. M. B. Schmoyer who has been designated to secure the historical sketches of our congregations for the proposed Lehigh County History.

St. James' Church, Eleventh and Tilghman Streets, Allentown was received into the Conference.

A committee of laymen previously appointed to study pastor's salaries reported among many other things that "There are 12 pastors in the Conference who receive less than $1,000.00 in salary and 27 who receive more than that amount. An itemized list of expenses based on a family consisting of four persons and supposing the

pastor to live in a town or village where he must pay for everything he needs in his family follows:

Rent (Average gained by Information)	$ 175.00
Cost of keeping a team	175.00
Heat and light	100.00
Living Expenses at 25 cents for each member per day	365.00
Help in the family	50.00
Doctor bills, drugs, etc.	25.00
Traveling expenses	40.00
Stamps and stationary	15.00
Books, periodicals, etc.	50.00
Charity for all purposes	100.00
Interest on school debt	100.00
Clothing	150.00
Total	$1345.00

Conference constituted the Smithfield Parish to consist of Zion Church, North Smithfield, St. Paul's Church, Smithfield and St. Mark's Church, North Water Gap.

1915—*April* 13. Conference endorsed the idea of Daily Vacation Bible Schools for its congregations.

The following motion presented by the Rev. Luther D. Lazarus was adopted: "That owing to the importance of the Country Church and the gross misrepresentation of conditions in all publications on the subject, a standing committee be appointed to gather all possible data, prepare and publish from time to time such information as well as methods of work as shall best conserve the welfare of our congregations of the Synod and especially those within the bounds of the Allentown Conference."

1915—*May* 31. Conference requested the Rev. Joseph Stump, D. D. to prepare a pamphlet on "Russelism."

1915—*October* 5. Conference recommended, "The minimum salary in the Allentown Conference should be one thousand dollars and parsonage."

Efforts were made at this time to begin Mission work at Kratzer's School-house and at Griesemersville.

Conference decided upon the issuing of an eight-page publication without advertisements to be known as the "Efficient Workman," to be distributed without cost to our churches at the rate of one copy to every four members in the parish, and to be paid for by a Conference apportionment of $1,000.00 annually, to be laid on the basis of the rate of the apportionment of Synod.

The Committee on Financial Methods reported having held seven Financial Method Institutes at the following centers of the Conference: Allentown, Bethlehem, Easton, Nazareth, Bath, East Stroudsburg and Bangor.

The Secretary was authorized to secure a loose leaf minute book, which will make it possible for him to prepare the protocol on the typewriter. The minutes of this session were the first to be prepared on the typewriter.

1916—*May* 2. The President reported "On March 19th, 1916, St. John's Windish Evangelical Lutheran Church of South Bethlehem, the Rev. E. A. Stiegler, Ph. D., pastor, was consecrated to divine use. The Rev. J. A. W. Haas, D. D., LL.D., officiated in the German language. Father J. S. Renninger, H. J. Kuder, J. O. Leibensperger and I. B. Ritter made addresses. The pastor and a number of Windish brethren also preached appropriate sermons. This congregation is a credit to our Conference. Organized about six years ago with eighty members, it now numbers over a thousand, owns a fine property, and a church costing $43,000. On the day of dedication, an indebtedness of only $9,000 remained on the property, which however, the congregation is now paying off at the rate of a $1,000 a month."

The President of the Conference as the official delegate of this Conference attended "The first Conference of the Home Mission Forces of the General Council, held in Holy Trinity Church, Buffalo, N. Y., January 25 and 26, 1916."

The Parish Efficiency Committee reported having issued 8 numbers of the "Efficient Workman," and that from then on it would be mailed to individuals, rather than to Congregations for distribution.

1916—*June* 13. St. Peter's Church, Rittersville, was constituted a separate parish. The "Efficient Workman" was changed to a four-page paper.

1916—*September* 26. St. John's Church, Coplay, was constituted a separate pastoral charge, having previously been united with St. John's Church, Mickleys.

Conference made two recommendations to the committee on Financial methods:

1. "That the committee be asked to carry out a definite campaign of congregational or parish presentation of the subject of Church Finance until the entire Conference has been covered, even though it may take several years.

2. "That the committee plan to make an exhibit of Church Finance accessories, such as pledge cards, record blanks, treasurer's account books, and the like."

1917—*May* 1. The President reported that it was necessary to abandon the attempt to continue the "Efficient Workman," and suggested the division of this Conference into two Conferences, an Allentown and an Easton Conference.

Messrs. Worsley, Speck, Bittner and Klotz were appointed a committee to secure lots in the Rosemont and Edgeboro districts of Bethlehem for the establishment of Missions there.

1917—*June* 6. A special committee was appointed to lay before Conference a comprehensive plan for the redistricting of the congregations on the territory of the Conference, and to find a solution for the difficulty caused by the division of Egypt parish.

1917—*October* 2. Conference instructed its Mission Committee, "To visit the section of Bethlehem called Edgeboro for the purpose of studying this field with the view of the location of a Church at a most advantageous point."

It was decided that the teachers and officers of all the Sunday schools of the Conference should be delegates to the Conference Sunday School Convention.

1918—*April* 15. This meeting decided to omit the May Day Festival as requested by the ladies of the Conference.

The Mission Committee reported, "The rapid exodus of our people from the bounds of St. Matthew's parish, Northampton Heights, forces the conviction upon the authorities of St. Matthew's that the time has come when their church must be relocated or sold. It is the judgment of our committee that instead of selling the property and partitioning the money the proceeds of said sale should be invested under the name of St. Matthew's in some favorable locality in the vicinity of the Bethlehems."

1918—*November* 26. Conference adopted this item, "That we heartily commend St. Matthew's Church, Northampton Heights, for their willingness to relocate their congregation in a portion of Bethlehem in which the establishment of a Church is much desired; that we also commend the energy and zeal of the pastor, the Rev. J. S. Renninger; and that we are glad to know that the site selected is one approved by those to whom the congregation was referred by the Mission authorities."

Conference affirmed the principle, "That Missions should secure the approval of the Mission Board before taking actions which cannot easily be revoked; especially that no Mission should at any time contract debts unless the matter be first laid before the proper Mission authorities."

1919—*May* 13. This was the first regular session of the Conference since its organization in 1894 to meet in a one-day session.

Conference petitioned the Synod to create a Country Church Commission to study this subject, and "Devise ways and means of furthering and conserving the interests of our rural Churches."

The first committee on Church Comity was appointed.

The Mission Committee reported the organization of a congregation in Rosemont.

Conference approved the President's request made to the United Church Councils of Allentown, to consider the establishment of a self-sustaining congregation in the vicinity of Muhlenberg College.

Two Sunday School conventions were held simultaneously in Allentown and Easton this year instead of the single convention.

1919—*October* 14. Conference decided again to publish a Conference bulletin.

The duty of the committee on Church Comity was defined, "To work out and apply principles of comity, between the East Pennsylvania and Lehigh Classes of the Reformed Church and the Allentown Conference of the Lutheran Church, with respect to the establishment of congregations, the cooperation of pastors, and the greater efficiency of parishes in these three bodies.

1920—*April* 14. It was decided that hereafter the President of the Women's Missionary Society of the Conference should address the Conference on any matters that that organization desired to bring to the attention of the Conference. At this convention Mrs. R. C. Pretz was the first President to comply with this action.

Conference decided to hold Rural Church Institutes at the following centers during the coming summer and fall: Mickleys, Moorestown, Egypt, Howertown, Indianland, Ziegel's Church, Neffsville and Plainfield. Subjects pertaining to Rural Church Work and Congregational Efficiency were to be discussed.

1920—*October* 12. The President reported that on June 13, 1920, the Jubilee services in commemoration of the semi-centennial of the ordination of the Rev. C. J. Cooper, D. D., were held in the several congregations of the Friedensville Parish. Dr. Cooper was the first English Secretary as well as the first Treasurer of this Conference, being elected English Secretary in 1874 and Treasurer in 1876. In 1911, 37 years after having been elected Secretary for the first time he was elected President of the Conference.

At this time there were two missions in the Conference, St. James' Church, Allentown and Rosemont Church, Bethlehem.

The President was authorized to comply with the request of the Good Shepherd Home to appoint a member of this Conference as a member of the Advisory Board.

1921—*April* 12. The President reported that St. Paul's Church, Craig's Meadow, was transfered on January 30 to the Synod of Eastern Pennsylvania, since it can be united with a parish of that Synod more readily than to any other parish of our Synod.

Conference decided that a Conference Committee on Inner Missions should be appointed by the President.

The following resolution was adopted: "That the Allentown Conference recognizes the great value of the Brotherhood of the United Lutheran Church, and urges the laymen of our Congregations to organize."

1921—*October* 11. The President reported that, "In connection with the commencement exercises of Muhlenberg College an event of more than ordinary significance occurred. We refer to the retirement of the Rev. William Wackernagel, D. D., LL.D., from his professorial duties in that institution, after serving for a period of forty-one years. In recognition of his faithful services he was made Professor-Emeritus. Despite the fact that he is now living on "into his borrowed years," having just passed his 83d birthday anniversary in September, the venerable Doctor continues his activities, preaching every Sunday, teaching regularly in Sunday School, busily engaged day by day in his study, manifesting an interest and a zeal and an expenditure of energy which is truly remarkable. If correctly informed, Dr. Wackernagel is the oldest Sunday School Superintendent in years and in service in Lehigh County. We feel justified in calling attention to these matters at this time believing that no man connected with the College has ever wielded a greater influence and power for good in the development of character among young men. Among those who know him best, especially those who were his students, there will always be cherished the memory of Muhlenberg's "GRAND OLD MAN"—tried, but always found faithful. The committee on the review of the President's report says, "Resolved, that we do not only adopt this section of the President's Report and thus make its statements our own, but also direct the appointment of a committee, one of whom shall be the President of the Conference, to visit the Rev. William Wackernagel, D. D., LL. D., Professor Emeritus of Muhlenberg College, and express to him, on our behalf, our high appreciation of his personal worth and of the value of the many years of service to the Church; our gratitude for the blessed influence he has exerted upon so many of us and so many also of the youth connected with the congregations we serve; and our hope that our Lord may bestow upon him in

the evening of the long and busy day of his life, the joy of restful activity, serene confidence in the continuing support of the eternal God and of our Lord Jesus Christ, and of observing some, necessarily a small part, of the fruits of his labors in the vineyard of the Master in whose service he has found his ever fresh and refreshing delight."

The President reported that on June 26, 1921, Trinity Memorial Church, Mountainville, was organized.

The Home Mission Committee reported that the Rosemont Mission in Bethlehem had taken steps to secure a charter of incorporation.

The Rural Church Committee reported the following institutes scheduled for the Autumn: Stone Church, Petersville, Bushkill Center, Hellertown, Western Salisbury and Farmersville.

1922—*March* 1. Conference authorized the organization of an Inner Mission Society on its territory.

1922—*May* 9. The President reported that on January 23, upon the request of the Rev. Robert H. Ischinger, pastor of St. Peter's Church, Allentown, a meeting of the pastors of Allentown was held for the purpose of considering the advisability of establishing, "A Magdalene Home for Wayward Girls."

St. Stephen's Church, Bethlehem, was constituted a separate parish, and the other two churches with which it had been affiliated for some years, Friedens Church, Friedensville and Jerusalem Church, Eastern Salisbury, were constitued a separate parish. The request for this action came from all three of the congregations concerned.

1922—*October* 3. The Conference constituted the following parishes at the recommendation of the Parish Efficiency Committee:

1. Indianland, Petersville and Little Moore to be known as the Indianland Parish.
2. Cementon and Laurys be placed under the care of the President of Conference.
3. Moorestown, Snyders and Bushkill Center to be known as the Moorestown Parish.

The Rev. J. A. W. Haas, D. D., LL. D., offered the following resolution on Conference Historian which was adopted: "That the Conference be instructed to appoint a historian, who shall collect the historical data of our Churches and transmit it to the historical societies of our state." The Rev. Preston A. Laury was appointed the first Conference Historian.

1923—*April* 17. The President reported these corner-stone layings: Trinity Memorial Church, Mountainville, November 5; The Good Shepherd Home Boys' Dormitory, November 12; St. John's Lutheran Church, Emaus, March 11; and St. John's School and Parish House, Allentown, April 15. The corner-stone laying at Emaus is particularly noteworthy in that this will mean the separation of another Union Church, as both the Reformed and Lutheran congregations are building handsome new Churches and will sell their old Church building and divide the proceeds. Indeed a very amicable method of separation.

1923—*October* 15. Conference again met for two days, the single day experiment having been found altogether unsatisfactory.

Conference decided regularly to ask for reports from the following Conference organization: Women's Missionary Society, Luther League and Brotherhood.

1924—*May* 5. The President reported the consecration of the Trinity Memorial Church, Mountainville on Sunday, April 27th.

The President reported that two pastors each of whom had served as both President and Secretary of the Conference had resigned their active pastorates and were elected as pastors Emeriti by their respective parishes. The Fathers thus honored were the Rev. J. S. Erb and the Rev. Charles J. Cooper, D. D.

It was decided that the President should appoint the nominating committee six months prior to the time that it was to report to the Conference, and it was also decided to discontinue the printing of the abstracts of the minutes.

1924—*October* 13. The President reported: "Synod has authorized the establishment of a contributionship for the purpose of providing special gifts, supplementary to the regular apportionment, to buy ground upon which new missions may be established on the territory of the Ministerium. The plan provides for ten dollar shares, as many

as may be determined by the Board of Missions. The Contributionship shall be constituted of congregations, societies and individuals, who buy a number of shares and pay the stated amount into the treasury of the Ministerium. The funds shall be kept in a separate account. Annual reports shall be made by the Mission Board to the Synod and to the subscribers. The funds shall be administered by the Board of Missions acting together with an advisory finance committee, not to exceed five members to be appointed annually from the Contributionship by the President of the Ministerium, and no payment shall be made from the fund except only upon orders regularly drawn by the Board of Missions, countersigned by one authorized member of the advisory committee. The Board of Missions through any agency now at its command, or in the future created for such a purpose, may solicit, receive or administer the funds of said contributionship, and render correct annual reports of such administration to each contributor and to the Ministerium at its Synodical convention. The Board of Missions by and with the advice of the advisory committee, shall have power to invest, reinvest, change and keep in good standing any fund or funds not immediately needed for the purpose." The Review Committee's report as adopted by Conference reads, "Inasmuch as the Ministerium of Pennsylvania has inaugurated a method by which aid can be given to new Missions to secure a lot on which to erect their first building, we recommend that our conference take out five ten dollar shares as soon as the Conference has sufficient funds, and urge our congregations, societies and individuals wherever and whenever possible to assit in this worthy undertaking."

The President reported that Muhlenberg College had exceeded its goal in the Million Dollar Campaign.

It was decided to publish a history of the Allentown Conference, and the following pastors were appointed a committee to have charge of the work: The Rev. Preston A. Laury, D. D., the Rev. Charles J. Cooper, D. D., the Rev. E. J. Heilman, and the Rev. H. P. Miller.

1925—*May* 11. Conference decided to have a committee in charge of the presentation of causes. The first committee appointed for this work was Allen R. Shimer, F. J. Wilt, D. D. Fritch and W. E. Horn.

At the suggestion of the Rev. J. O. Henry, Superintendent of the Topton Orphans' Home, it was decided to erect a Boys' Cottage to be known as "The Allentown Conference Boys' Cottage." The president appointed the following committee to have charge of this project: Revs. J. S. Savacool, D. C. Kaufman, H. T. Sell and Messrs. L. G. Heilman and H. J. Bastian.

1925—*September* 28. The Home Mission Committee reported that Christ Church, Allentown, had donated a most desirable and admirably located lot at Nineteenth and Washington Streets, Allentown, for the establishment of a new congregation at that place.

Conference decided that the pastor loci of the Conference serve as Vice President at the respective conventions.

1925—*October* 27. A special meeting was held to adopt methods for the raising of the funds for the payment of the Boys' Cottage of the Topton Orphans' Home.

1926—*April* 26. The President reported that St. Paul's Church, Fountain Hill, had decided upon becoming a parish by itself with its own pastor and had called Student Ira Fritz, who had accepted the call to enter upon his labors on June 15th.

The President reported the dedication of the Allentown Conference Boys' Cottage at the Topton Orphanage would take place on May 12, at 2.30 p. m.

Conference decided:

1. That we publish a history of the Conference in the year 1926, the sesqui-centennial year of America's Independence.

2. That the congregations bear the cost of the cuts illustrating their portion of the history, with the understanding that such cuts be the property of those paying for the same.

3. That we the pastors of the Conference take immediate steps to secure members for the patron list and send their names to the Rev. Charles J. Cooper, D. D.

Presidents of the Allentown Conference and Its Predecessors

Elected	President	Retired
1848	Joshua Yeager	1849
1849	Augustus Fox	1849
1849	E. A. Bauer	1850
1850	Jeremiah Schindel	1850
1850	William German	1851
1851	Charles F. Schaeffer, D. D. LL.D.	1852
1852	Augustus Fox	1853
1853	Joshua Yeager	1854
1854	Charles F. Schaeffer, D. D., LL.D.	1855
1855	C. F. Welden, D. D.	1855
1855	E. A. Bauer	1856
1856	C. F. Welden, D. D.	1857
1857	Jacob Albert	1858
1858	C. F. Welden, D. D.	1859
1859	Benjamin Sadtler, D. D.	1859
1859	Joshua Yeager	1860
1860	Benjamin Sadtler, D. D.	1861
1861	Beale M. Schmucker, D. D.	1863
1863	C. F. Welden, D. D.	1865
1865	E. A. Bauer	1866
1866	Augustus T. Geissenhainer, D. D.	1868
1868	William Rath	1874
1874	John Kohler, D. D.	1879
1879	E. A. Bauer	1882
1882	B. W. Schmauk	1883
1883	William Rath	1886
1886	Enoch Smith	1888
1888	Gotthardt D. Bernheim, D. D.	1889
1889	Samuel A. Ziegenfuss, D. D.	1891
1891	A. R. Horne, A. M., D. D.	1894
1894	Stephen A. Repass, D. D.	1899
1899	Jesse S. Erb	1902
1902	William D. C. Keiter, D. D.	1906
1906	Joseph Stump, D. D.	1908
1908	James F. Lambert, D. D.	1911
1911	Charles J. Cooper, D. D.	1914
1914	Irwin B. Ritter	1916
1916	Joseph H. Orr	1918
1918	Luther D. Lazarus	1922
1922	Preston A. Laury, D. D.	

Secretaries of the Allentown Conference and Its Predecessors

Elected	Secretary-Treasurer	Retired
1848	C. A. Wenzel	1849
1849	Samuel K. Brobst	1856
1856	L. W. Heydenreich	1857
1857	Samuel K. Brobst	1874
1874	Frederick W. Weiskotten (German)	1879
1874	Charles J. Cooper, D. D. (English)	1879
1879	William Wackernagel, D. D., LL.D. (German)	1882
1879	George D. Foust (English)	1880
1880	Charles J. Cooper, D. D. (English)	1881
1881	Samuel A. Ziegenfuss, D. D. (English)	1883
1882	L. Lindenstruth, D. D. (German)	1887
1883	John M. Anspach, D. D. (English)	1887
1887	W. J. Bieber (German)	1888
1887	J. H. Kuder (English)	1890
1888	J. Zentner (German)	1889
1889	A. R. Horne, A. M., D. D. (German)	1890
1890	H. H. Bruning (German)	1894
1890	Jesse S. Erb (English)	1894
1894	W. F. Schoener	1895
1895	William D. C. Keiter, D. D.	1899
1899	Joseph Stump, D. D.	1902
1902	Ernest M. Grahn	1904
1904	Luther D. Lazarus	1911
1911	H. F. J. Seneker	1912
1912	Aden B. MacIntosh, D. D.	1912
1912	Joseph H. Orr	1916
1916	Jonathan A. Klick	1920
1920	Dallas F. Green, Ph. D.	1923
1923	Harvey T. Sell	

Meetings of the Allentown Conference and Its Predecessors

PLACE OF MEETING	OPENING DATE
Trinity Church, Hecktown	January 9, 1848.
St. Peter's Church, Rittersville	April 17, 1849.
St. John's Church, Howertown	October 16, 1849.
Jordan Church, Jordan	April 16, 1850.
St. Paul's Church, Upper Saucon	October 15, 1850.
Trinity Church, Hecktown	July 27, 1851.
St. John's Church, Bath	October 5, 1852.
Friedens Church, Friedensville	October 4, 1853.
St. John's Church, Bath	October 3, 1854.
St. John's Church, Allentown	May 9, 1855.
St. Paul's Church, Cherryville	October 23, 1855.
Salem Church, Bethlehem	April 29, 1856.
St. James' Church, Weissport	September 2, 1856.
Trinity Church, Freemansburg	April 4, 1857.
St. Paul's Church, Allentown	September 29, 1857.
Mt. Zion Church, Martin's Creek	April 27, 1858.
Jordan Church, Jordan	October 19, 1858.
St. Paul's Church, Catasauqua	January 18, 1859.
Lehigh Church, Alburtis	May 10, 1859.
St. John's Church, Bath	November 8, 1859.
St. John's Church, Fogelsville	May 18, 1860.
St. Peter's Church, Rittersville	November 13, 1860.
St. John's Church, Nazareth	April 23, 1861.
Christ Church, Stone Church	November 12, 1861.
Christ Church, Schoenersville	April 22, 1862.
Ebenezer Church, New Tripoli	October 7, 1862.
St. Paul's Church, Cherryville	April 28, 1863.
St. James' Church, Weissport	October 27, 1863.
St. Paul's Church, Catasauqua	April 19, 1864.
Salem Church, Bethlehem	November 15, 1864.
St. John's Church, William's Township	May 9, 1865.
Solomon's Church, Macungie	September 2, 1865.
Jordan Church, Jordan	April 25, 1866.
St. John's, Farmersville	September 25, 1866.
St. John's Church, Bath	April 30, 1867.
St. John's Church, Allentown	August 12, 1867.
St. James' Church, Weissport	April 28, 1868.
Egypt Church, Egypt	September 2, 1868.
St. John's Church, Allentown	February 10, 1869.
St. Paul's Church, Catasauqua	April 12, 1869.
Trinity Church, Reading	May 22, 1869.
St. Paul's Church, Allentown	June 23, 1869.
St. John's Church, Stroudsburg	October 25, 1869.
St. Paul's Church, Easton	February 15, 1870.
St. Paul's Church, Easton	April 19, 1870.
St. John's Church, Slatington	October 12, 1870.
Salem Church, Bethlehem	April 17, 1871.
St. John's Church, Bath	October 11, 1871.
St. Paul's Church, Catasauqua	January 24, 1872.
St. Paul's Church, Wilkes-Barre	April 15, 1872.

PLACE OF MEETING	OPENING DATE
St. Paul's Church, Catasauqua	October 14, 1872.
St. John's Church, Allentown	January 22, 1873.
St. John's Church, Nazareth	April 21, 1873.
Trinity Church, Freemansburg	November 4, 1873.
Salem Church, Bethlehem	April 14, 1874.
Muhlenberg College Chapel, Allentown	July 28, 1874.
St. John's Church, Stroudsburg	November 17, 1874.
Christ Church, Hazelton	April 20, 1875.
Trinity Church, Catasauqua	September 14, 1875.
St. John's Church, Fogelsville	May 2, 1876.
Egypt Church, Egypt	September 19, 1876.
St. John's Church, Allentown	November 14, 1876.
Union Church, Neffs	April 24, 1877.
Ben Salem Church, Andreas	September 18, 1877.
St. John's Church, Bath	May 7, 1878.
St. Paul's Church, Cherryville	October 8, 1878.
St. Peter's Church, Bethlehem	May 13, 1879.
St. Thomas Church, Altonah	October 28, 1879.
Trinity Church, Freemansburg	April 19, 1880.
Heidelberg Church, Saegersville	September 20, 1880.
Trinity Church, Lehighton	May 9, 1881.
Salem Church, Moorestown	October 31, 1881.
St. Paul's Church, Catasauqua	May, 1, 1882.
Jacob's Church, Jacksonville	September 25, 1882.
St. John's Church, Mauch Chunk	April 9, 1883.
Zion Church, Kreidersville	October 15, 1883.
Christ Church, Hazelton	March 5, 1884.
St. John's Church, Howertown	September 29, 1884.
St. John's Church, Slatington	April 27, 1885.
Cedar Church, Cetronia	September 21, 1885.
Trinity Church, Freemansburg	May 10, 1886.
Zion Church, Old Zionsville	October 11, 1886.
Salem Church, Bethlehem	March 14, 1887.
Holy Trinity Church, Scranton	May 2, 1887.
Christ Church, Stone Church	October 24, 1887.
Lehigh Church, Alburtis	April 23, 1888.
Grace Church, Lancaster	May 25, 1888.
Jordan Church, Jordan	October 15, 1888.
St. John's Church, Stoudsburg	May 6, 1889.
St. Paul's Church, Catasauqua	October 28, 1889.
Lehigh Church, Alburtis	April 28, 1890.
Holy Trinity Church, Scranton	October 13, 1890.
St. John's Church, Nazareth	April 20, 1891.
St. Paul's Church, Cherryville	September 14, 1891.
St. John's Church, Wilkes-Barre	December 15, 1891.
St. Paul's Church, Wilkes-Barre	May 9, 1892.
Trinity Church, Bangor	October 3, 1892.
St. John's Church, Bath	April 24, 1893.
Zion Church, Philadelphia	May 29, 1893.
Trinity Church, Lehighton	September 18, 1893.
St. John's Church, Allentown	October 30, 1893.

ALLENTOWN CONFERENCE PROPER

St. Michael's Church, Allentown	January 2, 1894.
Salem Church, Bethlehem	April 17, 1894.
St. Thomas Church, Altonah	October 16, 1894.
	May 7, 1895.
St. John's Church, Howertown	September 30, 1895.

PLACE OF MEETING	OPENING DATE
St. John's Church, Coopersburg	April 28, 1896.
St. Peter's Church, Bethlehem	October 20, 1896.
St. John's Church, Nazareth	May 10, 1897.
Lehigh Church, Alburtis	November 1, 1897.
Holy Trinity Church, Bethlehem	April 25, 1898.
Zion Church, Northampton	October 10, 1898.
St. John's Church, Slatington	April 25, 1899.
St. Peter's Church, Bethlehem	October 16, 1899.
St. Paul's Church, Easton	May 7, 1900.
Trinity Church, Bangor	October 5, 1900.
St. Paul's Church, Catasauqua	April 23, 1901.
Trinity Church, Freemansburg	September 24, 1901.
Grace Church, Macungie	April 8, 1902.
St. John's Church, Easton	May 26, 1902.
St. John's Church, Pen Argyl	October 7, 1902.
St. John's Church, Allentown	January 26, 1903.
St. Mark's Church, Allentown	April 28, 1903.
St. John's Church, Nazareth	September 29, 1903.
St. John's Church, Allentown	February 29, 1904.
St. Mark's Church, Bethlehem	April 19, 1904.
Holy Trinity Church, Catasauqua	October 4, 1904.
Christ Church, Easton	May 9, 1905.
Holy Trinity Church, Northampton	October 3, 1905.
Grace Church, Phillipsburg, N. J.	May 1, 1906.
Grace Church, Bethlehem	October 9, 1906.
St. John's Church, Slatington	April 23, 1907.
St. Peter's Church, Bethlehem	October 8, 1907.
St. John's Church, Easton	May 12, 1908.
Christ Church, Allentown	October 6, 1908.
St. Peter's Church, Allentown	May 4, 1909.
Ebenezer Church, New Tripoli	October 4, 1909.
Trinity Church, Bangor	April 19, 1910.
St. Paul's Church, Catasauqua	October 4, 1910.
Christ Church, Hellertown	May 9, 1911.
St. John's Church, Stroudsburg	October 9, 1911.
St. John's Church, Allentown	April 23, 1912.
Grace Church, Bethlehem	June 3, 1912.
Trinity Church, Hecktown	September 24, 1912.
Christ Church, Allentown	April 22, 1913.
Union Church, Neffs	October 14, 1913.
St. John's Church, Phillipsburg, N. J.	April 28, 1914.
St. Peter's Church, Rittersville	October 20, 1914.
Zion Church, Northampton	April 13, 1915.
Holy Communion Church, Philadelphia	May 21, 1915.
St. Thomas Church, Altonah	October 5, 1915.
Holy Trinity Church, Bethlehem	May 2, 1916.
Trinity Church, Reading	June 13, 1916.
St. John's Church, Coplay	September 26, 1916.
St. James' Church, Allentown	May 1, 1917.
St. John's Church, Allentown	June 6, 1917.
St. John's Church, Nazareth	October 2, 1917.
Christ Church, Easton	April 15, 1918.
Trinity Church, Hecktown	November 26, 1918.
St. Stephen's Church, Allentown	May 13, 1919.
Egypt Church, Egypt	October 14, 1919.
St. John's Church, Easton	April 14, 1920.
St. Paul's Church, Trexlertown	October 12, 1920.

PLACE OF MEETING	OPENING DATE
Trinity Church, Bangor	April 12, 1921.
Christ Church, Lower Saucon	October 11, 1921.
Zion Church, Easton	March 1, 1922.
St. Matthew's Church, Bethlehem	May 9, 1922.
Grace Church, East Stroudsburg	October 3, 1922.
St. John's Church, Coopersburg	April 17, 1923.
St. John's Church, Mickley's	October 15, 1923.
Holy Trinity Church, Northampton	May 5, 1924.
St. John's Church, Tatamy	October 13, 1924.
St. John's Church, Emaus	May 11, 1925.
Zion Church, Old Zionsville	September 28, 1925.
Salem Church, Bethlehem	October 27, 1925.
Zion Church, Northampton	April 26, 1926.

List of Pastors who Labored on the Territory

Including Sons of Congregations

Arranged by Rev. J. F. Lambert, D. D.

S—Son of the conference.
P—Served a pastorate within the conference.
D—Died within the bounds of the conference.
Note—The dates in order are: Birth, Death and Ordination.

SPD Andres, William James - - Oct. 3, 1848; Dec. 17, 1909; 1877
Asst. Prin., Weaversville Academy, 1872; Prin., same, 1874.
Parish, Moorestown, Pa., 1877-1909.
Died in Bath, Pa. Interment at Stone church, Kreidersville, Pa.

P Anspach, J. M. - - - - - - - - - - 1862
Christ Church, Easton, Pa., 1878-91.
Eng. Sec. of the Ministerium.

PD Apple, Benjamin F. - - Sept. 15, 1832; Nov. 21, 1914; 1862
Mt. Bethel Parish, 1864-83.
Trinity Church, Bangor, Pa., 1883-95
St. John's Church, Stroudsburg, Pa., 1895-1912.
Died in Stroudsburg, Pa.

S Artman, Horace Greely Backenstoss, Sept, 13, 1857; Sept. 18, 1884; 1880
Missionary in India, 1880-1884.
Died in India.

P Albert, Jacob, Mt. Bethel, 1855-59. Preceptor, Rev. C. Endress.

SP Appel, Allen Reuben - - May 9, 1880; 1905
Christ Church, Freemansburg, Pa., 1909-12.
Zion, Siegfried (Northampton), Pa., 1912-22.
The Moorestown parish, 1925; Supply New Williams, 1925.

P Beates, James Frederick - - Nov. 17, 1856; Aug. 26,1923; 1884
Instructor in Muhlenberg Academy, 1879-1881.
Died in Milwaukee, Wis.

P Beates, William Adam - - Feb. 4, 1849; June 2, 1923; 1882
Teacher in Academic Dept., Muhlenberg College, 1872-1879.
Died in Minneapolis, Minn.

P Belfour, Edmund, D. D., - - Aug. 9, 1833; July 5, 1923; 1857
St. John's, Easton, Pa., 1868-1874.

P Bernheim, Gotthardt Dellman - Nov. 4, 1827; Oct. 30, 1916; 1849
Grace, Phillipsburg, N. J., 1883-1892.

SP Bernd, Franklin Kline - - Mar. 16, 1850; May 2, 1921; 1883
The Jordan parish, 1883-89.
Died in Kutztown, Pa. Interment at Kutztown, Pa.

P Buskirk, Jacob Van, 1769-1800, Zionsville, Macungie, Salisbury, Egypt, Saucon and Allentown. Died, Aug. 5, 1800. Buried near North Wales.

P Birckenstock, J. J., Pastor of the Forks of Delaware and Jordan, 1740-50.

PD Bieber, Irwin W. - - - Nov. 23, 1847; Oct. 16, 1909; 1871
The Hecktown parish, 1871-1905; Pastor Emer., to his death.
Died in Bethlehem, Pa.

PD Bieber, William John - - Dec. 20, 1854; Sept. 5, 1906; 1881
Hellertown parish, 1881-1906.
Died in Hellertown, Pa.

S Billheimer, William Asher - - 1878; Aug. 18, 1905; 1901
Born in Northampton, Pa.

S Billheimer, Thomas Charles, D. D. - Oct. 11, 1842; Feb. 10, 1923; 1867
Born in Hellertown, Pa.

P Blethen, Charles Edward - - Jan. 13, 1867; Apr. 5, 1917; 1897
Grace Church, East Bangor, Pa., 1897-1898.

SD Breinig, Alfred John Lewis - April 25, 1860; April 8, 1906; 1887
Born in Egypt, and died in Allentown, Pa.

SPD Brobst, Samuel K. - - - Nov. 16, 1822; Dec.23,1876; 1847
Originally the name was spelt Probst.
Rev. Probst was pastor of St. Peter's, Allentown, 1868-76.
He published the Jugend Freund, 1848; *Lutherische Zeitschrift,* 1858; *Theologische Monatsheft,* 1868; *and the Lutherische Kalender.*
He died in Allentown, Pa.

PD Bruegel, George A. - - - June 13, 1834; Jan. 14, 1906; 1861
Cherryville parish (Indianland), 1877-87.
St. John's Church, Phillipsburg, N. J., 1900-1906.
He died in Phillipsburg, N. J.

SP Bauer, Victor James - - - Nov. 7, 1873 1898
Born in Macungie, Pa.
Dryland parish, 1905-1906.
St. Thomas', Altonah, Pa., and St. John's, Tatamy, Pa., 1906.

P Bauers, Ulla Onischka Edwin - Feb. 13, 1891; 1915
North Water Gap parish, 1917-1919.

SP Bauman, John Albert, Ph. D., D. D., - Sept. 21, 1847; 1876
Born in South Easton, Pa.
Prof. of Natural Sciences, Muhlenberg College, 1885-1897.
Prof. of Mathematics in Muhlenberg, 1897-1925.
St. Paul's, Fountain Hill, Pa., 1887-1922.

SP Bartholomew, Oscar Douglass - Feb. 23, 1858; 1885
Born, Bath, Pa.
St. John's, Phillipsburg, N. J., 1890-1893.

S Beck, Willis - - - - Feb. 12, 1876 1902
Born, Stone Church, Pa.

P Beer, Phares Groff - - - April 19, 1890 1917
Parish, Plainfied, Pa., 1919-1921.
Grace, Allentown, Pa., 1922.

SP Behler, Preston Alburtis - - May 2, 1872 1898
Born, New Tripoli, Pa.
St. Joseph's, East Allentown; and Cetronia, Pa., 1911-1916.
Cherryville parish, 1917-22; *Laurys-Cementon, Pa.,* 1917.

S Benner, Allen Luther - - June 26, 1880 1904
Born, Schoenersville, Pa.

S Bittner, Jacob Harvey Webster - June 18, 1882 1910
Born, Lowhill Twp., Lehigh Co., Pa.

S Boyer, Elmer David, Schuler - June 17, 1874 1904
Born, Dillingersville, Pa.

P Brown, John David Miller, Litt. D. Dec. 2, 1883 1910
Was first elected instructor in English, Muhlenberg College, 1912-1915; *asst. prof.,* 1915-1917, *and Prof.,* 1917.
Supply pastor in Trinity Church, Catasauqua, Pa., and in St. John's and St. Michael's churches, respectively, Allentown, Pa.

P Bowman, C. B., Ph. D.
Mountainville; Cedar, Cetronia, 1926.
Professor, Muhlenberg College.

P Berkemeyer, F.
Farmersville and Chestnut Hill, 1859-60.

P Clay, Albert Tobias, Ph. D., LL. D. Dec. 4, 1866; Sept. 14, 1925; 1892
St. Mark's, South Bethlehem, Pa., 1895.

SP Cooper, Frederick Eugene - - Oct. 16, 1876; April 9, 1917; 1899
Born, South Bethlehem, Pa.
St. Mark's, South Bethlehem, Pa., 1899-1908.

SPD Coleman, David Levin - - Oct. 6, 1846; July 22, 1904; 1875
Born near Easton, Pa.
Williams Township, Northampton Co., Pa., 1891-1895.
Grace, East Bangor, Pa., 1895-1904.
Died, Easton, Pa.

P Cornman, William Oliver - - Feb. 1, 1841; Oct. 24, 1910; 1866
Grace, Phillipsburg, N. J., 1872-1873.

S Cressman, Emmanuel - - June 24, 1846; Oct. 6, 1898; 1881
Born, Petersville, Pa.

SP Cressman, John J. - - - Jan. 10, 1841; Jan. 5, 1914; 1867
Born, Moore twp., Northampton Co., Pa.
St. Paul's, South Easton, Pa., Old and New Williams, 1867-1877.

PD Czernecky, Julius - - - Mar. 12, 1854; April, 1918; 1876
Trinity, Slav mission, Northampton, Pa.
Died, Northampton, Pa.

P Clauss, Charles Daniel - - April 9, 1862 1891
St. John's, Stroudsburg, Pa., 1891-1894.
Instructor, Allentown Business College.

P Colson, C. Wm.
Mt. Bethel, 1811-15.

P Croll, A. D. - - - - June 25, 1838 1876 1863
Solomons, Macungie, 1867-68.

SP Cooper, Charles Jacob, D. D. - April 1, 1847 1870
Born, Upper Saucon Twp., Lehigh Co., Pa.
St. Peter's, South Bethlehem, 1870-1886; *Lower Saucon and Freemansburg*, 1871-81.
Friedensville Parish, 1907-1924. *Pastor Emeritus*, 1924.
Treas. of Muhlenberg College, 1883-1907; *financial agent*, 1886-1906; *registrar and Sec. of the College*, 1905-1907.

P Cope, Mahlon, F. - - - June 25, 1897 1921
Parish, Mt. Bethel, Pa., 1921-1922.

P Cressman, Harry C. P. - - Oct. 28, 1889 1916
Chaplain, 311th Infantry, A. E. F., 1917-19; *American Legion*, 1920-21.
Instructor, History, Sociology, Muhlenberg College, 1920-21.
A. B. Muhlenberg, 1913; *A. M. Sociology, U. of Pa.*, 1926.

S Critchlow, George Washington - Feb. 13, 1854 1879
Born, Petersville, Pa.

P Croushore, Henry Jonas - - June 10, 1878 1903
Rosemont, Bethlehem, Pa., 1919.
Dill, J. C.,
1791-1806, *Unionville, Jordan, W. Salisbury, Mt. Bethel, Moorestown, etc.*

P Doering and Wartman, 1814-1837.
Jordan and many congregations in Lehigh County.

PD Dry, Milton M. - - - Sept. 14, 1878; Sept. 25, 1925; 1907
St. John's, Nazareth, Pa., 1913-1925.
Died, Nazareth, Pa.

SP Deibert, Arthur Solomon - - Aug. 29, 1889 1917
Born, Schnecksville, Pa.
Zion's Church, Northampton, 1923.

S Deily, Lawrence George - - April 28, 1884 1907
Born, East Allentown, Pa.

P Dries, Wirt Addison - - May 17, 1875 1908
Parish, Plainfield, Pa., 1914-1919.

SP Druckenmiller, George D. - Feb. 26, 1864 1897
New Williams, Freemansburg, Altonah, 1900-1905.
St. John's, Nazareth, Pa., 1905-1910.

P Dana, C. B.
Centreville, 1782-1788.

P Druckenmiller, Titus V. 1925
Friedensville Parish, 1925; *Supply, Mountainville,* 1926.

P Diehl, George, D. D. - - - Sept. 19, 1814; Oct. 15, 1891; 1841
Christ, Easton, 1843-1867.

PSD Eberts, Edwin H. - - - Oct. 5, 1861; April 2, 1904; 1892
Born, Moore Twp., Northampton Co., Pa.
St. Stephen's, N. Williams, E. Salisbury, Schoenersville and Rittersville, 1902-1904.
Died, Bethlehem, Pa.

SPD Erdman, Asa Edward - - July 27, 1852; Aug. 9, 1922; 1877
Born, Bingen, Pa.
Parish, Plainfield, Pa., thirty years; Moorestown, Pa., twelve years, Kreidersville, two years.
Died, Nazareth, Pa.

P Early, John William, Jr. - - July 19, 1893 1920
St. John's, Pen Argyl, Pa., 1920-1925.

SP Ebert, Alfred Oliver - - Feb. 19, 1870 1896
Parish Rittersville-Schoenersville, Pa., 1904-1906.
New Tripoli, Pa., 1906.

P Endress, Christian 1794
1801-1814, *Easton, Williams, Saucon.*
Died Sept. 30, 1827.

P Ernst, Frederick,
1780-1792, *Easton, Williams, Schoenersville, Hecktown, Moorestown, etc.*

S Eichner, Clifford Earl - - Sept. 10, 1894 1919
Born, Freemansburg, Pa.

SP Eichner, Floyd Lewis - - Jan. 13, 1889 1912
Born, Freemansburg, Pa.
St. John's, Stroudsburg, Pa., 1912.

P Erb, Jesse Steltz - - - Sept. 16, 1847. 1876
St. John's, Slatington, Pa., 1876-1923. *Pastor, Emeritus of St. John's.*

P Ellison, Geo. F.
1796-1798, *Unionville, Jordan, etc.*

P Eggers, Herman
St. John's, Phillipsburg, N. J., 1878-1879.,

P Fahs, Joseph Frederick - - Jan. 18, 1825 1852
St. John's, Allentown, Pa., 1862-1872.

P Frantz, T. E.
1778-1782, *Unionville;* 1784-1789, *Jordan, etc.*

PD Fegley, Henry Swinehart - - Dec. 16, 1843; Jan. 30, 1906; 1869
Parish, Lynnville, Lehigh Co., Pa., 1869-1906.
Died, New Tripoli, Pa.

SP Foust, George Diehl - - Aug. 23, 1847; July 31, 1890; 1871
Born, Easton, Pa.
St. Paul's and Zion's, Stroudsburg and Smithfield, Pa.

PD Fox, Josiah B. - - - Nov. 13, 1833; May 26, 1901; 1862
Schnecksville parish, Heidelberg, Unionville and Friedens, 1888-1901.
Died, Slatington, Pa.

P Fegley, Charles Krauth - - Sept. 17, 1877 1903
General Council Field Missionary, organizer of St. James', Allentown, Pa., and The Rosemont Church, Bethlehem, Pa.
Grace Church, Phillipsburg, N. J., 1926.

S	Fegley, William Oliver, D. D. - Jan. 8, 1867 *Born, Breinigsville, Pa.*	1893
S	Fehr, William Henry - - April 2, 1874 *Born, Bethlehem, Pa.*	1901
P	Fischer, Emil Eisenhardt, D. D. - July 14, 1882 *Christ, Allentown, Pa.,* 1913-1920.	1907
SP	Foust, John James - - - Mar. 11, 1863 *Born, Allentown, Pa.* *St. John's, Stroudsburg, Pa.,* 1888-1890.	1886
P	Fretz, Franklin Kline, D. D. - April 6, 1876 *St. John's, Easton, Pa.,* 1912.	1900
P	Fry, Charles Livingston, D. D. - Oct. 21, 1858 *Holy Trinity, Catasauqua, Pa.,* 1908-1913.	1881
P	Frederick, David H. - - Sept. 30, 1885 *St. Stephen's, Bethlehem,* 1926.	1916
P	Fuchs, Augustus *Bath and vicinity,* 1834-1879. *Died at Bath, Dec.* 20, 1879.	
P	Frederici, John A. 1756-1780, *Blue Church, Forks of Delaware, Milford, Dryland, Kreidersville, Smithfield, etc.*	
P	Frederici, Solomon 1782-1798, *Forks of Delaware, Kreidersville, Mt. Bethel, etc.*	
P	Fritz, Ira S. *St. Paul's, Fountain Hill,* 1926.	1926
P	Fry, Franklin Foster, D. D. - Nov. 1, 1864 *Supply, St. John's, Easton, Pa.,* 1890. *Grace, Bethlehem, Pa.,* 1891-1901.	1888
P	Fritch, Geo. W., Ph. D. *Pen Argyl,* 1908-1913, *Macungie,* 1917-1926.	
P	Fritsch, Prof. R. R. *Muhlenberg; Pastor, St. Joseph's, Allentown,* 1916.	
P	Gerhart, Wm. 1850-1853, *Mt. Bethel.*	
P	Gehr, Geo. Franklin, D. D. *Salem, Bethlehem, Feb.* 1920.	1900
S	Gable, Zenas H. - - - Aug. 13, 1842; Dec. 15, 1909; *Born, Cherryville, Pa.*	1868
PD	Gardner, George Frederick - - - - Aug. 3, 1908; *St. Peter's, Allentown, Pa.,* 1877-1904. *Died, Allentown, Pa.*	1853
P	Geissinger, David Harrison - Feb. 12, 1844; Mar. 22, 1907; 1882-1893, *St. John's, Easton, Pa.*	1872
D	Gerberich, David Gerhart - Mar. 1, 1863; Jan. 29, 1924; *Allentown (Rittersville,) Pa.*	1891
S	German, Jonas Peter - - Sept. 25, 1849; July 9, 1913; *Born, Heidelberg Twp., Lehigh Co., Pa.*	1878
SD	German, Tilghman Franklin - May 23, 1867; Oct. 8, 1894; *Born, Weissenberg, Pa.* *Died, Allentown, Pa.*	1891
P	German, Benjamin 1819-1848, *Zionsville, Saucon, W. Salisbury, etc.* *William,* 1848-1851, *Zionsville, Saucon, W. Salisbury, etc.*	
S	Gold, Howard Reuben - - Nov. 2, 1878 *Born, Aluta, Pa. Son of Jehovah Church, Bushkill Center.*	1907
P	Grahn, Ernest Muhlenberg - Jan. 24, 1869 *St. Luke's, Easton, Pa.,* 1892-1904.	1892

SP Grammes, Arthur Peter - - Nov. 29, 1889 1917
Born, Walberts, Pa.
Instructor, Prep. School, Allentown, Pa.
St. Paul's, Easton, Pa., 1922.

P Green, Dallas Franklin - - Jan. 21, 1887 1912
Howertown parish, Howertown, Pa., 1912-1915.
St. James', Allentown, Pa., 1915-1917.
Holy Trinity, Bangor, Pa., 1917-1923.

P Goetz, Carl C.
1791-1796, *Jordan, etc.*

P Geissenhainer, H. A.
1806-1814, *Jordan, Allentown, Egypt, etc.*

P Groff, James R.
1874-1881, *St. John's, Easton.*

P Greenwald, Emanuel, D. D.
Christ, Easton, 1854-1867; *Christ, Freemansburg*, 1859-1867.

P Geissenhainer, A. T.
St. Peter's, Bethlehem, 1863-1869; *Altonah.*

P Hecht, John P.
1815-1845, *St. John's, Easton and other congregations in the vicinity.*

P Heine, Heinrich,
1808-1817, *Zionsville, W. Salisbury, etc.*

P Hausihl, B. M.
1763-1764, *Forks of Delaware.*

P Hill, W. Chester, - - - July 22, 1896 1923
Bath, 1923.

SD Heil, John Benjamin - - Jan. 26, 1866; July 1, 1893; 1892
Born, Germansville, Pa.
Died, Germansville, Pa.

S Heilman, Uriah Peter - - Dec. 5, 1849; April 10, 1900; 1881
Born, South Whitehall Twp., Lehigh Co., Pa.

PD Hill, Reuben, D. D. - - July 22, 1826; Mar. 3, 1895; 1854
St. John's, Allentown, Pa., 1874-1885.
Died, Allentown, Pa.

S Horn, Edward Trail, D. D., LL. D. June 10, 1850; Mar. 4, 1915; 1872
Born, Catasauqua, Pa.

PD Horne, Abraham, R., D. D. - Mar. 24, 1834; Dec. 23,1902; 1858
Pastor, Friedensville, Schoenersville, Lehigh Church, East Salisbury, Rittersville, 1888-1902.
Principal of the Academic Dept. at Muhlenberg College.
Preceptor of Oswin Waage.
Died, Allentown, Pa.

P Hudson, William George deArmand, June 24, 1860; June 3, 1920; 1885
Holy Trinity, Catasauqua, Pa., 1896-1902.

P Haas, John Augustus William, D. D., LL. D., Aug. 31, 1862 1887
President, Muhlenberg College, Allentown, Pa., 1904. *Pres. Min. Pa.* 1913-16.
Professor, Religion and Philosophy, in Muhlenberg.

SP Heilman, Edgar James - - Sept. 30, 1871 1902
Born, Walberts, Pa.
St. Luke's, Easton, Pa., 1918.

SP. Hartzell, Luther Franklin - - Jan. 14, 1897 1922
Born, East Bangor, Pa.
St. Stephen's, Bethlehem, 1922-1925.

P Heintz, Jacob William Henry - June 16, 1868 1897
Grace, East Stroudsburg, Pa., 1897-1905.

P Heist, William S. - - - April 12, 1871 1901
St. John's, Pen Argyl, Pa., 1913-1920.

P Heldt, Wilmer Franklin - - May 18, 1873 1900
Parish, Mt. Bethel, Pa., 1904-1908.

P Hemsath, Charles Henry - - Mar. 31, 1852 1878
Grace, Bethlehem, Pa., 1886-1891.

S Hemsath, William Karl - - Mar. 8, 1887 1913
Born, Bethlehem, Pa.

S Henry, Jonas Oscar - - - Mar. 4, 1874 1902
Born, Stine's Corner, Pa.

P Hine, Cecil Clarendon - - Sept. 18, 1891 1915
Holy Trinity, Catasauqua, Pa., 1917.

P Hoh, Paul Jacob - - - Sept. 20, 1893 1918
St. Mark's, Bethlehem, Pa., 1918-1920.
Instructor, Bethlehem Prep. School, 1914-1915.

P Harpel, Marcus
1840-1857, *Mt. Bethel, Forks, Saucon, etc.*

P Harpel, Joseph
1857, *Mt. Bethel Parish.*

P Heckman, Raymond J. - - Nov. 5, 1892 1920
St. James', Allentown, 1924.

P Hoppe, Charles Frederick William, D. D. June 29, 1865 1888
Salem, Bethlehem, Pa., 1893-1909.

P Heilig, George
Smithfield.

P Heilig, Theopholus, D. D. - July 31, 1837 1862
Smithfield and Christ Church, Easton.

P Hughes, S. P.
St. Mark's, Bethlehem, 1896.

P Ischinger, Robert Hugo - - Jan. 15, 1893 1916
St. Peter's, Allentown, Pa., 1919-1925.

SP Jaeger (Yeager) Nathan
Mt. Bethel, etc. ,1860-1863. *Altonah,* 1861.

PD Jaeger, John Conrad - - Oct. 14, 1768; Nov. 8, 1832; 1800
1792-1832, *Greenwich, N. J.*
Pastor, Williams Twp., Friedensville, Schoenersville, Dryland, Salisbury.
Organized Friedens Church.

SPD Jaeger, Joshua - - - Sept. 23, 1802; Aug. 1, 1888; 1830
Pastor, Friedensville, Schoenersville, Lehigh Church, East Salisbury, Rittersville, Hecktown, St. Paul's, Allentown, and several preaching points, 1830-1888.

P Jacobs, Charles Michael, D. D. - Dec. 5, 1875 1899
Christ, Allentown, Pa., 1904-1913.

S Jaxheimer, David Goodwin - Mar. 7, 1894 1919
Born, Bethlehem, Pa.

SP Jaxheimer, Erwin Reuben - Aug. 28, 1879 1906
Christ, Freemansburg, Pa., 1906-1909.

P Jung, J. G.
1769-1772, *Unionville, Heidelberg, Jordan, Egypt, etc.*

P Jefferis, C. W. - - - Sept. 12, 1864 1889
Pen Argyl, 1925.

SP Keiter, William Daniel Casper, D. D. Jan. 30, 1863; Dec. 4, 1925; 1887
Born, Allentown, Pa.
Trinity, Bethlehem, Pa., 1887-1910.
St. Thomas, Altonah, Pa., 1887-1901.

P Kurtz, H.
Pastor of the Parish in Plainfield Twp., Northampton Co., Pa., in 1822.

P Kohler, Charles Spener - - Sept. 11, 1848 1874
Holy Trinity, Catasauqua, Pa., 1884-1886.

P Kohler, John, D. D. - - May 27, 1820; April 11, 1898; 1844
St. John's, Stroudsburg, Pa., 1873-1882.
Principal, Academic Dept., Muhlenberg College, 1882-1884.

SPD Kramlich, Milton Joseph - - Nov. 15, 1845; Oct. 18, 1909; 1873
Born, Weissenberg Twp., Lehigh Co., Pa.
Snyder's and Plainfield Parish, Northampton Co., Pa., 1873-1877.
Lowhill and St. Peter's, Lehigh Co., Pa., 1880-1891.
St. Joseph's, Allentown, Pa., 1892-1893.
Died, Allentown, Pa.

S Kuder, John Henry - - May 1, 1852; April 13, 1823; 1882
Born, Laurys, Pa.

SPD Kuder, Hiram Josephus - - July 5, 1860; Jan. 30, 1918; 1887
Born, Laurys, Pa.
St. John's, Bath, Pa., 1892-1897.
St. John's, Howertown, Pa., 1892-1912.
Zion, Northampton, Pa., 1897-1912.
Trinity, Northampton, Pa., 1897-1907.
St. Mark's, Bethlehem, Pa., 1912-1918.
Died, Bethlehem, Pa.

SPD Kuntz, David - - - - Dec. 7, 1832; Dec. 15,1918; 1858
Parish at Cherryville, Pa., eight congregations, 1857-1869.
St. John's, Nazareth, Pa., 1869-1901.
Forks and Arndts, near Nazareth, Pa., 1869-1906.
Died, Allentown, Pa.

SD Kuntz, John Jacob - - - Sept. 5, 1845; Feb. 5, 1910; 1873
Born, Treichler's, Pa.
Died, Allentown, Pa.

P Karsch, Carl Henry - - - Oct. 30, 1894 1920
Instructor, Allentown, Prep. School, 1921-1922.

P Katz, William Lewis - - - Aug. 19, 1885 1916
St. Luke's, Allentown, Pa., 1925.

P Kaufman, David C. - - - April 23, 1876 1902
Parish, Zionsville, Pa., 1907.

P Keever, Edwin Frances, D. D. - May 18, 1864 1889
Holy Trinity, Catasauqua, Pa., 1902-1907.

S. Keim, Charles Eugene - - May 27, 1894 1916
Born, Bath, Pa.

S Keiter, Aaron Charles Robert - Aug. 16, 1888 1912
Born, Bethlehem, Pa.

SP Keller, John Franklin - - Aug. 15, 1877 1907
Born, Alburtis, Pa.
Fogelsville Parish, Lehigh Co., Pa., 1909.

S Kercher, George Ambrose - - Aug. 17, 1874 1896
Born near Fogelsville, Pa.

SP Kerschner, Charles Alfred - - Dec. 31, 1860 1895
St. Mark's, Allentown, Pa., and the Lehigh Church, near Alburtis, Pa., 1906.

S Kidd, Elmer Sylvester - - May 29, 1893 1917
Born, Bath, Pa.

SP Kidd, Harvey Samuel - - April 28, 1884 1908
Born, Bath, Pa.
Plainfield Parish, Northampton Co., Pa., 1908-1912.

P Kinard, George Harold - - April 29, 1890 1917
St. Paul's, Easton, 1917-1921.
Christ, Allentown, Pa., 1921.

S Kistler, Charles Edward - - Aug. 23, 1870 1898
Kistler's Valley, Lehigh Co., Pa.

S Kistler, Edward Haines - - Sept. 20, 1873 1897
Born, Allentown, Pa.

S Kistler, Daniel D. 1924
Born, Coopersburg, Pa.

P Kistler, Jacob S. - - - - Feb. 15, 1877 1905
Grace and Zion's, East Stroudsburg, Pa., 1905.

P Kistler, Robert B.
1870-1876, *Kreidersville, Moorestown, etc.*

SP Kramlich, B. E. - - - - Oct. 7, 1831; Jan. 1, 1900; 1859
Trexlertown, 1859-1903; *Mickleys,* 1859-1860.

P Kepner, D. K. - - - Oct. 21, 1836; May 9, 1897; 1870
Slatington, 1871-1875.

S Kistler, Samuel Kelchner - - Jan. 1, 1896 1920
Born, Allentown, Pa.

S Kistler, William Ulisses - - Feb. 10, 1896 1897
Born, Kistler's Valley, Lehigh Co., Pa.

P Kistler, William Werley - - Sept. 12, 1861 1894
Blue Church Parish, Coopersburg, Pa., 1894.

SP Kleckner, George Snyder - - Dec. 12, 1868 1898
St. John's, Pen Argyl, 1898-1902; *Grace, East Bangor, Pa.,* 1902-1906.
Forks-Arndts Parish, Northampton Co., Pa., 1906.

SD Kleckner, Joseph Santee - - Mar. 15, 1898; Feb. 14, 1926; 1921
Born, Bath, Pa.
Died, Nazareth, Pa.

P Klick, Ira Werner - - - Dec. 9, 1868 1900
St. Stephen's, Allentown, Pa., 1900-1910.

P Klick, Jonathan Alvin - - Nov. 21, 1874 1902
St. John's, Pen Argyl, Pa., 1902-1906.
Good Shepherd, Easton, Pa., 1906-1907.
Hecktown-Farmersville Parish, Northampton Co., Pa., 1907.

P Kline, Harry Charles - - May 27, 1868 1897
Salem, Bethlehem, Pa., 1910-1920.

P Klingler, Paul Gerhardt - - Aug. 19, 1867 1890
Holy Trinity, Catasauqua, Pa., 1894-1895.
St. John's, Easton, Pa., 1896-1900.

P Klingler, J. W. - - - May 18, 1858; Aug. 5, 1914; 1883
Mt. Bethel, 1883-1886.

SP Koch, John Wilson - - - Mar. 28, 1875 1902
Born, Bath, Pa.
Grace, Allentown and St. John's, Fullerton, Pa., 1912-1916.
Howertown-Stone Church Parish, Northampton Co., Pa., 1916.

P Kopenhaver, William Milton - Mar. 20, 1866 1900
Grace, Macungie, Pa., 1900-1917.
Cetronia, Pa., 1918-1926. *Pastor Emeritus.*

P Kramlich, William Wilberforce - Jan. 22, 1866 1891
Christ, Freemansburg, Pa., 1912-1915.

P Krauss, Robert Hoffman - - Nov. 20, 1887 1916
Hellertown Parish, Hellertown, Pa., 1916.

SP Kuehner, Milton Joel - - Jan. 1, 1865 1890
Jordan Parish, Guthsville, Pa., 1890-1896.

P Kunkle, George G. - - - Sept. 7, 1847 1887
St. Luke's, Easton, 1891-1892, *Grace Church, E. Bangor,* 1919-1922.
Parish, Cherryville, Pa., &c.

P Kramer, J. P. Fred,
1800-1803, *Zionsville, W. Salisbury, etc.*

P Kemmerer, Wm. B.
1826-1859, *Old Williams and Congregations in Bucks County.*
Died, Aug. 5, 1860.

P Kunkle, Howard Allen - - - Nov. 11, 1870 1902
St. Stephen's, Allentown, Pa., 1910-1914.
St. Stephen's, Bethlehem, Friedensville, E. Salisbury, 1903-1907.

P Kurtz, Melvin Augustus - - May 18, 1881 1906
St. Mark's, Bethlehem, Pa., 1920.

P Lehman, Daniel,
1774-1810, *Heidelberg, Weissenberg, Egypt, etc.*

S Lazarus, George Miller - - May 26, 1839; Jan 31, 1874; 1867
Born near Bethlehem, Pa.

SPD Leopold, Owen - - - June 15, 1828; June 10, 1904; 1859
Born, Lehigh Co., Pa.
Lynnville, Jordan and the Fogelsville parishes, Lehigh Co., Pa.
Died, Fogelsville, Pa.

S Long, Achilles Johnson - - Oct. 20, 1847; Sept. 13, 1918; 1874
Born, Claussdale, Pa.

SP Lambert, James Franklin, D. D. - Sept. 15, 1863 1891
Born, Friedensville, Pa.
St. Paul's, Catasauqua, Pa.

SP Lambert, William Allen - - Nov. 15, 1874 1898
Born, Hellertown, Pa.
St. Peter's, Allentown, Pa., 1904-1909.
St. John's Slovenian, Bethlehem, Pa., 1909-1914.
Grace, Allentown, Pa., 1917-1921. *St. John's, Williams*, 1923-1925.
Instructor, English Dept., Lehigh University, Bethlehem, Pa., 1922.

S Laub, William Oscar - - Oct. 22, 1871 1896
Born, Lehigh Twp., Northampton Co., Pa.

SP Laury, Preston A., D. D. - - Dec. 28, 1865 1892
Born, Hellertown, Pa.
Hospital Chaplain, New York City, 1918-1919.
St. Matthew's, Bethlehem, Pa., 1919.

SP Lazarus, Jacob Wilson - - Oct. 24, 1862 1885
Born, Nazareth, Pa.
Mt. Bethel Parish, Stone Church, Pa., 1887-1904.

P Lazarus, Luther Dech - - Feb. 11, 1874 1898
Assistant to Dr. Horn, Trinity Church, Reading, 1898-1902.
St. John's, Nazareth, Pa., 1902-1905.
St. John's, Penn Argyl, Pa., 1906-1908.
St. Mark's, Bethlehem, Pa., 1908-1909.
Holy Trinity, Bethlehem, Pa., 1910-1922.
Plainfield Parish, Northampton Co., Pa., 1922-1925.

P Leibensperger, James Oliver, D. D. - Mar. 26, 1862 1887
St. Peter's, Bethlehem, Pa., 1901.

P Lubkert, E.
Mt. Bethel, 1863-1864.

SP Leopold, Elmer Owen - - Mar. 24, 1870 1892
Born near Allentown, Pa.
Fogelsville Parish, Lehigh Co., Pa., 1900-1908.
Egypt Parish, Lehigh Co., Pa., 1908. *Fullerton*, 1916.

P Lichner, Samuel - - - Aug. 20, 1872 1908
Slovak Church, Northampton, Pa., 1908-1909.

P Lindenmuth, Anson William, Ph. D. - May 30, 1874 1905
St. Stephen's, Allentown, Pa., 1914.
Instructor in History, Allentown Prep. School.

P Longacre, Jacob Hoppes - - Aug. 10, 1865 1893
Unionville Parish, Lehigh Co., Pa., 1902.

S Ludwig, Alvin Theodore - - Oct. 2, 1855 1879
Born, Lehigh Co., Pa.

P Meendsen, Frederick - - Dec. 11, 1780; Aug. 5, 1871; 1810
1810-1871, *Cherryville, Kreidersville, Petersville, and other churches in Northampton and Monroe counties.*

PD Mayne, Joseph Webster - - - Oct. 15, 1858; April 30, 1921; 1884
St. Paul's, Catasauqua, 1888-1892.
Christ, Easton, Pa., 1892-1897.

SD Miller, Oscar Daniel - - Aug. 21, 1856; Jan. 11, 1911; 1884
Born, Lowhill, Pa.
Died Allentown, Pa.

P Muhlenberg, Frederick A., D D., LL. D., Aug. 25, 1818; Mar. 21, 1901; 1854
President of Muhlenberg College, Allentown, Pa., 1867-1876.

P MacIntosh, Aden Bruce, D. D. - May 10, 1871 1896
Grace, Bethlehem, Pa., 1902-1912.

P Markley, Abraham Bertolette - April 2, 1855 1879
St. Mark's, Bethlehem, Pa., 1890-1894.

SP Mattern, John Walter - - Dec. 30, 1847 1878
Born, Allentown, Pa.
Grace, Phillipsburg, N. J., 1878-1882.
St. John's, Stroudsburg, Pa., 1882-1890.
St. John's, Fullerton. St. Joseph's, Allentown, Pa., 1902-1909.
Christ, Freemansburg, Pa., 1915-1918.

S Mattes, John Casper, D. D. - Nov. 8, 1876 1901
Born, Easton, Pa.

S Michler, Arthur Thomas - - April 13, 1881 1910
Born, Easton, Pa.

P Miller, Christian Clappier - May 13, 1870 1900
St. John's, Bath, Pa., 1903-1910.
St. John's, Coplay, Pa., 1917.

Muhlenberg, Henry Melchior—with teachers and catechists Vigera, Loeser and Kurtz, gave pastoral attention to congregations in the Forks of Delaware, Blue Church, Upper Milford, etc., 1745-1751.

P Miller, J. H.
E. Bangor, Bath, Nazareth.

P Miller, Edwin Lunn - - June 7, 1861 1885
St. Mark's, Bethlehem, Pa., 1897-1898.

P Miller, Harry Philip - - April 22, 1873 1898
Grace, Bethlehem, Pa., 1913-1916.

S Miller, Nevin Eugene - - Feb. 5, 1866 1893
Born, Lowhill, Lehigh Co., Pa.

S Mosser, William Franklin - - April 21, 1866 1896
Born, New Tripoli, Pa.

P Niemeyer, F.
1790-1796, *Moorestown, Mt. Bethel, etc.*

P Neff, Paul Jacob - - - Dec. 9, 1876 1906
Christ, Easton, Pa., 1913-1922.

P Obenhausen, J. F.
1790-1806, *Ziegel's, Weisenberg, Lowhill, etc.*

S Oberly, Frank Clarence - - Mar. 14, 1869; Mar. 22, 1922; 1892
Born near Catasauqua, Pa.

P Ochsenford, Solomon Erb, D. D. - Nov. 8, 1855 1879
Prof. Eng. Language and Literature and Social Science in Muhlenberg College, Allentown, Pa., 1899-1909.
St. John's, Bath, Pa., 1910-1922.
Christ, Freemansburg, Pa., 1924.

S Ohl, Jeremiah Franklin, Mus. D., D. D. June 26, 1850 1874
Born, Cherryville, Pa.

P Orr, Joseph Hart - - - Jan. 15, 1861 1885
St. John's, Phillipsburg, N. J., 1906.

P Otten, Kenneth Peschau, B. D. - April 17, 1896 1920
Holy Trinity, Bethlehem, Pa., 1922.

S Paul, Jacob Simon - - Nov. 9, 1847; Jan. 30, 1919; 1877
Born, Easton, Pa.

PD Pfatteicher, Philip - - - Sept. 18, 1835; Sept. 18, 1908; 1860
1860-1908, *St. John's and Zion, Easton, Pa., also congregations in the vicinity of Easton.*

S Pflueger, Asher Parmenio - April 1, 1850; Sept. 5, 1919; 1876
Born, East Allen Twp., Northampton, Co., Pa.

S Pflueger, Oscar Erwin - - Mar. 11, 1861; July 22, 1913; 1887
Hanover Twp., Northampton Co., Pa.

P Plitt, John K. - - - Jan. 14, 1828; April 26, 1898; 1850
Holy Trinity, Catasauqua, Pa., 1873-1878.

P Plitt, Frederick,
1805-1807, *Zionsville, etc.*

S Paules, Howard Samuel - - Feb. 16, 1884 1911
Born, Slatedale, Pa.

S Pfatteicher, Carl Friedrich - Sept. 22, 1882 1906
Born, Easton, Pa.

S Pfatteicher, Ernest Philip, Ph. D., D. D. July 28, 1874 1898
Born, Easton, Pa. President of the Ministerium of Pennsylvania, 1926.

P Pifer, George B. McClellan - - Aug. 5, 1881 1911
Grace, East Bangor, Pa., 1923.

P Probst, John Augustus, 1820
1815-1844, *Forks-Arndts, Williams, L. Saucon, Mt. Bethel, etc.*, 1815-1840.
Died 1844.

P Posselt, Franz Gustav Adolph - Nov. 22, 1890 1914
St. Peter's, Allentown, Pa., 1925.

P Rupert, Peter 1918
Plainfield Parish, Northampton Co., Pa., 1817-1819.

P Roth, John,
1763-1764, *Blue Church, Milford, Allentown, Salisbury, etc.*
Died, May 1764.

SPD Rath, Jacob B. - - - Feb. 14, 1834; Aug. 6, 1885; 1860
Born near Hellertown, Pa.
Pastor of congregations in and around Nazareth, Pa., 1860-1865.
Salem, Bethlehem, Pa., also Dryland, Farmersville, South Easton, Altonah, Freemansburg, and South Bethlehem, Pa., 1865-1872.
Grace, Bethlehem, Pa., 1872-1885. *Prof. of Muhlenberg*, 1869-1871. *Editor of Church Messenger*, 1876-1885.

SPD Rath, Myron Oscar - - Sept. 25, 1854; May 25, 1920; 1877
Born, Petersville, Pa.
Solomon's, Macungie, Pa., 1881-1900.
Zion, Upper Milford, Lehigh Co., Pa., 1890-1892.
Jerusalem, Salisbury and St. John's, Emaus, Pa., 1890-1920.
Died, Allentown, Pa.

SPD Rath, William - - - Sept. 23, 1826; July 2, 1889; 1852
Born near Friedensville, Pa.
Congregations in and around Cherryville, Pa., 1852-1857.
Churches in Milford and Salisbury Twps., Lehigh Co., Pa., 1857-1889; *Lower Saucon* 1857-1870, *Applebachsville, etc.*

SD Reinhard, Milton Uriah - - Aug. 12, 1876; Nov. 13, 1920; 1899
Born, Salisbury Twp., Lehigh Co., Pa.

P Roeller, Isaac
Fogelsville, 1835-1850. *Upper Milford, Lehigh Co., Pa.*
Died, Allentown, Pa.

PD Repass, Stephen Albion - - Nov. 25, 1838; June 1, 1906; 1869
St. John's, Allentown, Pa., 1885-1906.
Prof. Christian Evidences, Muhlenberg College, 1893-1906.

S Rhodes, George Heilig - - Jan. 28, 1881 1907
Born, Stroudsburg, Pa. (*Gouldsboro*)

PD Richards, Matthias Henry, D. D. - June 17, 1841; Dec. 12, 1898; 1864
St. Paul's, South Easton, Pa., 1865-1866. *Greenwich*, 1866-1868.
Prof. of English and Latin in Muhlenberg College, 1868-1874.
Grace, Phillipsburg, N. J., 1868-1872. *Supply, Holy Trinity, Catasauqua*, 1877-1882.
Prof. of English, Rhetoric, Logic, Social Science, Psychology, Latin, Oratory, etc. in Muhlenberg College, 1876-1898.
Assistant Editor, Church Messenger and Lutheran.
Died, Allentown, Pa.

S Rickert, William Henry - - June 4, 1844; Mar. 29, 1924; 1871
Born, Coopersburg, Pa.

SPD Ritter, Horace Bean - - Aug. 10, 1874; May 23, 1926; 1907
Born, Breinigsville, Pa.
Hellertown Parish, Hellertown, Pa., 1907-1915.

P Richards, John W. D. D.,
1845-1851, *St. John's, Easton.*

P Ruthrauff, Wm.
Christ Church, Easton, 1867-1870.

SPD Ritter, Irwin Bean - - - July 30, 1867; May 7, 1916; 1893
Born, Breinigsville, Pa.
Zionsville Parish, Zionsville, Pa., 1896-1906.
Schoenersville-Rittersville Parish, 1906-1916.

S Roney (Ronge), William Ernest - Jan. 16, 1863; May 19, 190; 1889
Born, Easton, Pa.

P Roth, John David - - - Nov. 24, 1841; Mar. 23, 1922; 1870
Holy Trinity, Catasauqua, Pa., 1889-1892.

P Rahn, Charles Snell - - - May 1, 1875 1899
Good Shepherd, Easton, Pa., 1923.

P Raker, John Henry, D. D. - Jan. 1, 1863 1892
St. John's, Pen Argyl, Pa., 1891-1898.
Grace, Allentown, Pa.; St. John's, Fullerton, 1907-1912.
Founder and Supt. Good Shepherd Home, Allentown, Pa., 1908.

P Ramer, Adam Laubenstein, Ph. D. Jan. 5, 1867 1895
Supt. Slav Mission Board, 1908.

P Rausch, John Charles, D. D. - June 21, 1867 1893
St. Luke's, Allentown, Pa., 1894-1924.
Sec'y of Benevolence and Building Supt., Muhlenberg College, Allentown, Pa., 1924.

S Reichard, Francis Edward - Oct. 17, 1872 1907
Born, Cetronia, Pa.

SP Reitz, James Jefferson - - Dec. 13, 1859 1887
St. Paul's, Cherryville, Pa., 1887-1911.
Emmanuel's, Petersville, Pa., 1887-1911.

P Reumann, William Paul - - Dec. 2, 1892 1916
St. Paul's, Easton, Pa., 1922.

SP Ritter, Jeremiah Henry - - Aug. 27, 1858 1886
Born near Allentown, Pa.
St. John's, Bath, Pa., 1898-1902.
Field Sec'y; Good Shepherd Home, Allentown, Pa., 1913-1920.

S Roeder, Robert Daniel - - Mar. 2, 1862 1885

PD Renninger, J. S. - - - Mar. 7, 1838; Mar. 7, 1919; 1864
Unionville, 1867-1888; *Pastorates in Allentown, Bethlehem, etc.*

P Sadtler, J. P. Benjamin, D. D. - Dec. 25, 1823; April 28, 1901; 1844
St. John's, Easton, 1856-1862.
President of Muhlenberg College, Allentown, Pa., 1877-1885.
Prof. of the German language and of other subjects.

SPD Sandt, Charles Ellwood - - June 22, 1861; Aug. 15, 1905; 1885
Born, Stockertown, Northampton Co., Pa.
Pastor, Christ, Freemansburg, St. John's, Williams Twp., Northampton Co., Pa., and of St. Mark's, Allentown, Pa., 1886-1905.

P Schaeffer, William Ashmead, D.D . Mar. 26, 1846; July 27, 1907; 1869
Christ, Easton, Pa., 1869-1876.

P Stoever, John Casper May 13, 1779; 1733
Preached occasionally at the Forks of the Delaware and Jordan, 1728-1737.
Ordained, April 8, 1733.

P Schrenk, L. H. 1752
1749-1754, *Blue Church, Milford, Forks of Delaware. Preaching points above and below the Blue Mountains.*

P Streit, Christian, - - - June 7, 1749; March 10, 1812; 1770
Forks of Delaware, Hecktown, Moorestown, Army Chaplain, 1769-1778.
Died at Winchester, Va., March 10, 1812.

SP Schantz, Franklin J. F., D. D. - Jan. 8, 1836; Jan. 19, 1907; 1857
Born, Schantz's Mill, Lehigh Co., Pa.
St. Paul's, Catasauqua, Pa., 1861-1866. *Mickleys and Altonah*, 1861-1866.

S Schantz, John W. B. - - July 8, 1878; Sept. 18, 1916; 1907
Born near Macungie, Pa.

SPD Schindel, Jacob Daniel, D. D. - Jan. 11, 1841; June 27, 1908; 1867
Born, South Whitehall Twp., Lehigh Co., Pa.
St. Paul's, Catasauqua, Pa., 1867-1888.
Mickley's, Lehigh Co., Pa., 1867-1908.
Egypt, Lehigh Co., Pa., 1888-1908; *and St. John's, Coplay, Pa., to* 1908.

P Schertlein, J. F.
Heidelberg, 1754-1762.
Died, 1768.

P Schumacher, Daniel
1758-1770, *Pastorates in Lehigh and Berks Counties.*

PD Schindel, Jeremiah
Egypt and Jordan Parish, 1837-1861.
Died at Allentown, July 2, 1870.

P Schlenker, Charles Aug. 17, 1883; 1866
Mickley's Church.
Supt. Ger. Home Missions, Bethlehem-Allentown district, 1868-1869.

PD Schoener, William Francis - Oct. 18, 1859; July 2, 1901; 1886
St. Peter's, Bethlehem, Pa.; Jerusalem, E. Salisbury, 1886-1901.

P Schmauk, Benjamin William - Oct. 26, 1828; April 4, 1898; 1853
St. Michael's, Allentown, Pa., 1876-1883.

P Schmucker, Beale M., D. D. - Aug. 26, 1827; Oct. 15, 1888; 1849
1855-1862, *St. John's, Easton, Pa.*; 1862-1867, *St. John's, Allentown.*

SD Seip, Frank Muhlenberg - - Sept. 20, 1868; July 2, 1898; 1890
Born, Allentown, Pa.
Died, Allentown, Pa.

SPD Seip, Theodore Lorenzo, D. D. - June 25, 1842; Nov. 28, 1903; 1867
Born, Easton, Pa.
A Founder of Muhlenberg College, Allentown, Pa., 1867.
Prin. Academic Dept., and teacher from the beginning.
Prof. Greek and Latin, 1872-1880.
Financial Agt., 1876-1877.
Mosser-Koch Prof. Greek, 1880-1885.
President, 1886-1903.

SP Sell, Ed. H. M. - - - - Aug. 16, 1832; June 7, 1920; 1859
Fogelsville, 1859-61.

SPD Semmel, Henry Edwin - - Mar. 3, 1857; April 14, 1926; 1881
Born, Neff's, Pa.
Grace, Allentown, Pa., 1897-1905.
Jordan Parish, Lehigh Co., Pa., 1896-1926.
Died, Allentown, Pa.

PD Smith, Edgar Manual - - May 14, 1847; Mar. 11, 1914; 1881
Asst. in Good Shepherd Home, Allentown, Pa., 1920-1924.
Died, Allentown, Pa.

P Smith, Enoch - - - - Mar. 31, 1839 1861
Salem, Pa., 1882-1892.

S Smith, Oliver Peter, D. D. - Sept. 4, 1848; Oct. 15, 1911; 1874
Born, New Tripoli, Pa.

PD Snyder, Benaiah Christian - Dec. 31, 1840; May 10, 1883; 1875
Teacher, Academ Dept., Muhlenberg College, 1881.
Died, Allentown, Pa.

P Snyder, Harvey C. - - - Feb. 1, 1896 1923
Mt. Bethel, 1923-1926; *Nazareth*, 1926.

P Snyder, Corson C. - - - Dec. 20, 1892 1920
Slatington, 1924.

P Spaeth, Henry Douglas, D. D. - Oct. 18, 1870; Feb. 1920; 1893
Christ, Easton, Pa., 1897-1901.

P Spieker, George Frederick, D.D., LL.D., Nov. 17, 1844; Sept. 7, 1913; 1867
St. Michael's, Allentown, Pa., 1883-1894.
Prof., Hebrew, Muhlenberg College, 1887-1894.

P Spieker, Paul Frederick 1926

PD Steinhaeuser, Albert Theodore William, D. D.
Sept. 30, 1876; Nov. 1, 1924; 1898
St. Michael's, Allentown, Pa., 1903-1924.

PD Steinhaeuser, Jacob, D. D. - July 5, 1850; Sept. 30, 1904; 1875
St. Michael's, Allentown, Pa., 1894-1904.
Instructor Hebrew, Muhlenberg College, 1895-1904.

SD Stopp, Samuel Augustus Bridges Mar. 19, 1875; June 13, 1917; 1901
Born, Allentown, Pa.
Died, Allentown, Pa.

SP Sandt, George Washington, D.D., LL.D., Feb. 22, 1854 1883
Holy Trinity, Catasauqua, Pa., and Coplay, 1883-1884.

S Sandt, C. M. 1887

S Sandt, Jacob Henry - - - Feb. 2, 1872 1900
Born, Stockertown, Pa.

SP Sandt, Walter Correll - - June 24, 1887 1913
Born, Easton, Pa.
Holy Trinity, Catasauqua, Pa., 1914-1918.

P Savacool, Jacob Steeley - - Jan. 16, 1890 1915
Jerusalem, Salisbury and St. John's, Emaus, Pa., 1921.

S Schaeffer, George James - - Jan. 22, 1858 1887
Born, Emaus, Pa.

P Schaeffer, William C., D. D. 1904
St. John's, Allentown, Pa., 1919.

P Scheffer, John Amos - - June 17, 1846 1875
St. Luke's and St. Joseph's, Allentown, Pa., 1885-1895.

S Shantz, Joseph S. - - - Jan. 23, 1875 1904
Born, Hosensack, Pa.

P Scheidy, George Morris - - Aug. 19, 1860 1887
St. Joseph's, Allentown, Pa., 1899-1902.

SP Scheirer, Oscar Sylvester - - May 17, 1862 1891
Born, Egypt, Pa.
Christ, Freemansburg, Pa., 1918-1924.

SP Schindel, Jeremiah Jacob, D. D. - Oct. 25, 1876 1899
Born, Allentown, Pa.
Mickley's-Coplay Parish, Lehigh Co., Pa., 1908-1917.
From 1899 *he assisted his father.*
In 1917 *he resigned Coplay and united Christ, Schoenersville with St. John's, Mickley's, Pa. St. Mark's, Philadelphia,* 1918.

P Schmidt, J. C. 1844
1856-1861, *Forks, L. Saucon, Farmersville, Freemansburg, New Williams, etc.*

P Schmidt, Augustus, H.
1799-1801, *Easton, Williams, Centerville, etc.*

S Schmoyer, Arthur Harrison - Feb. 25, 1889 1913
Born, Alburtis, Pa.

SP Schmoyer, Melville Benjamin Charles Oct. 12, 1871 1896
Born, Trexlertown, Pa. 1902-10, *Sec'y Slav. Mission Board.*
He supplied many vacant pulpits.

S Schenck, Archibald Clarence - June 3, 1875 1900
Born, Bethlehem, Pa.

S Scholl, Jacob F. - - - Jan. 1, 1881 1908
Born, Bath, Pa.

P Seegers, John Conrad, D. D. - Oct. 6, 1867 1891
St. John's, Easton, Pa., 1901-1911.

SP Sell, Harvey T. - - - Dec. 21, 1889 1917
Born, Newside, Pa.
Parish, Mickley's-Schoenersville, Pa., 1918.

P Seneker, Hiram Frederick Josiah - Feb. 15, 1863 1894
St. Luke's, Easton, Pa., 1904-1912.

S Shetlock, Bela - - - - Jan. 11, 1895 1920
Born, Egypt, Pa.

S Sieger, Edgar E. - - - Nov. 27, 1875 1900
Born, Orefield, Pa.

SP Sieger, Hiram Franklin - - 1878 1904
Born, Allentown, Pa.
Holy Trinity, Northampton, Pa., 1908.

P Smeltzer, John Milton - - Sept. 16, 1878 1901
Grace, East Bangor, Pa., 1902-1903.

S Snable, Harvey Grant - - Feb. 21, 1867 1892
Born, Easton, Pa.

SP Snyder, Elmer Elwood - - Jan. 15, 1872 1898
Born, Martin's Creek, Pa.
Christ, Easton, Pa., 1901-1913.

P Steimle, August, D. D. - - July 23, 1870 1891
St. John's, Allentown, Pa., 1907-1918.

P Steinbicker, William Henry - Feb. 2, 1874 1899
St. Mark's, Bethlehem, Pa., 1910-1912.

P Sterner, Leidy Benner - - Oct. 31, 1877 1909
Parish, North Water Gap, Pa., 1915-1919.

S Stettler, Marvin Harold - - Nov. 17, 1875 1899
Born, Allentown, Pa.

P Stolte, John Frederick, Ph.D. - - Oct. 3, 1884 1909
Trinity, Bangor, Pa., 1923.

P Strodach, Paul Zeller, D. D. - Mar. 27, 1876 1899
Good Shepherd, Easton, Pa., 1901-1905.

P Steck, Thomas
1859-1867, *Union, Egypt; St. John's, Phillipsburg, N. J.*

P Stecher, J. G. 1817
1817-1819, *Zionsville, Salisbury, etc.*

P Shellhardt, H. J.
Egypt, Weissenberg, Lowhill, etc. 1786, *Ministerium refused to ordain him.*

P Smith, Chas.
Christ, Easton, 1851-1854.

P Stump, Alfred Milton - - Dec. 23, 1884 1911
St. Luke's, Easton, Pa., 1912-1918.

P Stump, Joseph, D. D. - - Oct. 6, 1866 1887
Grace, Phillipsburg, N. J., 1892-1915.

P Stupp, Solomon Berger - - Feb. 21, 1857 1883
St. John's, Phillipsburg, N. J., 1883-1885.

P Sullenberger, John Kleinguina - Sept. 23, 1873 1901
Supply in environs of Allentown, Pa., 1905-1912.

P Schaeffer, Chas F., D.D. - - Sept. 3, 1807; Nov. 23, 1879; 1829
1851-1856, *St. John's, Easton.*

P Trump, Lewis Smith - - Jan. 3, 1875 1903
St. Mark's, North Water Gap, Pa., 1905-1908.
Good Shepherd, Easton, Pa., 1908-1920.
New Williams, 1915-1919.

PD Upp, Jacob Quickel - - May 21, 1847; Jan. 28, 1920; 1877
St. Paul's, Easton, Pa., 1877-1916, *and emeritus until death.*
St. John's and St. Luke's, Williams Twp., Northampton Co., Pa., 1877-1885.

S Uhler, Jacob Peter - - - Aug. 26, 1854 1881
Born, Easton, Pa.

S Unangst, Erias - - - Aug. 8, 1824; Oct. 12, 1903; 1857
Missionary to India, 1857-1895.
Born, Easton.

P Vogelbach, Jacob T. - - July 25, 1814; Nov. 20, 1880; 1836
1852-1857, *Filled pastorates in Zionsville, Allentown, Salisbury, etc.*

P Veit, Walter Carl George - Nov. 8, 1881 1905
Zion, Easton, Pa., 1909.

P Wagner, R. S.
Nazareth and vicinity, 1867-1869.

P Wichterman, Geo. J.
Schoenersville, etc., 1792-1793.

PD Wackernagel, William, D. D., LL.D. Sept. 25, 1838; May 30, 1926; 1876
Asst. Prof. of German, Muhlenberg College, Allentown, Pa., 1881.
Prof. since 1882. *He retired in* 1924.
St. Thomas, Altonah, Pa., 1882-1887.
Jerusalem, East Salisbury, Twp., Lehigh Co., Pa., 1883-1886.
He organized St. Mark's and St. Joseph's, Allentown, Pa.

SP Walter, Asher Wilson - - June 5, 1859; April 17, 1922; 1881
Born, Easton, Pa.
St. Luke's, Easton, Pa., 1885-1890.

SP Weidner, Revere Franklin, D. D., S. T. D., LL. D.
Nov. 22, 1851; Jan. 6, 1915; 1873
Born, Centre Valley, Pa.
Grace, Phillipsburg, N. J., 1873-1878. *Founder of St. John's, Phillipsburg.*
Prof. Eng. History and Logic, Muhlenberg College, 1875-1877.

P Weiskotten, Frederick W. - Jan. 10, 1842; Dec. 15, 1900; 1868
Salem, Bethlehem, Pa., 1873-1882.

P Wentzel, Geo. A. - - - 1816; Dec. 12, 1896; 1845
Hecktown, Farmersville, Arndt's, Mt. Bethel, 1843-1852.

S Weller, Harvey Americus, D. D. - July 8, 1859; Jan. 5, 1926; 1889
Born, Trexlertown, Pa.

P Whitteker, John Edwin, D. D., LL. D., April 20, 1851; April 14, 1925; 1877
St. John's, Easton, Pa., 1893-1895.

P Wilker, Conrad - - - Mar. 13, 1882 1906
St. Michael's, Allentown, 1926.

P Welden, C. F. - - - Sept. 20, 1812; Oct. 2, 1897; 1833
Salem, Bethlehem, Arndt's, 1851-1865; *Altonah*, 1851-1861; *Hecktown*, 1851-1864.

SPD Wisser, Phaon P. - - - Jan. 5, 1859; Aug. 29, 1891; 1884
Born near Catasauqua, Pa.
St. Joseph's, Allentown, Pa., 1889-1891.

P Wiessner, John G.
1760-1769, *Zionsville, Macungie, Forks of Delaware.*

P Wackernagel, Frederick William - Dec. 5, 1871 1897
St. Mark's, North Water Gap, Pa., 1908-1910.
St. Peter's, Allentown, Pa., 1910-1919.

S Waidelich, John Henry, D. D. - Mar. 17, 1860 1889
Born, Steinsville, Pa.

P Warmkessel, Henry William - May 22, 1862 1889
Blue Church Parish, Coopersburg, Pa., 1890-1891.

P Weaver, Herbert Alexander John - Mar. 7, 1884 1911
Grace, Phillipsburg, N. J., 1916-1926.

SP Wenner, Wesley Edgar - - April 21, 1874 1901
Mt. Bethel Parish, Stone Church, Pa., 1908-1920. *Jordan Parish*, 1926.

P Wenrich, Solomon Martin 1904
Tatamy, New Williams and St. Matthew's, Bethlehem, Pa., 1904-1909.
Grace, East Bangor, Pa., 1911-1918.

P Wenrich, Samuel
St. John's, Phillipsburg, N. J., 1893-1900.

P Wolper, Paul Berndt - - April 11, 1887 1915
Christ, Easton, Pa., 1922.

S Wuchter, Astor Clinton - - Feb. 4, 1856 1885
Born, Jacksonville, Pa.

P Wunder, Frederick Charles - Oct. 3, 1888 1915
St. James, Allentown, Pa., 1917-1924.

P Wagner, R. S.
Belfast, 1867-1869.

SP Yehl, Elias Amandus, D. D. - May 17, 1860 1888
Born, North Whitehall Twp., Lehigh Co., Pa.
Coopersburg or Blue Church Parish, 1888-1893.
Trinity, Bangor, Pa., 1895-1916.
St. Paul's, North Bangor, Pa., 1898-1916.
St. Peter's, Hanover Ave., Allentown, Pa., 1916.

S Yeisley, Wilson - - - May 26, 1851 1883
Born, Stroudsburg, Pa.

P Zentner, Jacob - - - - May 24, 1838; July 2, 1917; 1867
Supplied in East Allentown, South Bethlehem, Pa., St. John's, Phillipsburg, N. J.

P Ziegenfuss, Samuel Addison, D. D. Dec. 12, 1844; June 21, 1916; 1873
Bath-Howertown Parish, Northampton Co., Pa., 1876-1892.

S Zweier, Charles Druckenmiller - April 12, 1866 1897
Born, Hosensack, Pa.

SHIMER'S GRAVEYARD

INTERIOR OF OLD WILLIAMS

In the neighborhood of Shimer's Graveyard stood a church before 1756, on what was then known as Philip Schlauch's land

OLD WILLIAMS EXTERIOR

Church erected in 1813, but the congregation, like St. John's, Easton, and the "Straw Church" in Greenwich, traces its origin to the congregation at Morgan Hill, for whom Rev. J. C. Stoever, Jr., preached as early as 1728, and where a log church had been erected as early as 1710

St. Luke's Church
Old Williams Congregation

PASTORS

JOHN CASPER STOEVER

1728-1737—Arrived, Sept. 11, 1728. Ordained by Rev. J. C. Schultze, April 8, 1733.

MORGAN HILL AND CHURCH AT PH. SCHLAUCH'S

REV. JOHN J. J. BIRCKENSTOCK

1740-1750—Arrived from Europe, Sept. 19, 1738, with Lorentz Guth. Settled in Upper Saucon on Greenawalt farm. Pastor at Jordan 1740-1750; died 1751, when on a visit to his Fatherland.

MORGAN HILL

1745-1749—REV. H. M. MUHLENBERG and assistants, Vigera, Loeser and Kurtz.

REV. L. H. SCHRENK

1754—Forks of the Delaware, Vagabond.
1749-1754—Rev. L. H. Schrenk.

REV. J. A. FREDERICI

1756-1760—At Old Williams.

REV. D. SCHUMACHER

May to December, 1768, Supply.
1760-1769—REV. GEO. WIESSNER.

REV. CHRISTIAN STREIT

1769-1778 (83)—Born, Raritan, N. J. U. of Penna. 1768. Army Chaplain, Aug. 1, 1776 to Aug. 5, 1777. Charleston Prisoner, 1778-1782.

REV. J. C. YEAGER

1792-1801—Cathechist at Williams Township and Greenwich. Died, Nov. 8, 1832.
1801-1814—REV. CHRISTIAN ENDRESS.
1815-1824—REV. JOHN AUG. PROBST.
1824-1826—REV. JOHN P. HECHT.

REV. WM. B. KEMMERER

1826-1859—Preached about thirty-five years.
1867-1877—REV. PHILLIP PFATTEICHER.
1877-1881—REV. J. Q. UPP.
1881-1906——REV. W. J. BIEBER.
1907-1915——REV. H. B. RITTER.
1916—REV. ROBERT H. KRAUSS.

ORGANIZATION

ST. LUKE'S CHURCH, 1733—OLD WILLIAMS

Members and Organization (1733)

Early settlers in the Forks, South of the Lehigh: John Williams, Melchior Hay, Michael Shoemaker, Philip Bozzard, Martin Lehr, George Raub, Uri and George Nicholas, Jeremiah Best, Adam Markle, Rudolph Illick, George Keils, etc.

1749—Communion list has names: Kiefer, Peter Moelich, Eckert, Zeller, Dick, Spengler, Muller, Geo. Raup, Matthias, Schmidt, Rotherhofer, Best, Bettendorf, Unsinger, Moor, Ditman, Schwercher, Hess, Rosenberger, Lanz, Andreas, and Leib.

1753—Communion list: Gottfried Moehlich, Meyer, Brotzman, Michael Raup, Ensle, Fein, Kuhn, Volprecht, Grub, Kleinhans, Menges, Wollenweber, Schueck, Bossert, Nerbas, Herring, Minninger, Reinheimer, Schlechter, Kiefer, Muller, Pommer, Haeselman, Franz, Gleiz, Kirchofer, Opp, Herman, Kunkel, Farber and Loewe.

1750—Parish consisting of Tohickon, Forks, Saucon and Upper Milford (joined Synod 1750), provided for by Muhlenberg and Kurtz every six weeks. (H. R. II—201)

1754—Schrenk was serving at Forks, Saccona, Saucon, Upper Milford and several congregations above Blue Mountains (H. R. II—186)

1795—Yeager reports to Synod:94 baptized, 31 confirmed, 340 communed, 15 funerals in parish consisting of Williams, Greenwich, Upper Saucon (Saccum) and Schoenersville (Allen Township).

1798—Springfield is added to Yeager's parish.

1800—J. C. Yeager ordained at Hanover, York Co., Pa. Preached ordination sermon.

1926—Church Council. Pres., the Pastor, V. Pres., A. Ziegenfuss;Rec.-Sec'y., H. Campbell; Fin. Sec'y., J. N. Cawley; Treas., W. H. Cawley, J. Sloyer, Fred. Kanuskey, M. Zeiner, Llewellyn Trittenbach, Robert Grogg.

1926

Property value	$4,000.00
Total Expenditures	445.00
Benevolence	110.00

MEMBERSHIP

Baptized—156. Confirmed—102.

Communing—76.

SOCIETY

1 Women's—41.

NOTEWORTHY EVENTS

1728—Preaching at Morgan Hill. Settlements as early as 1711.

Log Church as early as 1730 according to W. J. Heller. Ministerial acts during 1733-1739 by Rev. John Casper Stoever.

Birckenstock's first baptism recorded, June, 1740.

Baptisms recorded in separate church books. One church record missing.

Morgan Hill abandoned about 1760 though occasional services were held thereafter.

Congregation at Philip Schlauch's moved its place of worship to Wendel Schenk's place in 1756.

1751—After Easter, Muhlenberg with Schrenk visited the congregation at the "Forks," visited thirty families and administered communion in German and English. (H. R. II 9).

Rev. Streit begins his record, June 6, 1772—under head of "United Williams and Saucon Congregations."

June 6, 1772—Constitution adopted.

Communion list omitted, 1786-1826.

Rev. Goehring tells Yeager he is fitted for better things than cigar-making. Licensed—placed in Warren County—three congregations, Straw church one of them. He is reported, 1792, at Williamstown and Greenwich.

1813—New church built of stone at Old Williams.

1799—Dryland and Schoenersville ask for Yeager's services.

From 1792-1832—Yeager served a parish with four congregations. The highest number communing was 789; confirmed 146; baptized 187, and buried 98. For many years he reports as many as 12 schools, 14 in 1821.

Williams Township---St. Luke's Church

"Old Williams" congregation seems to be the outgrowth of two other congregations.

Among the Colonial churches there are few which have been treated as indifferently as St. Luke's, otherwise known as "The Old Williams" church. No blame can be attached to any one in particular, for there are evidently different conclusions, some based on records now mislaid or lost. This is evident when the present church records are compared with those printed in Vol. XVIII Pennsylvania German Society. The different names for the congregations have helped to add to the confusion. The following list of titles will explain what is meant.

"The Congregation on the Delaware River belonging to the Lutheran Religion;"

"The Congregation of the Augsburg Confession in Saucon at Philip Schlauch's, not far from the Big Lehigh and Forks of the Delaware;"

"The Congregation of the Augsburg Confession in Saucon at Jurg Schenk's place;"

"The Williamstown and Saccon Evangelical Lutheran Congregation;"

"The United Lutheran Congregation;"

"St. Luke's Evangelical Lutheran Church of Williams Township;"

"St. Paul's," (according to a record of 1876).

Another matter must be noted if we want to come into the clear on the subject. The different lists of persons baptized, confirmed or communed do not correspond as one has a right to expect where there is a continuous and connected history.

Further investigation shows that at one and the same time there were several pastors on the field.

With all these confusing facts before him for a number of years, the writer has made an honest attempt to clear up the matter.

[1702-1703—Pastor Andrew Rudman, a preacher able to preach in Swedish, Dutch, German and English, visited scattered Lutherans in the vicinity of Phillipsburg, N. J. and Easton about Christmas, 1703. Justus Falckner succeeded Pastor Rudman, and, no doubt, preached occasionally to the same people to whom Pastor Rudman had previously preached. At this time (1703-1728) Pastors, Falckner, Henkel and Stoever labored in Pennsylvania.]

Early References to Williams Township.

Under a lease of September 17, 1718, the Proprietaries claimed all the land northward of Philadelphia to the Lehigh Hills. These hills forming the northern boundary of the present Williams Township were believed to be the northern limit of all purchases from the Indians at that time; but according to the famous deed of 1686 which has recently been proved genuine, it is found to have included practically all the territory that later was embraced in the Walking Purchase of 1737.

Previous to 1750, when Williams was erected a township of Bucks county, the records show that this territory was known as Williamstown (Town being used in the sense of Township; e. g. Allen's Town, or Allen Township), in honor of John Williams an early resident of the district. (Probably also after William Penn, Jr.).

The discovery of minerals in Durham Township which included the territory of Williams before its erection into a township, brought many settlers to this region. The erection of the Durham Furnace about 1726 furnished another inducement for the immigrants to locate there. This is evident from a letter by J. Claypole dated June 4, 1682, which says:

> "We are to send one hundred persons to build houses, to plant, and improve lands for cattle, and to set up glass houses for bottles and drinking glasses; and we hope to have wine and oil for merchandise, hemp for cordage, iron, lead and other minerals."

In view of this the report that there were settlements above Durham Furnace in 1728 is not surprising. The following are the names of some of the early settlers: John

Williams, Melchior Hay, Michael Shoemaker, Philip Bozzard, Martin Lehr, George Raub, Uri and George Nicholas, Jeremiah Best, Adam Markle, Rudolph Illick, and George William Keils.

It is said that the settlers in those years worked at their clearings during the day, having their rifles always within easy reach, and at night they crossed to the Jersey side of the Delaware to meet with other white settlers for mutual protection against the Indians. Provost Rudman's visit to the Phillipsburg vicinity of Forks, 1702-1703, confirms an early settlement.

Long before the territory was known by the names familiar to the present generation, the Indians had named it "The Forks." This was due, first, to the fact that the Indian Trails forked here—the one leading to the Delaware Water Gap, and the other through Lehigh Water Gap to Wyoming and the Susquehanna. The other (which is the principal reason) is the inclosure of the territory made by the West Branch, or the Lehigh, and by the Delaware River where the former flows into the latter.

When the Scotch-Irish arrived in 1728 by way of the Perkiomen region across the Lehigh, and settled in what became known in history as "The Irish Settlement" of Northampton county, they called the whole territory between the Lehigh and the Delaware, "The Forks of the Delaware."

The term "The Forks," as used in the Halle Reports, is a designation for the location of the churches in Williams township. With the survey of the town of Easton in 1750, the term "Forks of the Delaware" was applied also to that locality.

William Parsons (the Father of Easton), agent of Thomas and Richard Penn, and Nicholas Scull, the Surveyor General of Pennsylvania, met, May 9, 1750, at the "Forks of the Delaware" to survey between the rivers and the hills for the purpose of laying out the town which was to be called Easton. The place lacked accommodations, for it is recorded that the above-named persons were compelled to travel six miles up the Tatamy (Bushkill) creek to the public house of John Lefebre for food and lodging. Before 1750, therefore, the term "Forks" would apply to Williams township or "The Irish Settlement." The name "Easton" was unknown before 1750.

The earliest settlers south of the Lehigh along the west bank of the Delaware river were the Raubs, Shoemakers, Meixells, Seiberts, Merkels, Hesses and Albrights. Along the south bank of the Lehigh around the bend of the river were the Rushs, Bests, Reesers, Hertzels, Schencks, Scheimers, Schlauchs and a number of others in the hills back of the rivers. In 1730, fifty settlers in Williams were waiting to cross the Lehigh River to settle north of it.

In Lower Saucon township, erected in 1743, there were a number of Lutheran and Reformed settlers. Later (1750) some of these were included in Williams. These were the Hertzels, Frantzes, Riegls, Maurers, Overlis, Knechts, Illicks and others.

The residences of the settlers were located in such a way that one might expect to find a place of worship not far removed. In this expectation one is not disappointed. At a point where the Philadelphia Road intersected the road leading from Hellertown to the Delaware, along land owned by Leonhard Walters, there stood a church whose record dates back to 1733 or earlier. Here the Reformed preachers, Boehm and Goetschy, also no doubt, preached as early as 1734-36.

According to tradition based on records now lost, John Casper Stoever arrived, September 11, 1728, visited the settlers in the "Forks" and at intervals baptized the children, married couples and performed such other pastoral acts as might be required from 1728-1737. In reporting these pastoral acts, John Justus Jacob Birckenstock uses the following language:

"The Congregation on the Delaware River belonging to the Lutheran Religion, in which are to be found the baptized children of the married couples, arranged and completed by me, John Justus Jacob Birckenstock, Evangelical minister, the Pastor *pro tem.*" The words, "arranged and completed" are significant. They prove that some pastor or pastors had preceded him; they explain the discrepancies between the published and the present church records, and they prove that he was pastor

pro tempore of the "Congregation on the Delaware," while pastor of "The Congregation of the Augsburg Confession in Saucon at Philip Schlauch's, not far from the big Lehigh and the Forks of the Delaware. Begun and made out by the present Pastor, John Justus Jacob Birckenstock."

Pastor Stoever is credited with the establishment of both congregations. Birckenstock arrived, September 19th, 1738, and died in Europe, 1751. He seems to have been the regular pastor of the Congregation of the Augsburg Confession and the temporary pastor of the Congregation on the Delaware, which became popularly known as the Morgan Hill church. As the temporary pastor of the Morgan Hill church, it is possible to account for Birckenstock's attention to the congregation at Philip Schlauch's place while the Catechists under Muhlenberg looked after the church at Morgan Hill when Pastor Stoever discontinued his visits to the Forks. Birckenstock lived near the Blue Church, Upper Saucon, and served the Jordan Congregation at the same time.

This conclusion is confirmed by the statement made by Muhlenberg when on a visit to the "Forks," August, 1749, he speaks of "Two small congregations." Apparently both congregations were vacant or about to become vacant by Birckenstock's departure for Europe at that time. Rudolph Henry Schrenk recommended himself to Muhlenberg, and was presented to the parish in November of the same year. With his departure for Raritan, N. J., 1756, the Morgan Hill congregation was scattered among the new congregations established in Lower Saucon, Easton and New Jersey.

A new church (Log) had been built by "The Congregation of the Augsburg Confession not on Philip Schlauch's land but on Jurg Schenk's place." The pastor, J. A. Frederici, corroborates this in the church record when he says, "that he will continue this record in the new church on Jurg Schenk's land."

As already indicated, the Morgan Hill members scattered, 1755, when the Jersey members established what is known as the Straw church in that year; when the Lutherans of Easton, after holding services in the school-house on North Third street (1755), began to hold services in the newly-acquired building (1763) purchased from the Moravians. George Wiessner, who is supposed to have succeeded Pastor Frederici, left no records of his pastoral acts, and, accordingly, the period from 1760-1770 is blank so far as the two congregations are concerned. With the advent of Christian Streit, 1769-79, sometime before John Conrad Yeager (Jaeger) removed to Hanover township, Northampton county, the term, "Williamstown-Saccon," is used as the title to designate the church in Williams.

In this general outline we have endeavored to untangle the confused mass, and put the facts, as we understand them, in their proper order. With this understanding we feel justified in taking up the story of each congregation a little more in detail.

"The Congregation on the Delaware belonging to the Lutheran Religion"

1728-1760

Proof has already been advanced that a goodly number of immigrants had reached this territory by 1728, and many more were on their way either for settlement or for the purpose of locating above the Lehigh as soon as the opportunity presented itself. Under these circumstances it is not presumption to hold that a "Missionary," fired with the zeal of preaching the Gospel to his neglected countrymen, should have visited some of them at the "Forks." Missionary Stoever's itineraries have been carefully described by the late Doctor Schmauk, but nothing of his work has been reported between his arrival, September 11, 1728, and the time of his entrance upon the pastoral work in New Providence, March 8, 1730.

The tradition based on records now missing is to the effect that Pastor Stoever occasionally preached and performed ministerial acts in the "Forks" from the time of his arrival to 1737. On the day preceding these occasional visits it was necessary to inform the "Forks" people of his coming. This was done by building huge bon-fires on the top elevation of Morgan Hill. When the inhabitants saw the signals on Saturday evening, they knew there would be services the following day. At the services

could be found assembled, Magnus Decker of Upper Jersey; Nicholas Ensle of Sussex; Jacob Lunger of Changewater; John Adam Schnell, Jacob Loefler and Peter Hering, along the Musconetcong; Nicholas Kern, near Lehigh Gap; John Fein of Finesville; Philip Reimer, of Upper Mt. Bethel; William Volbrecht, of Egypt; Ludwig Klein, of Scott's Mountain; and those living in the vicinity of the church.

In a list of over a hundred names, about twenty were residents of Lower Saucon. Including wives and children, the district must have contained no less than two hundred people. Among them were also a number of German Reformed which is true of practically every German settlement. These, however, soon found their way to the Lower Saucon congregation where Reformed missionaries held occasional services as early as 1736. The first log church was erected in 1751.

The baptisms supposed to have been performed by Pastor Stoever and "arranged and completed" by Pastor Birckenstock, who entered his first baptism in the church record of the Congregation of the Augsburg Confession in June, 1740, though he arrived from Europe on September 19, 1738, are as follows:

April 17, 1733, Michael, son of Peter Raupp and his wife Susanna,
April 20, 1737, Johann Jacob, son of Peter Raupp and his wife Susanna,
Sept. 29, 1737, Michaelmas, Julianna Elizabeth, daughter of William and Dorothea Brandt—Christian Laubach, sponsor.
July 1, 1739, Maria Barbara, daughter of George and Barbara Koenig.

John Caspar Stoever with ninety other Palatinates arrived on the ship "James Goodwill" at Philadelphia from Rotterdam, September 11, 1728. He seems to have devoted his first few years to the German settlements north and west of Philadelphia. He traveled from settlement to settlement wherever there were Germans and gathered them for preaching services.

The following interesting facts have been taken from his Cursum vitae written when Stoever was in his seventy-first year:

Johann Casper Stoever, father of eleven children, was born, December 21, 1707, in a place called Luedorf in Solinger Amt, Duchy Berg, in Unter Pfalz. His father was born in Frankenburg, Hesse, and his mother Gertraut in Amt Solingen. When he was six years of age, he learned to read German perfectly in four weeks under his father's direction. After this he also studied Latin under his father. Subsequently he received instruction in Latin and Greek from four pastors successively, namely: H. Nicholaus Muentz, H. Samuel Bratschisch, H. Valentine Kraft and H. Antonius Pfaffman. Later he received instruction in Hebrew, French and theology from H. Knable, and finally from Adolph Ruchfeld at Brumath, three hours from Strassburg. He traveled from Europe to America, preaching on Sundays, arriving in Philadelphia, September 11 (29?), 1728. He continued to preach; was ordained in New Providence on April 8, 1733 by Christopher Schultz, and served as p. t. pastor in Philadelphia. At the same time he was married to Maria Catharine, daughter of Christian Merkling and his wife Catarina, nee Brucher, born, May 14, 1715, at Lambesheim in Chur Pfaltz.

During his missionary activities with The Trappe as the center, he learned that the aged Daniel Falckner gave notice to his congregations that he was not able to serve them any longer. Pastor Stoever presented himself before Rev. Falckner in Raritan, N. J. as a candidate for ordination, but Rev. Falckner refused to ordain him after hearing him preach. This did not seem to dampen his zeal, for we learn that he applied himself so diligently in the different settlements that posterity gives him credit for being the most indefatigable missionary of Colonial Pennsylvania. He had to deal with a rude and ignorant class of people who had been neglected and uncared for, but the efforts of Missionary Stoever soon bore fruit, and the fruit of his labors showed itself in the numerous congregations organized on a truly Lutheran basis.

He endured many hardships without murmur. He traveled far and wide in all kinds of weather; associated freely with the common people in their humble pursuits, and filled a very important place in the early history of the Lutheran church in Pennsylvania. He was not an organizer as such, but a traveling evangelist of the highest order. Without his noble service it is a question whether there would have been much of a Lutheran church for Muhlenberg to organize.

From reports of his itinerary, Stoever must have traveled extensively in eastern Pennsylvania, especially in Berks, Lancaster and Montgomery counties. Within a brief period of time he is reported to have been at Coventry, Oley, Falckner Swamp, Maxatawny, Conewago and New Providence.

Meanwhile Rev. J. C. Schultze had arrived, 1732, and labored among the Lutherans in Philadelphia, New Hanover and New Providence. Contemplating a collecting tour in Europe, Rev. Schultze prevailed upon Missionary Stoever to take charge of his territory and submit to ordination. This Missionary Stoever acceded to and received ordination at the hands of Rev. Schultze in a barn at New Providence, April 8, 1733. Here Missionary Stoever labored for several years, organizing churches and making missionary tours on several occasions throughout Eastern Pennsylvania. In 1736 he received a call to Lancaster where he labored very hard, and occasionally visited the brethren in Philadelphia, Lebanon, New Holland, Muddy Creek, Bernville, Tulpehocken and York.

With the exception of the unfortunate Tulpehocken Confusion, Missionary Stoever revealed by his activities his great passion for souls. He changed his independent attitude towards Muhlenberg and his co-laborers, became a member of the Ministerium of Pennsylvania and gave full proof of his ministry.

On Ascension Day, May 13, 1779, he had arranged for the confirmation of a class of catechumens at the Hill Church, Lebanon county, but being much enfeebled by age, he requested the class to come to his home. It was there while in the act of confirming the class that he fell over dead. Thus ended the career of this pioneer missionary at the age of seventy-five years. His private journal when once brought to the light of day will doubtless reveal the great work he accomplished in the Master's service in behalf of the Lutheran Church in the Colonial period.

"The Congregation at Philip Schlauch's in Saucon"

Comparing once more the activities of the "Congregation on the Delaware belonging to the Lutheran Religion" with those of the "Congregation of the Augsburg Confession in Saucon at Philip Schlauch's place not far from the Big Lehigh and the Forks of the Delaware" it becomes clearer, the more the subject is considered, that the terms used indicate two localities and two congregations. "On the Delaware" and "Not far from the Big Lehigh;" "The Congregation belonging to the Lutheran Religion" and "The Congregation of the Augsburg Confession;" are not interchangeable terms. They mean, if language means anything, that "On the Delaware" refers to the church at Morgan Hill, and "Not far from the Big Lehigh" refers to a church south of the present Redington, not far from the territory of the Forks of the Delaware, which today is known by the name of Dryland.

This explanation likewise makes clear the statement by Muhlenberg when he says, "In July and August (1749) I visited Upper Milford and Saccum, (Blue Church), and two small congregations of the Forks and Birkensee." The two small congregations of the Forks are the one at Morgan Hill and the other in the vicinity of Redington. Missionary Schlatter must have preached in one or the other of these churches in 1747, possibly both, for a Schlatter bible was presented to one of them which was later used in the Reformed church of Easton.

As already indicated, the two small congregations in different localities would also have two separate church records, at least as long as they were separate and distinct congregations. Rev. John Justus Jacob Birckenstock, who was unquestionably the pastor of the "Congregation of the Augsburg Confession in Saucon," records children's births, baptisms and marriages, begun and made out by the present pastor, while his records in the church book of the "Congregation on the Delaware" are in the following language:

"The Congregation of the Lutheran Religion, in which are to be found the baptized children of the married couples, arranged and completed by me, John Jacob Justus Birckenstock, Evangelical minister, the pastor, pro tem."

These different terms gave the writer considerable trouble, but as soon as the terms were applied to two different congregations the difficulty vanished. Further it will

explain the differences, at least so far as the records are available, between the Williams Township records as found in Vol. XVIII of the Penna. German Society and those in possession of the congregation.

The supposed records by Missionary Stoever as given before, will be left out of account in the comparison which we propose to make between the two records from the time of Rev. Birckenstock's arrival, September 19, 1738 to 1760, when the Morgan Hill church is supposed to have been abandoned.

For 1740, the records published by the Penna. German Society contain the following baptisms:—Lerch, Leonhardt Best, Johannes Schnell, Elizabeth Decker, Maria Catharine Kiefer, Anna Maria Gierast, R. Johann George Knecht, John George Rautenbusch, Gertraud Hertzel.

For the same year, the church record contains: Johan Hertzel and Johan George Knecht. Married: Heinrich Decker to Angelica, daughter of William Bernhardt.

In 1741, the published record has the names of Beyer, Raupp, Hess, Merkel, Gahr, Oberli and Wormbser. The church record: Schoener and Schlauch. Married: Nicholas Riegel to Margaretha, daughter of Jacob Maurer.

In 1742, Beyer, Veit, Kleinhans, Ensel, Brechbeil, Quattelbaum, Vogelman, Seiler, Riesser. The church record: Demuth and Nohlen. Married: Jacob Schlauch to Catharine, daughter of Paul Frantz; Jacob Real to Sophia, daughter of Peter Raupp; Michael Mayer to Elizabeth, daughter of Jacob Abel.

In 1743, Kiefer, Lunn, Raup, Berger, Lunn, Best, Raup, Ensel. Church record: Schlauch, Scheoner and Hertzel.

In 1744, Wilhelm. Church record: none.

In 1745, Mayer, Kiefer, Frantz, Gierast, Raupp, Veit, Rosenberger. Church record: none.

In 1746, Raub, Volbrecht, Wilhelm, Raupp, Kern, Odenwalder, Maurer, Rodenhofer, Bayer, Muller and Dewenne. Church record: John Christopher Illick.

In 1747, Best, Raupp, Moelich, Mehrbrass, Mohr, Unger, Riesser, Mayer, Rosenberger, Lerch, Schumacher, Rieth, Zug; Fraunfelder, Wilhelm. Church record: John Jacob Adam.

In 1748, Rodenhofer, Fein, Hertzel, Odenwalder, Lentz, Luck, Beutelman, Kern. Church record: The same.

In 1749, Lunn, Kinsell, Dech, Best, Moehlich, Kiefer, Schuck, Maurer, Mayer, Hertzel, Muller, Wilhelm and Fritz. Church record: same.

In 1750, Unsinger, Dick, Odenwalder, Raupp, Seiler, Schmidt, Rieser, Faas, Moelich, Manni, Rosenberger, Zug, Grube, Schaup, Redenhoefer, Nerbas, Meier, Moelich, Fein, Paddendorfer. Church record: Seiler and Meichel.

1751, Same in both published and church record. Nineteen names.

1752, Twenty-one names, same in both except Bruch in church record.

1753, Twenty-one names, same in both except Schlauch in church record.

1754, Krauss, Odenwalder, Wilhelm, Zoeller, Lentz, Volbrecht, Wecker, Heil, Protzman, Rheinheimer, Sickman, Moelich and Eyel. Church record: Gross, Schoener, Hinckell, Schenck, Eckert, Bauman, Egle, Hechelman and Koenig.

1755, None. Church record: Seyler and Wagner.

1756, Roemer and Rosenberger. Church record: Wenner, Schneider, Christein, Schenck, Riel, Rinker, Edinger, Krazer, Transu, Engeler and Schuck.

1757, None. Church record: Sixteen names.

1758, None. Church record: Twenty-one names.

1759, None. Church record: Twenty-six names.

1760, One. Church record: Fourteen names.

Between 1760 and 1770, no records either in published or church record.

From 1770 on the two records correspond.

The differences noted above may mean much or little. At any rate, the Morgan Hill list of members who are minded to stay, 1750, contains no name found in the list of members reported at Philip Schlauch's between 1730 and 1756. For the sake of confirming this both lists are herewith given.

Morgan Hill—Christian Becker, Elias Dietrich, Jacob Brotzman, Henrich and Johannes Dammer, John Philip Dick, Ferdinand Dietz, Johannes Best, George Dittman,

John Peter Edelman, Johannes Fein, Johannes Feit, Christian Grub, Jacob Grub, Peter Haring, Balzer Hess, Jacob Kaessler, Leonard Kiefer, John Ludwig Klein, Jacob Koch, Peter Lantz, Frederick Lunn, John Michael Meyer, Bernard Miller, Johannes Minninger, Gottfried Moelich (delegate to Synod 1750), Peter Moelich, Philip Odenwalder, Wilhelm Pfleiger, George Raub (delegate to Synod 1750), Jacob Ridtner, Philip Reimel, John Daniel Rheinheimer, Doreda Rodenbaugh, Michael Rosenberger, Peter Seiler, Adam Smith, George Schuck, Wilhelm Volbrecht, Michael Wilhelm and Jacob Zoeller.

Philip Schlauch's—John Adam, Balser Bauman, Wilhelm Brand, Matthias Bruck, Gottlieb Demuth, John Eckert, Martin Egle, Casper Erb, Paul Frantz, John Frey, George Hartzel, Jacob Hartzel, Jacob Hesel, Michael Hinkel, Rudolph Illick, George and Peter Knecht, Matthias Koenig, Christian and Rheinhard Laubach, John Michael Lutz, John Michael, John Nolan, Bernard Miller, Rudolph Oberli, Peter Rautenbaugh, John Jacob Reichard, Matthias Riegel, Christopher Ruthman, Wendel and John George Schenck, Ludwig Scheetz, Henry, George and Matthias Schoener, Jacob and Philip Schlauch, John Schuck, Jacob Shimer, Melchior Stecher, Conrad Wagner and John George Weiss.

It is evident at a glance that the two lists have nothing in common. Besides, the latter list contains names which the writer knows belonged to the German Reformed denomination. The same may be true of the former list. It is altogether likely that in these congregations, as was the case in other congregations, there was one church record for both denominations with no thought of denominational differences. It ill becomes the historian of this period to draw sharp lines of cleavage with the object of giving precedence to his church especially where there is no historical reference to that effect. At the same time it is not improbable that up to 1746, ministers of both denominations held services in what is known as Lower Saucon at Philip Schlauch's before the log church was erected in 1751.

Taking for granted that Rev. Birckenstock served as independent pastor of the congregation at Philip Schlauch's in Saucon; that he signs himself as the pastor pro tem. of the Morgan Hill congregation about four miles distant, then it will become clear that Muhlenberg's visit in 1745 was to the Morgan Hill congregation. He is reported to have prepared a class of twenty-four for confirmation, and gave the congregation authority to call a pastor.

Catechist J. N. Kurtz arrived in America, January 26, 1745, assisted Muhlenberg and Brunholz in supplying (1745-1749) the outlying congregations with the Word of God. He visited the "Forks" in 1745, 1747 and 1749. The "Forks" is included in the list of places served by him. Between 1745 and 1749, Muhlenberg regularly every four weeks sent the catechists and schoolmasters, J. Fr. Vigera, J. J. Loeser and J. N. Kurtz, to preach and prepare the members for communion and the young people for confirmation. At stated times, Muhlenberg would then visit the congregations, sometimes at the risk of his own life, to administer the communion and confirm the catechumens.

Ludolph (Rudolph) Henry Schrenk

1749-1754

Ordained, October 12, 1752

When Missionary Schrenk arrived in Philadelphia, February, 1749, he found favor in the estimation first of Brunholz then in the estimation of Muhlenberg who supervised his studies, and after several months' preparation, the latter saw in Schrenk the making of a successful worker in the ministry of the Gospel. After a visit to the "Forks," August, 1749, Muhlenberg, recognizing the great need, personally introduced Missionary Schrenk to the outlying congregations—the Forks of the Delaware, Milford, Birkensee, Blue Church and Lower Saucon. The congregations greatly benefitted by his ministrations. Schrenk gave not only his best efforts to these congregations but he also extended his missionary activities far and wide even beyond the Blue Mountains. At this time Schrenk lived in Saucon near the Blue Church.

Beside faithful attention to his pastoral duties, there is not much to report. The church record, however, may give some information. In 1749 the communicants reported were as follows:

Kiefer, L. and Anna Maria, and daughter; Moelich, Peter and Anna Elizabeth, and John Wilhelm; Eckert, Christ; Zeller, Conrad and Johannes; Dick, Philip and Sybilla Catharine; Spengler, George Christian and Anna Maria; Muller, Andreas (Servant); Raup, George and Maria Barbara, and Eva; Mathias, Maria Catharine; Schmidt, John Christian and wife, and John Adam; Rothenhofer, Maria and daughter M. Catharine; Best, Johan and Susanna Catharine; Bettendorf, Jacob and Catharine; Usinger, Matthias and wife; Moor, Elizabeth; Zeller, Jacob, Johan (Son), Conrad and Margaret; Raup, Magdalena; Ditman, Catharine; Schwercher, Anna Maria; Hess, Catharine; Rosenberger, Margareth; Lanz, Maria Catharine; Andreas, Michael's wife, Elizabeth; Leib, John and George. (Total 42).

In 1753 the following were confirmed:

Best, John William; Brechtbeil, John Henrich; Ensle, Christopher; Kiefer (Kufer), Johannes, Jurg; Raup, Maria Barbara; Tammer, Jacobina; Fuchs, Catharine; Feber, Le-Margareth (Lefeber); Reimel, wife of Philip; Raup, Jacob.

Communicants for 1753 were as follows:

Moelich, Gottfried and wife; Meyer, Michael and Eva Elizabeth, and Catharine; Brotzman, Jacob and Maria Margaretha, and Barbara; Raup, Michael and Susanna, and Maria Elizabeth; Ensle, Anna, George, and Anna Maria; Fein, Christina; Maier, Catharine, Anna; Kuhn, Fried. and Anna Maria, Philip and Catharine; Volprecht, John Wilhelm and Christina; Grub, Jacob and Elizabeth Catharine; Kleinhans, Maria Catharine; Menges, Conrad; Wollenweber, John Conrad and wife; Schueck, Anna Maria—Jacob's wife; Bossert, Eva Catharine—Philip's wife; Nerbas, Rosina, Franz; Herring, Peter and Anna Rosina; Minninger, John, after confimation; Reinheimer, Eva, John, Daniel; Schlechter, Maria Catharine (widow); Meyer, Adam; Kiefer, Susanna Catharine; Muller, Bernard and Eva, Jurg; Pommer, Anna Elizabeth and Maria Catharine; Haeselman, Elizabeth; Franz, Anna Margareth; Gleiz, Johan George and Catharine; Kirchofer, mother and Anna Maria; Opp, Philip Wendel and Anna Margareth; Herman, John Wendel; Kunkel, Lorentz (Servant); Farber, Johan Adam; Loewe, Johan; Grub, Andreas. (Total 62).

Here again we have two sets of names. The inference is that Missionary Schrenk, during his term of service at the Forks, November, 1749-1754, gave his attention for some time to Morgan Hill. In 1750, he is reported to have relinquished Birkensee for the purpose of giving his attention to the "Saccona"—not the Blue church in Saucon—or the congregation at Philip Schlauch's place. This congregation had been left vacant by the departure of Rev. Birckenstock for Europe late in 1749 or early in 1750.

During the year following, the Minutes of Synod record that Missionary Schrenk gained more and more the confidence of his parish with the result that there is a larger communion list than at the beginning of his pastorate. Nevertheless, this manifest prosperity did not continue. Apparently, the number is quite small at the close of his pastorate in December, 1753. If his regular pastorate ceased in 1753, it is evident that he performed pastoral acts until May, 1755, for the church record shows that he made entries up to that time.

While Missionary Schrenk began his labors at Morgan Hill, which had in 1750 at the meeting of the Ministerium in New Providence, two delegates, John George Raup and Gottfried Moelich, (Molig, who requested the ordination of their minister—granted in 1752), and evidently served both that and the one at Philip Schlauch's place towards the end of his pastorate, his successor, John Andrew Frederici, who resided in Saucon (Blue Church) 1754-1762, must have begun his labors at the latter place, for in 1756 he notes in the church record "that he will continue the use of the church record in the new church on Jurg Schenck's Land." These statements indicate that both Morgan Hill and the church at Philip Schlauch's place were at the time practically abandoned, that the members had either united with other neighboring churches or that at least some of them united in the erection and support of the church on Jurg Schenck's land in which Pastor Frederici officiated. At Morgan Hill and Easton an imposter had gained admission.

When the entries in the church record from 1756 to 1760 are compared with those published by the Penna. German Society it is evident that the names recorded are the names of the people who had settled in the vicinity of the church erected on Jurg Schenck's land, or the place where "The Old Williams Church" now stands. The names are as follows:

Wenner, Schneider, Christein, Schenck, Schuck, Rinker, Edinger, Kratzer, Transu, Engeler, Busch, Bauman, Eichman, Eckert, Zeller, Baumgartner, Zeis, Bosch, Sern, Protzman, Raup, Sueckman, Schever, Reinheimer, Maier, Schleier, Rel, Giesi, Hessel, Hohms, Minninger, Hechelman, Spangler, Junker, Waker, Menges, Lennert, Unangst, Gangewehr, Jung, Lehn, Peisacker, Koenig, Muller, Heckman, Grup, Meixel, Keppler, Feisser, Dockenwerther, Scharg, Mensch, Eigner, Scheumer, Brug, Yeats, Opp, Fettenbach, Beissel, Seibert, Hess, Illick, Ley, Jones, Reichard, Eberhard, Haupt, and Anewald. (About seventy families).

A "vagabond" preacher is reported at the "Forks" (Morgan Hill) in 1754, which would account for Frederici's presence at Schlauch's and Schenck's place, for the irregular entries in the church record and for the comparatively large list of persons served by Frederici.

The Rev. George Wiessner, one of those who held aloof from the Ministerium of Pennsylvania, served the congregation from the time of the departure of Frederici, 1760, to the time of Christian Streit's entrance (1769) upon his pastorate at Easton and vicinity.

Very little, if anything, is known about the ministry of Rev. Wiessner. The record is blank from 1760-1769. There are, however, records of church settlements during his pastorate and afterwards that may have interest for some.

Church Settlement, November 12, 1767.

Treasurer Gottfried Kiefer reports five pounds in the treasury.

Deacons: Haase, Gansfeder, Raup, Muller, Bruch, Wendel Schenck and Andreas.

Different payments by Bernard Muller are made to Frutchzig.

Church Settlement, December 23, 1769.

Bernard Muller and brethren and elders paid Pastor Wiessner out of the treasury, one pound and nine shillings.

Deacons: Philip Gross, Christoph Bittenbinder, George Henrich Unangst, Jacob Brotzman and Wendel Schenck.

Payments were made as follows:

George Raub to Birckenstock. Bernard Muller to church, to Jacob Busch, to John Jurg Labach. Altogether, a little over five pounds.

Church Settlement, January 1, 1771.

Alms collected by W. Schenck, Andreas and George Raub, Bernard Muller.

Balance in the treasury, five pounds.

Examined and found correct—M. Frederici.

If Rev. George Wiessner did no more than introduce orderly business methods and inaugurate the custom of taking offerings for the poor, his ministry at "Old Williams" deserves recognition.

Before Rev. Christian Streit entered upon his labors at "Old Williams," Rev. Daniel Schumacher supplied the congregation from May to December of 1763, and served Easton once a month along with many other congregations. (Fretz—May 1762 to December 1763). In 1763 the Brotherhood House was purchased from the Moravians and used as a parsonage and church. Located on South Third Street.

Christian Streit

1769-1778 (1783?)

It is reported that Christian Streit (Streight), was the second native American student preparing for the Gospel ministry. The first was Peter Muhlenberg. Of Swiss extraction and a child of Christian parents, Streit was born, June 7, 1749. The father, John Leonard Streit, was an officer in the Raritan congregation. In 1753, the father traveled seventy miles to invite Muhlenberg to come to Raritan and hold a few services in the Raritan congregation. During his visit, Muhlenberg was a guest in the

Streit home. He enjoyed the hospitality of the home, but more than that, he influenced young Christian to select the Gospel ministry for his life's work. The father, who had given him the name Christian in honor of the boy's grandfather, was not only gratified to hear the decision but had the pleasure of seeing the son faithful to the decision and was gratified when he entered upon the duties of the Gospel ministry.

He graduated cum laude at the University of Pennsylvania, 1768, took a master's degree three years later, and at the same time studied theology under Drs. Wrangel and Muhlenberg. He was sent out as a student to preach at Easton, in New Jersey and south of Philadelphia. Easton expressed a desire for a pastor, but Synod decided, 1770, that nothing could be done until God further provided for Easton and the congregations united with it. Meanwhile Hecktown expected to be supplied by the pastor whom God would furnish Easton. All this must have been favorable for from this time Rev. Streit reports as the regular pastor of Easton, Greenwich, Williams and Hecktown.

The first entry by Streit at Williams is a list of communicants, under the heading: 1772, August, "United Williams and Saucon Congregation." The list is practically the same as that found in 1753.

The English communion is rather unexpected. The names are as follows: Mullen, Gregory, William, James and Mary Cruickshank, John and Lathrop Curry, Richard Lee, Issac Richard, Christian and Magdalena Interest, Jacob Brotzman, Christopher and Elizabeth Illick.

The Church Record gives the following constitution:

The Church Regulations of Williamstown and Saccon Evangelical Lutheran Church, June 6, 1772.

IN THE NAME OF GOD, AMEN.

We, the undersigned, lawfully appointed Teachers and also elected Trustees and Elders and Deacons and the communicant members of the UNITED LUTHERAN CHURCH in Williams-Saucon townships in Northampton County, in the Province of Pennsylvania.

Following the example of our United Evangelical Lutheran Brethren in the City of Philadelphia, belonging to St. Michael's church, we unite ourselves on pain of loss of all participation and right in case one or more should with deliberation act contrary to the following church and congregational discipline, namely:

Chapter I Concerning Teachers.
Chapter II Concerning the temporal government of the congregation.
Chapter III Concerning members of the congregation and their duties.

Signed, Christian Streight, P. L.
George Raub
Henrich Allman
Henrich Unangst
Jacob Brotzman
Conrad Trankler
Wilhelm Stuffer
Lorentz Schmidt
Peter Christein
Valentin Anewald
Johannes Seifert
Henry Haupt
Henry Miller
William Becker
Philip Becker
Bernhardt Unangst.

Then follow the statements concerning the rights and duties of teachers, officers and members which do not materially differ from those found in our constitutions, and for this reason are omitted here.

Another difficulty presses for solution, but with the meager facts at hand, it must remain unsolved. We refer to the time of Pastor Streit's term of service. According to the records, Rev. Streit's pastorate began in the beginning of 1770 and ended with the year 1782. But his service as chaplain of the Eighth Virginia Regiment began August 1, 1776, and continued until August 5, 1777. Then he was prevailed upon to go to Charleston, S. C. While there he served as chaplain of the Ninth Virginia Regiment and as pastor or preacher in the Lutheran church of that city. He was taken prisoner and only set free by exchange in 1783. With his family he returned to New Providence, and through the influence of friends was elected pastor in the same year by the New Hanover congregation. Here he labored until 1787, when he received a call to Winchester, Va., to which place he removed and there labored faithfully until his death in 1812.

Rev. Streit could not have been the active pastor of the Easton parish, of which Williams formed a part, between 1776 and 1783. Supply pastors must have conducted the services and performed the ministerial acts with Chaplain Streit as the nominal pastor. It is possible that Rev. Frederici, who had to leave his parish above the Blue Mountains during the Indian troubles, and who was reported as a resident of Allentown, may have supplied the congregations belonging to Rev. Streit's parish. The name Frederici appears in the minutes, but is generally given as Solomon Frederici. Of this Solomon Frederici, we only know that he was very objectionable to the members of Stone Church, Kreidersville.

So far as the records show, the baptisms were regularly recorded from 1770 on. The communicants, however, after 1786, were not recorded with the same degree of regularity as before. They are even omitted from 1786 to 1826. The variations between the two records during this period as printed and as found in the church record are not very numerous.

Rev. J. C. Jaeger's (Yeager) Pastorate

1792-1801

As already stated, of Rev. Solomon Frederici, the writer knows little and that is not very favorable. A peculiarity of his pastorate may be noted of Yeager's predecessor. The superscription in the communion lists of that period contain the words: "Liebes Tafel," "Gnaden Tafel" and "Friedens Tafel."

During Pastor Yeager's pastorate, the first election is reported in 1792. Elders elected: Leonhardt Raub and Heinrich Haupt. Deacon: Michael Reichart. Installed November 2, 1792. Attest Joh. Con. Jaeger, P. L.

In 1795 Heinrich Haupt was delegate to Synod.

It is also reported that Isaac Shimer signed the deed; that John Beil was paid for the deed of the property; that Jno. Arnd had the deed recorded and paid for same.

The second election was held in 1795 and the installation took place on the 2d Sunday after Pentecost by J. C. Jaeger, P. L.

Philip Kunzman and Reich were elected as deacons, and Michael Schleier as almoner.

April 16, 1797, George Heinrich Miller and Martin Scheible were elected as deacons and installed on June 2d. John Conrad Jaeger, P. L.

John Conrad Yeager (modern spelling) was the son of God-fearing parents. He became a cigar maker, and later conducted a small tobacco store in York. His pastor, the Rev. J. Goering, approached him one day while engaged in his shop and informed him that he thought he was qualified for greater service than cigar-making. Rev. Goering told Yeager he ought to be a minister of the Gospel. Mr. Yeager received this with a sympathetic mind but hesitated because he had no funds and that his family looked to him for support.

Rev. Goering, recognizing the need of providing for a wife and three children, offered to give him instruction for a year while he continued his trade and business. After another year's instruction under Doctors Schmidt, Schaeffer and Helmuth, student Yeager presented himself before the Ministerium for examination with the result that

Synod recommended him and advised him to serve as Catechist in Williamstown and Greenwich under the supervision of Rev. Conrad Roeller, the pastor of Goshenhoppen parish.

Request was made in 1793 by several congregations that Catechist Yeager be granted permission to preach in a new congregation in "Williams Township," and that he be granted a full license. The former was granted and the latter was referred to the Ministerial session.

The term "Williams Township" is perplexing. No congregation so far as could be learned was organized in 1793 except the one at Friedensville, which he himself organized. The presumption is that the new congregation referred to was the one at Friendensville. If the term is restricted to the territory of Williams Township, the necessity would arise of accounting for another congregation in the territory where two congregations had already abandoned their places of worship. All the evidence, however, points towards Friedensville as the location of the new congregation and Williams was mentioned because it belonged to the Williams Township parish.

Catechist Yeager received full license in the same year, which was renewed the following year. As a licensed candidate, he reported 174 baptisms, 107 catechumens, 701 communicants and 19 deaths.

While a resident of New Jersey he impressed the business men of Easton so favorably that they not only granted him the privilege of buying on credit but on some occasions gave him a receipted bill in full though he was able to pay only a part of his debt.

Yeager's parish consisted of four congregations in 1795, namely: Williams, Greenwich, Saccum (Friedensville) and Allen Township (Kreidersville).His parochial report of that year contains 94 baptisms, 31 catechumens, 340 communicants and 15 deaths. We cannot account for the omission of Schoenersville in the above list of congregations.

In the following year, Synod had to rebuke Candidate Yeager for writing and printing in an Easton paper an abusive letter in which Messrs. Beil and Scheimer, two of his members, regarded themselves slandered, and reported the matter to Synod. Synod requested Candidate Yeager to apologize, which he did in due form, and Synod renewed his license.

Springfield at its own request was added by Synod in the following year to the Williams Township parish. The "Druckenlander" (Hecktown) also asked for his services and Synod granted that in 1797. Together with George Lochman, A. Schultz, John George Schmucker, John Conrad Yeager was ordained at McAllister on June 10, 1800, Candidate Yeager preaching the ordination sermon. In Yeager's last report from Williams Township, 1801, there are 126 baptisms, 115 catechumens, 589 communicants and 27 deaths. At the following meeting of Synod, Pastor Yeager gives his residence as Hanover.

Christian Endress

1801-1814

Business meetings during Rev. Endress' pastorate.

1803, March 13, the terms of Johan Miller and Michael Sleyer having expired, Jacob Unangst, Michael Faust and Andreas Bauman were elected deacons.

1807, Jacob Reinhart, Johan Illick, Jacob Scherer and Gottfried Raub were installed.

1810, Daniel Raub was elected deacon in place of Gottfried Raub.

1811, October 6, Henry Ziegenfuss, Friedrich Unangst and Michael Sleyer were elected deacons in place of Messrs. Reinhart, Illick and Scherer.

1814, June 5, Pastor Endress received salary $148.52. February 3, 1813, he received $20.00 towards rent.

Christian L. F. Endress, a descendant of Jacob Endress who signed the Augsburg Confession in 1530, was born and reared in Philadelphia. At the age of fifteen he graduated at the University of Pennsylvania in 1790, and served as instructor in the same institution. He studied theology under Doctors Helmuth and Schmidt, and obtained his license to preach from the Synod in 1794. As a licensed candidate he

preached at Frankford, Philadelphia and Cohenzy, N. J., and at the same time taught in the University.

He was pastor at Easton and Williams from 1801-1814; at Lancaster, Pa. from 1815 to the time of his death, September 30, 1827. He was a fine scholar and was honored with the title of Doctor of Divinity by his Alma Mater in 1819. He served two terms as Secretary of the Ministerium in 1817-18. He was also active in the formation of the General Synod, 1820-21.

During his pastorate at Williams, a new church of stone was erected, the Reformed members of the community assisting in the erection. This served as a church home for the Lutherans and a preaching place for the Reformed from 1813 until 1844 when the Reformed organized, and from that time enjoyed rights and privileges equally with the Lutherans.

An itemized account of the building operations shows that material was furnished by Samuel Leidy, Owen Rice, John Lynn, Rudolph Laubach, John Miller, and Johan Knoble; Mechanics, John Mitman, Valentine Unangst, Jacob Unangst, John Unangst, Solomon Weiss, George Steckel, Jacob Laubach, John Miller; John Real furnished lime; John Lynn, sand; Ralph Funk, iron work; David Christine did hauling. Laborers were paid about $1.25 per day. According to the statement of John Illick, the treasurer, the amount raised for the church was about $3,000.00. The amount received at the corner-stone laying amounted to $90.75. January 3, 1814, H. Ziengenfuss received $3.02 in payment for the material and for making two "Klingensekelgen."

Names of families who had their children baptized during the pastorate of Rev. Endress are the following:

Steinmetz, Braun, Unangst, Berry, Bucher, Angelmeyer, Haupt, Schmidt, Ziegenfuss, Krumrein, Grub, Raub, Wasser, Wilhelm, Heller, Reichel, Mast, Esterle, Jacobi, Beutelman, Hartman, McIlhoe, Wagner, Transu, Kunsman, Lautenslager, Knoble, Sailer, Kleinhans, Labach, Jung, Bernhard, Laehr, Hoffman, Lambert, Lynn, Zervass, Vogt, Reichenbach, Reichert, Christman, Frey, Christein, Wohlbach, Albrecht, Flory, Knecht, Schauble, Illick, Miller, Schleier, Logan, Lotz, Meiss, Steinbach, Wyand, Berens, Simon, Huber, Herter, Fuhr, Deily, Steyer, Taylor, Seifert, Seiss, Heinrich and Frankenfield.

John Augustus Probst

1815-1824

The "Mt. Bethel and Forks (Salem)" congregations extended, 1815, a call to Rev. Probst when he was pastor of the Strassburg parish. Soon after he had received the call from the "Mt. Bethel and Forks" parish, he was also called to Williams and Plainfield. He was the first pastor of Arndt's church. Lower Saucon also enjoyed his services from 1815 to 1832.

An old account book of Williams has the first item relating to Pastor Probst, May 14, 1815, when he received $25.00 for Synod, and twenty-three and a half cents additional to pay for the balance of his traveling expenses to Synod. He usually preached every four weeks, and for the services rendered during 1816 there was paid him $13.00; for 1817, $53.33; for 1818, John Real paid him $30.00. He received $5.62 for Synod on May 10, 1818.

The names of those who communed or had their children baptized are almost similar to those given under Pastor Endress' pastorate. Names not found in the previous record are the following:

Lippincot, Super, Ohl, Streit, Strauss, Lantz, Parson, Hertz, Bender, Drach, Fehr, Heinlein, Warg, Schrantz, Lutz, Zeiner, Long, Nickum, Cotz, Heimbach, Kohler, Kreidler, Baier, Ruth and Derr.

His parochial reports show marked improvement from 1815 when he had 46 baptisms, no catechumens, 103 communicants, 16 deaths and 2 schools, up to 1820, the year of his ordination, he reported, 4 congregations, 234 baptisms, 72 catechumens, 847 communicants, 19 deaths and 4 schools.

When Rev. Probst relinquished Williams in 1824, the pastor at Easton, Rev. John P. Hecht, for two years gave part of his services to that place. A sketch of his life will appear in connection with the description of St. John's, Easton.

With the exception of the name of W. B. Kemmerer at the end of the 1826-27

communion lists, there is nothing to indicate the presence of a Lutheran pastor at Williams until 1831. His obituary 1860, states that his pastorate at Williams lasted 35 years which would imply that his ministry at Williams began in 1825 or 1826. Some entries were made in the church record by the Reformed pastor, John Henry Hoffmeier, during 1826, and possibly later. Entries were regularly made by Pastor Kemmerer from 1831 to 1845. But his signature as preacher might imply that he was also a pastor from 1826, in which case W. B. Kemmerer's pastorate would cover a period of about thirty-five years, 1826-1860. From 1845 to 1860 the baptisms are recorded but Pastor Kemmerer did not affix his name to his records. From 1860 to 1865 Rev. Philip Pfatteicher acted as supply, and Doctor Schmucker performed several ministerial acts, also at New Williams.

Rev. J. J. Cressman

1867-1877

A son of the Conference, a veteran of the Civil War, 1863-1864 and a child of Abraham and Lydia (Frutchey) Rev. J. J. Cressman was born at Petersville, Northampton County, Pa., June 10, 1841. He taught school for a while, and then entered the Easton Collegiate Institute, graduated at Gettysburg, 1864, and at Philadelphia Seminary, 1867. He was ordained in Salem Church, Lebanon, Pa., and was pastor of St. Paul's, South Easton, and Williams from 1867-1877. At the same time he acted as principal of the high school and borough superintendent of the schools of South Easton for six years. He served as pastor of Friedens, Bernville, 1877-1901; St. John's, Kutztown, 1877-1914, resigning Bernville and North Heidelberg in 1900. He died, June 5, 1914.

Jacob Quickel Upp

1877-1881

A graduate of Muhlenberg, 1874, and of the Philadelphia Seminary, 1877, Rev. Upp, upon his ordination in 1877, took up his first and only pastorate in South Easton, where he served actively until 1916, as pastor emeritus from 1916 to January 28, 1920, when he died. In connection with his work at St. Paul's, he served Williams for four years.

William John Bieber

1881-1906

Upon his ordination, 1881, Rev. Bieber assumed the duties as pastor of the Hellertown parish. At the same time he began his pastoral work at "Old" Williams and labored faithfully until his death, September 5, 1906.

Horace Bean Ritter

1907-1915

Another son of the Conference, born at Breinigsville, Pa., August 10, 1874, the son of Dr. Nathaniel F. Ritter and Anna Louisa, nee Bean, was H. B. Ritter. He followed school teaching and graduated from the Kutztown Normal School in 1895. He graduated at Muhlenberg, 1904; at the Philadelphia Seminary, 1907, being ordained the same year in St. James' Church, Reading, Pa. In June of the same year, he entered upon his duties as pastor of the Hellertown parish which he served until 1915. Upon his retirement to Amityville, he was succeeded by Rev. Robert Hoffman Krauss.

Robert Hoffman Krauss

1916

Born of pious parents, Henry Schultz and Amanda (Hoffman) Krauss, on November 20, 1887, Rev. Krauss in due course of time graduated at Muhlenberg, 1913, and at the Philadelphia Seminary in 1916. After his ordination in the same year, he became the successful pastor of the Hellertown parish. While the best results may appear to have attended his efforts at Hellertown and Lower Saucon, he has succeeded to the surprise of many in maintaining the membership of "Old Williams" in a community where the influx of foreigners has been considerable.

CHRIST UNION CHURCH, ERECTED 1874

Present school-house took the place of the one erected and under the control of the church for many years

Christ Union Church, 1804

Lower Saucon

PASTORS

REV. CHRISTIAN ENDRESS

1804-1814—As pastor at Easton, Endress also served, Williams, Lower Saucon, etc.

REV. JOHN AUGUSTUS PROBST

1815-1844—A man of eminent scholarship who must have served the congregation while pastor at Forks, Plainfield and Mt. Bethel. Built Mt. Zion Church, Martin's Creek. He was licensed from 1815 to 1820, then declared a pastor by the right hand of fellowship. He was opposed to the organization of the Genral Synod.

REV. J. C. SCHMIDT

1845-1857—Ordained 1846. Pastor at Forks, Farmersville, Lower Saucon, Freemansburg and Williams.

REV. WILLIAM RATH

1858-1870—Served also W. Salisbury, Blue Church, Zionsville, Jerusalem, Applebachsville and Millerstown (Solomon's).

REV. DR. C. J. COOPER

1871-1880—Parish: St. Peter's, So. Bethlehem, Freemansburg and Christ, Lower Saucon.

REV. W. J. BIEBER

1881-Sept., 1906—Hellertown, Saucon and Williams.

1907-1915—Rev. H. B. Ritter.

REV. ROBERT HOFFMAN KRAUSS

1916—July 30, installed—served from February to his installation as pastor-elect.

REV. PRESTON A. LAURY, D. D.

Son of the congregation.

ORGANIZATION

1804—Election: Carl Rentzheimer, Elder, Johannes Beil, Sec., and Friedrich Gross, Treas., who were also to act as trustees of the congregation. The deed was made in the name of the above.

Incorporation, 1809, March 7—Incorporators, Christian Endress, Pastor, Carl Rentzheimer, John Beil, Friedrich Gross (Trustees); Edward Shimer, Christian Ruch (Elders); Abraham Beil, Isaac Shimer (Deacons); Peter Scheimer, Andreas Brunner, Jacob Gross, Abe. Reich, Jacob Bachman, Abraham Scheimer, Tobias Barnes, John Bush, Daniel Weitknecht, Solomon Bachman, Andrew Gangewer, Nicholas Wagner, Conrad Fehr, Philip Beil, David Reich, David Lee, John Wagner, Peter Moser, John Hinckel, John Rentzheimer, Jacob Wagner, Jacob Rentzheimer, George Weicker, Matthias Gross, Heinrich Ridenauer, C. Fried Sigly, Adam Sigly, John Lee, John Jones, Richard Hall and Jacob Scheimer.

1858, May 8—The constitution adopted. Among the general regulations is one relating to language which is as gratifying as it is strange.

Both the English and German languages at the service or in pastoral acts may be used so long as they tend to the harmony and edification of the congregation.

The signers are John Beyl, Edward Uhler, Samuel Weitknecht, William Snyder, George Ziegenfuss, James Lee, Aaron Bachman, Daniel Weitknecht, Leonard Laudenslager, George Henn, Wiliam S. Smith and Thomas R. Weber.

1874—Union Church consecrated. At that time one of the largest and most imposing of rural churches.

1904—Reopening of renovated church.

1910—Centennial of granting of charter celebrated.

1926—Church Council: President, Harry J. Hoffert; vice president, Raymond Gabel; recording secretary, John I. Rinker; financial secretary, Marcus Illick; treasurer, Stewart T. Herman; Aaron Hinkel, Albert Siegfried, Paul Kanuskey, Moses W. Reichard, Harvey Rosenberger.

NOTEWORTHY EVENTS

Before the erection of a stone church in 1751 on the east side of the Easton Road opposite the present Union Church, the Reformed as well as the Lutherans who settled in Lower Saucon between 1730-40, held services in the homes and at a temporary meeting place on Philip Schlauch's property.

The Lutherans, Stoever, Birckenstock and Schrenck ministered early to their scattered sheep and Boehm, Goetchy, Wirtz, Riess and Hecker ministered to the Reformed.

The erection of the Reformed Church in Lower Saucen, 1751, led to the establishment of a Luthern Church at Wendel Schenk's at Williams-Saucon under J. A. Frederici, 1756. In the meantime, Straw Church, St. John's, Easton and other congregations provided for many settlers, so that the Reformed at Saucon and the Lutherans at Williams-Saucon were abundantly cared for in their respective churches.

1803—Lutherans of Lower Saucon appealed a second time to the Reformed, that the church, graveyard, schoolhouse, organ and property be declared union. Approved by the Reformed, March 10, 1804.

1804—March 24, a meeting in church was held for the purpose of organizing the congregation, and electing trustees.

The old graveyard contains the remains of many Indians buried in the northeast corner. The headstones with long names are distinctly recalled by the older members, but all trace of the markers is gone.

The Revolutionary markers which dot the graves of many would indicate a patriotic fervor among the Saucon residents.

CHRIST UNION CHURCH, ERECTED 1896-97

REV. ROBERT H. KNAUSS, PASTOR

Christ Union Church, 1870

Hellertown, Pa.

PASTORS

Preachers—Rev. Rath and Stein.

REV. WILLIAM RATH

1870-1881—Born near Friedensville, September 23, 1826. Died, July 2, 1889, at Allentown, Pa. Served many other congregations. Rev. I. W. Bieber, Supply.

REV. WILLIAM J. BIEBER

1881-1906—Born in Kutztown, December 21, 1854. Died in Hellertown, September 5, 1906. Served also Lower Saucon and Old Williams—the present constituted Hellertown Parish.

REV. HORACE B. RITTER

1907-1915—Born in Breinigsville, Pa., August 10, 1874. Ordained, 1907, and called, February 28, 1907. Served Hellertown Parish until August 15, 1915.

REV. ROBERT HOFFMAN KRAUSS

1916—February 7th, he began to supply parish. Born, November 20, 1887, in Kraussdale, Pa. Ordained, 1916. Installed, July 30, 1916. Since then the active and successful pastor of the Hellertown Parish.

Rev. W. A. Lambert is a son of the congregation.

ORGANIZATION

Preliminary preaching in the school-house to the Lutheran and Reformed residents in Hellertown.

Record of the first meeting, April 14, 1870.

Site, selected by a vote of forty to nineteen, was the corner of Northampton and Saucon streets.

Building Committee appointed by Chairman, F. R. Boyer.

T. R. LAUBACH, President
DR. P. B. BREINIG, Treasurer
JEREMIAH S. HESS, Secretary
WILLIAM RIEGEL,
WILLIAM LAMBERT,
REV. SAMUEL HESS,
PETER HARRIS.

Organization of the Lutheran Congregation effected July 26, 1870. P. S. Eisenhart, H. H. Kline, William Apple, Moses Henninger, J. B. Leith, F. L. Reiman, James Wagner, Thomas K. Reichard and John F. Rentzheimer, officers.

1926—The Lutheran Congregation reported about one thousand baptized members and over six hundred confirmed members.

The Sunday School is union and has a membership of over seven hundred.

Church Council, 1926—Pres., Asher C. Dimmick, Vice Pres., Dr. W. H. Rentzheimer; Rec. Sec'y., Richard Nicholas; Fin. Sec'y., W. H. Scholl; Treas., G. A. Keck; Victor Wagner, W. H. Frey, Joseph Fischl, R. C. Mauch, Esq., Kenneth Grube, Clinton Seifert, Charles Fritchman.

NOTEWORTHY EVENTS

Collectors—T. R. Laubach and Moses Henninger appointed, April 14, 1870, to collect money for services on Sunday evening. Preaching by Rev. Rath and Rev. Stein.

Corner-stone laid with appropriate services, July 30th and 31st, 1870. Pastors officiating: Revs. Rath, Stein, Weiser, Yeager, Hofford, Emery and Ziegler.

Consecration of New Church, May 28 and 29, 1871.

Charter granted, April 29, 1874.

Steeple blown down by a cyclone, July 17, 1890. Steeple rebuilt soon after. Bell installed.

Church struck by lightning and totally destroyed, April 17, 1896.

Committee appointed, May 5, 1896, to supervise the building of a new church. In the meantime the congregation worshipped in Odd Fellows' Hall.

Consecration of New Church with Sunday School Annex, costing $13,254.94, May 2, 1897.

Ladies' Aid working for both congregations. Within recent years, each congregation has its own auxiliary and both are doing excellent work.

The Brotherhood is doing splendid work in aiding the congregation.

1926—Site procured upon which to erect a Lutheran Church.

JORDAN CHURCH, ERECTED 1843

REV. HENRY M. SEMMEL, PASTOR FROM 1896-1926

JORDAN PARSONAGE, ERECTED 1849
The first was erected in 1770

Jordan Church, 1734

PASTORS

1734—Rev. John Casper Stoever. Pastoral Acts.
1736—Rev. Mr. Schmidt, Supply.
1738—Rev. Mr. Streiter, Occasional Supply.
1739-1749 (50)—Rev. John J. J. Birckenstock.
1752-1767—Rev. Jacob Schertlein.
1769-1772 (3)—Rev. John George Jung.
July 11, 1770—Patriarch Muhlenberg visits Jordan.
1775-1778—Rev. Daniel Lehman.
1779-1784—Rev. Theophilus E. Frantz.
1784-1789—Rev. Carl C. Goetz.
1791-1796—Rev. John Casper Dill.
1796-1798—Rev. George F. Ellison. (Died, 1798).
1798-1806—Rev. John Casper Dill.
1806-1814—Rev. Henry A. Geissenhainer.
1814-1837—Revs. J. Doering and G. Wartman.
1837-1861—Rev. Jeremiah Schindel.
May 11, 1861-1883—Rev. Owen Leopold.
1883-1889—Rev. F. K. Bernd.
1890-1896—Rev. M. J. Kuehner.
March 1, 1896-April 14, 1926—Rev. H. E. Semmel
Oct. 1, 1926—Rev. W. E. Wenner.

SONS IN THE MINISTRY

Rev. F. J. F. Schantz, D. D.
Rev. J. D. Schindel, D. D.
Rev. W. H. Strauss.
Rev. U. P. Heilman.
Rev. J. W. Mayne.
Rev. Elmer Leopold.
Rev. C. A. Kerschner.
Rev. P. George Sieger.
Rev. E. J. Heilman.
Rev. A. P. Grammes.

ORGANIZATION

Early settlers in the township of South Whitehall: Kern, Greisemer, Knauss, Guth, Troxell, Henninger, Haberle, Tussing, Hoffman, Heuchel, Herr, Ruch, Crumbach, Reitz, Schnerr, Werner, Schwander, Roth, Schneider, Wenner, Dorney, Steininger, Glick, Goebel, etc.

1744—In this year the congregation secured by warrant fifty acres of land. Its organization must have been effected at that time or before.

1745—The first church erected. It was constructed of logs and was used jointly by Lutherans and Reformed until 1752 when the latter erected their own church.

1768 and 1769—Delegates at Synod request the services of a pastor.

1771—Second church completed, brick floor, gallery, wine-glass pulpit.

1783—Delegates at Synod ask for a minister.

1787—J. G. Jung reports 147 baptisms, 41 confirmed, 483 communed and 17 burials.

1798—Pastor Dill reports 61 baptisms, 63 confirmed, 549 communed and 7 deaths. Parish consists of Jordan, Unionville and Indianland.

1811—Organ installed and parsonage enlarged, H, A. Geissenhainer, pastor.

1926—Church Council: Elders, Lewis Lichtenwalner and Samuel E. Heilman; Trustees, Clinton Wertman and Darius Seidell; Deacons, Clement Miller, Oscar Heilman, Maurice Christman, and Elmer Kuhns; Treasurer, Morgan Knerr; Secretary, M. H. Christman.

Membership, Baptized, 583; Confirmed, 463; Communing, 340; Sunday School, 93 Property value, $10,000; Total expenditures, $1,689.00; Benevolence, $429.00.

NOTEWORTHY EVENTS

1734—Margaretta, daughter of John Lichtenwalner, born February 3, 1734, baptized by John C. Stoever on February 6, 1734. Johannes Lichtenwalner with Barbara, his wife, and daughter, landed in Philadelphia, August 17, 1733, and settled on the Jordan Creek, North Whitehall. Nearly all early settlers here were Lutherans from the Palatinate.

1744—Warrant of fifty acres of land for the Lutheran Congregation. "Philadelphia, April 25, 1744—Received of John Steininger and John Lichtenwalner, trustees, two pounds and ten shillings, a part consideration, for fifty acres to be surveyed to them at Macungy for the use of a burying ground for the Lutheran congregation there."

1770—Muhlenberg visited J. George Jung, who lived in a new parsonage.

1843—Third church erected. The corner-stone laid July 31, 1842. Consecrated, June 4, 1843.

1850—J. Schindel, pastor, a fine new brick parsonage erected; cost $3,581.24.

1843—October 15, reconstructed organ set apart.

1868—Church renovated, basement arranged for Sunday School purposes, Rev. Leopold, pastor.

1886—A fine steeple, 135 feet in height, erected and other improvements made, F. K. Bernd, pastor.

1888—New organ installed.

1894—June 9 and 10, Sesqui-centennial of Jordan Church celebrated. Historical address by F. J. F. Schantz.

1910—Church renovated.

1920—Church again renovated.

The Jordan Church, 1734

South Whitehall

ORIGINALLY known as "The Lutheran Congregation at Macungie, Bucks County," the Jordan Church, to distinguish it from the Lehigh Church, soon received the designation by which it is familiarly known today. The Whitehall district, in which the Jordan Church is located, embraced from 1753 to 1767 all that territory now included in Whitehall, North Whitehall, and South Whitehall townships. The present South Whitehall went under the name "Heidelberg District" or "The Back Parts of Macungie."

Among the early settlers we find such names as Nicholas Kern, John Griesemer, George Knauss, Lorentz Guth, Peter Troxell, Jacob Henninger, Adam Haberle, Paul Tussing, George Guth, Peter Hoffman, Leonard Henchel, Peter Herr, George Ruch, Conrad Krumbach, Frederick Reisz, Jacob Schnerr, Ditmer Werner, Frederick Schwander, John Roth, Michael Schneider, Jacob Wenner, Daniel Dorney, Leonard Steininger, George Glick and Adam Goebel.

As in the case of most colonials, the first task with which the settlers occupied themselves was the clearing of a space of ground large enough for the building of a cabin and for a garden. With the clearing of more ground followed the planting of crops, usually wheat, buckwheat, rye, Indian corn, and flax, and the erection of a barn to house the cattle and crops. Everything was home-made and home-raised. The industry and ingenuity of the settlers themselves produced the substantial food, the coarse clothing, and the rude implements necessary for the support and comfort of the inhabitants.

The settlers held this land by warranty deed on which they paid a small amount of the purchase money. They obtained full title at the convenience of the holder and then only after many years had elapsed or when pressure from the authorities compelled them to complete their payments. Thus it was found that warrants taken out in 1737 had no full title until twenty-five to fifty years later, because the deeds were not granted until full payment had been made though the settler had the free use of the land in the meantime.

It is recorded that John Lichtenwalner, whose daughter, Margaret, born, February 3, 1734, was baptized by John Casper Stoever, February 6, 1734, took possession of a 1200 acre tract in the Jordan district about 1734 but did not have his patent confirmed until May 4, 1752.

The church record, of which the first three pages are missing, has a number of baptisms entered in 1740—a child of Peter Merz, April 20; of Jacob Schreiber, April 20; of Lorentz Guth, April 20; a son of Friedrich Schaeffer, June 14; of Peter Kocher, June 15; a daughter of Andreas Schutter, June 15; of George Merz, June 15; a son of Jacob Hubbard, August 9; of John Strahl, August 10; all in 1740. In 1741 the following entries were made: baptisms of children of George Ruch, John Lichtenwalner, Heinrich Acker, Samuel Mommy, Philip Schmeyer, Adam Diehl, Nickolaus Saeger, Adam Risch, Jost Fixes, George Hahn, Nicolaus Kern, John Ludwig, Solomon Miller, Melchior Kloss, Johann Senders, Tobias Mosser, Frederick Propst, Matthaus Egender, &c.

The first record contains about six hundred entries from 1740 to 1800. The second, from 1802 to 1838, contains about twice that number. These records had been mislaid for some time but now Professor H. H. Shank, archivist of the State of Pennsylvania at Harrisburg, has taken photostatic copies of the same and will give a set to the congregation, another to the Conference, and will keep one copy for the state archives. The great value to the historian and genealogist of these records is acknowledged and it is a matter of great regret that there are no records of the pastoral acts of two of the pastors who served longer than any others.

As indicated above, the first reference to the Jordan church we have is the baptism of Margaret, the daughter of John Lichtenwalner, by Pastor Stoever on February 6, 1734. On April 17, 1733, Pastor Stoever baptized Michael, son of Peter Raup, in Williams Township. This is the first entry of a baptism in the records of the Morgan Hill or "Forks of the Delaware" Church. As there are baptisms recorded by Pastor Stoever at Morgan Hill as late as 1737 it is reasonable to suppose that he paid occasional visits to Morgan Hill and Jordan for the purpose of preaching and of performing pastoral acts from the time of his arrival, September 11, 1728, until he removed to Lancaster County. So different from the usual practice in that he exacted no fees for ministerial acts was Pastor Stoever's missionary work, that special mention of this fact is herewith made.

In Schmauk's "The Lutheran Church in Pennsylvania," Rev. Stoever is credited with the organization of a number of congregations in Lebanon and Lancaster counties, but no reference is made to his work at Morgan Hill or Jordan. If Dr. Schmauk had lived long enough to complete his monumental work, there is no doubt but that he would have found the references to Stoever's work in at least the above-mentioned congregations.

It was Pastor Stoever's practice to go from settlement to settlement to preach to the settlers, baptize their children, and marry as many couples as desired to begin homes of their own. He was not ordained until April 8, 1733, but this did not deter him from preaching and performing ministerial acts, especially since the few ordained men were wholly occupied in the neighborhood of Philadelphia and New York. Wherever he ministered, as was his habit, Rev. Stoever began regular parochial records and to this fact we attribute the few facts we have about his activities on the territory of the Allentown Conference.

The ministers who preached at Jordan after John Casper Stoever were not regular preachers. They supplied as they found opportunity. Thus Rev. Schmidt, a quack doctor and dentist from Falckner's Swamp, had been hired to preach and served Jordan in 1736. His successor was unordained—a schoolmaster—who is said to have visited the Lutherans in the Jordan region in 1738.

Rev. John Justus Jacob Birckenstock became the first regular pastor of the Jordan congregation sometime before 1740. He arrived with Lorentz Guth, one of the founders of the Jordan Church, at Philadelphia, September 19, 1738. As Lorentz Guth bought a tract of land from Nicolas Kern, February 27, 1739, in the Jordan region, and as Rev. Birckenstock bought a tract of land east of Center Valley, it is likely that the latter who, according to tradition, did not succeed in securing support for the project of a Lutheran church on the part of the tract he possessed—though he wanted to donate ground for a church—would bethink himself of his companion in the voyage across the sea, and begin his pastorate among the settlers in the Jordan. The pastorless condition of the German settlers in Williams Township at what became known as Morgan Hill would also furnish Birckenstock with an opportunity to give his services to those people.

Thus we see that the settlers in the Jordan region and those at Morgan Hill enjoyed the services of J. C. Stoever and J. J. J. Birckenstock. Both were pioneers and devoted to the spiritual interests of the people. Both were educated men and kept careful records. The former performed ministerial acts and preached as early as 1728, the latter performed ministerial acts and began his pastorate in 1739. It is not improper, therefore, to date the beginning of the church at Morgan Hill with the first recorded baptism in 1733 and that of Jordan in 1734 when the first baptism is recorded. The services of Rev. Birckenstock began at both places at about the same time, namely 1739. He resided in Upper Saucon and entered his first baptism in the Old Williams record in 1741. Both coming from a country where the state church functioned, it is not strange that the Lutheran church in Pennsylvania, in its early beginnings, would be slow to organize in a formal way as was the custom in other denominations. The preaching of God's Word and the administration of the Sacraments were the essential things in the Lutheran Church. Organization was a secondary consideration. The basis of organization is not always a fair criterion by which to determine the dates of Lutheran congregations as compared with those of other denominations.

An interesting receipt pertaining to the purchase of land during Birckenstock's pastorate is herewith published:

Philadelphia, April 25th, 1744.

Received of George Steininger and John Lichtenwalter, two pounds, ten shillings in part of the consideration for fifty acres to be surveyed to them at Macungie in the county of Bucks for the use of a burial ground for the Lutheran congregation there. Received for the honorable proprietors,

LAYNFORD LARDNER, Rec. Gen.

A second payment on account was made by the above, May 27, 1755. The third and final payment (£34.09) for the tract for which warrant was granted, April 25, 1744, was made on June 6, 1810. The term, "German Lutheran Congregation" was used instead of the "Lutheran Congregation at Macungie" as used in 1744 and 1755.

The organization must have been effected soon after Rev. Birckenstock began his ministry in the Jordan district, about 1739. The first services must have been held in the homes of the members, for the first log church was hardly erected long before 1744, the time a warrant for the fifty acre tract was issued. This church became the spiritual home for the settlers in the Jordan district. The log church at Dillingersville, supposed to have been erected in 1734, was the spiritual home of the settlers in the Milford district and most likely was the oldest church erected in what is now Lehigh County. The only church in the conference territory that antedates the one at Dillingersville seems to be the log church erected at Morgan Hill in the Forks of the Delaware about 1730. At any rate it seems services were held in these early churches for the Lutheran and the Reformed settlers in their vicinity.

Not only were the early settlers encouraged by these services to order their lives in accordance with God's will, to derive strength therefrom amidst the arduous labors of the week and to obtain consolation during sickness and bereavement, but also to provide schools and teachers for instruction in the Bible, the catechism, the hymns, and the prayers of the church. The greatest need, however, was a consecrated ministry. The preachers were rarely of the kind that would promote true piety. Having been, as a rule, unordained, or, if ordained, dismissed from the office, and in other cases, schoolmasters who acted as lay readers, the colonial churches were often deprived of the ministrations to which they were entitled. With the coming of Muhlenberg, 1742, conditions became more favorable, but the settlements in need of preachers were so numerous that it was impossible for one man to care for them all.

There is no record of a pastor from October 1750 to 1752 when Jacob Frederick Schertlein became pastor. But Philip Henry Rapp, one of the men ordained by the notorious Andreae and sent by him to Macungie in the fall of 1750, may have preached at Jordan until he left Macungie in October 1751. This is the more probable since Schertlein served Macungie (Zion's or Lehigh Church) from 1753 to 1765. Rev. Schertlein began his ministry in Germany in 1733 but was dismissed after serving fifteen years. After his arrival in this country, September 27, 1752, he began to look around for a place to preach. He had planned to co-operate with the men of the Ministerium but the enemies of Handschuh poisoned his mind and it was not until 1760 that he took kindly to the work of the Ministerium. He bought land and built a home in Macungie and became pastor of Macungie and Jordan before the end of 1752. He also served Heidelberg from 1753 to 1762, Weissenberg from 1754 and Zionsville from 1758 to 1761. "On account of advanced age and danger from the Indians" he fled from Macungie until the danger from the Indians was past. He attended the meeting of the Ministerium at New Hanover in 1754, but apparently was not received. Muhlenberg tried to cultivate friendly relations with him and invited him to attend the sessions of the Ministerium "in the hope," as he expressed it, "that under the rough shell a good kernel might yet grow under the influence of suffering and through the working of the good Spirit." He is reported to have died about 1768. J. Helfrich Schaum may have supplied Jordan from Moselem from 1767 to 1769. John George Jung, sent from London, 1768, and recommended by Dr. Wachsel, was ordered to the Jordan Congregation and served from 1769 to 1772. During a visit to Jordan, July 11, 1770, Muhlenberg states in his journal that the congregation had erected a two-story

parsonage and commenced the erection of a stone church. The church was completed in 1771 during Jung's ministry there. It was provided with a brick floor, a gallery on three sides, a wine glass pulpit, and plain benches for pews. In 1769 Jung was serving four congregations and was asked to supply Weissenberg at the end of the year. Synod also appointed a committee to examine him. In 1770, because of good report, he was ordained together with Christian Streit, Frederick A. Muhlenberg and Henry Ernest Muhlenberg. Jung was located at Whitehall (Egypt) in 1772-1773, was absent from the meeting of Synod in 1779, and was reported deceased at the meeting of 1793. Peter Muhlenberg paid several visits to the congregations at Macungie, Jordan, Weissenberg, Upper Milford, Zionsville, and Salisbury in 1769. Peter Muhlenberg was that soldier-preacher who, at Woodstock, Virginia, took an active part in public affairs and, after preaching a sermon in which he set forth the wrongs done to the colonies, threw aside his gown, and displayed his military uniform. He marched at the head of three hundred men to the aid of Charleston, South Carolina, was made a Brigadier General and served at Brandywine, Monmouth and Yorktown. Before the army disbanded he was made a Major General. He served as Vice-President of Pennsylvania in 1785 and several terms in Congress from 1787 to 1801 when he was elected to the United States Senate. He died, October 1, 1807.

On July 4, 1770, Muhlenberg visited Frederici at a "small town" called Allentown. Here Pastor Jung paid him a visit. Then Muhlenberg visited Van Buskirk at Macungie and preached there on Sunday morning, July 8th, and at Salisbury in the afternoon. On July 9th he preached in Weissenberg (St. John's) and in the afternoon in another church in Weissenberg. On the 10th he preached at Albany and Rosenthal and left for Jung's home that same day, reaching it at eleven o'clock at night. "These four congregations are well pleased with Jung's loving, earnest, and edifying ministry and what may be called the poorest congregation has erected a two-story log house and has also commenced to erect a church building of stone on forty to fifty acres of land which the congregation owns, five or six acres of which can be made meadows."

"On Wednesday morning, July 11th," Muhlenberg wrote, "the deacons and elders came to me presenting their needs in view of the erection of a parsonage and a church building and pleaded earnestly that they might be aided in securing a collection and contributions in our United Congregations. I told them that all of our congregations were either themselves engaged in the erection of buildings or were indebted, but that I would make an effort to procure funds with several of them at the meeting of Synod." After the visit Pastor Jung accompanied Muhlenberg to Macungie and later to Germantown. To the end of his ministry it was said of Rev. Jung that he was a man who labored diligently and faithfully.

After Pastor Jung's resignation the congregation was without a regular pastor until the arrival of Daniel Lehman at Jordan in 1775. Upon his arrival in Philadelphia, Rev. J. C. Kunze, Muhlenberg's assistant, paid his release from the captain's claim of passage money to which he had obligated himself. Having enjoyed a good training in Germany, his intellectual attainments were at once enlisted in the new Seminary (together with those of another young man, Henry Moller, by name) which Muhlenberg and his assistants had established. At the same time he continued his theological studies. Subsequently as private tutor in Rev. Van Buskirk's family at Macungie, he was called upon to supply congregations, especially those previously served by Rev. Jung. Daniel Lehman was licensed in 1775 and ordained in 1778. The pastorates of Rev. Lehman and Theophilus Frantz at Jordan from 1775 to 1784 covered the trying period of the Revolutionary War. The sad leave-taking of the brave husbands, brothers and sons of the members, the heart-rending tales of privation, suffering and death, from the front, the supply of arms, ammunition, food, and clothing, by those who kept the home fires burning, is strong evidence that the pioneers of Old Northampton County, in which at the time the present Lehigh County was included, were as ready to serve their country as they had been accustomed to serve their God. Lehman went from Jordan to Reading in 1778 and continued there until his death in 1810.

According to Dr. Schmucker and the Documentary History, Mr. Schellhard, who had been preaching at New Tripoli was no doubt preaching without recommendation by the Synod, for in 1785, Egypt, Heidelberg and Jordan sent a petition by their delegates

to Synod asking that Mr. Schellhard be ordained as their pastor. This Synod did not grant and at the same time warned all that they should have nothing to do with any one who was not recommended by the Ministerium, the President, or a District Conference. In spite of this resolution, Rev. Lehman licensed him in 1787 and no doubt Schellhard continued his services in these congregations or in some of them. Upon request of the Ministerium, Lehman recalled the license and from that time no reference to Schellhard is made. At any rate if Schellhard labored at Jordan in 1785 as Dr. Schmucker holds, it must have been more in the nature of a supply than that of regular pastor.

It seems that for several years after the time of Schellhard the Jordan Congregation had to submit to the preaching of vagabond preachers. The most notorious of these was one who signed his name in the church record as Carl Christopher Goetz (Koetz) from Worms, sometime army chaplain, pastor at Alten Kirche, Nassau Wedburg, court preacher of Princes Solms-Braunfels, later Inspector and State Preacher at New Saaverd and of the Vogtei Herbigstein. This "dismissed inspector," as he is called in the protocol of the Ministerium, labored at Jordan from 1784 to 1789. His independent attitude is evident from the fact that he ordained Christian Espich whose licensure by the Synod, 1791, depended on his formal renunciation of Goetz's ordination.

A number of baptisms are entered by Inspector Goetz in the Jordan record but beyond that little information regarding him can be found.

Who supplied the Jordan Congregation from 1789 to 1791 is not recorded. John Casper Dill, licensed by the Ministerium, June 20, 1791, at New Hanover, came into the territory on the condition that he have nothing to do with Trexlertown as both Revs. Lehman and Ernst did not wish this new project to have any encouragement from anyone. In 1802 he was ordained at Reading while pastor of the Jordan parish. The congregations commended his work in 1792. In 1793 he reported for Whitehall, Jordan and Weissenberg and his license was renewed. He was absent from Synod in the years 1794, 1795 and 1796. He had his license renewed in 1798, 1799 and 1801, and was ordained in 1802, He reported from Jordan in 1799, that Jordan, Unionville and Indianland had 549 communicants. He was excused for absence from Synod in 1800 and unexcused in 1801. He reported from Whitehall in 1802, four congregations and 497 communicants. He was absent from Synod in 1803 but in 1804 he reported from Whitehall. Allen Township (Kreidersville?) and Hamilton were advised to apply to Dill for pastoral services. He was absent from Synod in 1805. In 1806 he reported through Endress for Mt. Bethel, Hamilton, Plainfield and Moore Township. In 1807 he reported his residence at Whitehall and 236 communicants. In 1808 he reported for Plainfield, 362 communicants. He was absent from Synod in 1809. In the same year he reported for Plainfield, Moore Township, Hamilton, Smithfield and Mt. Bethel. In 1810 he reported from Plainfield, four congregations. In 1811 he reported two congregations and 74 communicants. About this time trouble arose between Geissenhainer and Dill but they forgave each other. In 1812 and 1813 he reported from Plainfield, 151 communicants. In 1815 he made no report. He now became a traveling missionary to Ohio. As such he was requested to visit New Germantown and serve vacant congregations on the way. The sum of Forty Dollars was advanced him. In 1816 he reported as a traveling preacher. In 1818 he reported himself present but having no congregations. Rev. Dill was an excellent man of whom the people at Hamilton, Mt. Bethel, Plainfield and Moorestown spoke in the highest terms.

Between the two terms of Dill's service, George Frederick Ellison, who had been at Upper Milford, Blue Church, Salisbury and Allentown from 1793 to 1795, came to Jordan in 1796 and labored until 1806 when Dill began his second pastorate there. As a candidate from Germany, Ellison applied for admission to the Synod in 1793. He was highly recommended by preachers who had become acquainted with him. He received a full license for Zionsville, Blue Church, Salisbury and Allentown. In 1794 he reported from Zionsville 1374 communicants and at the same meeting his license was renewed. In 1795, he reported for the same parish, 968 communicants, and his license was renewed to include also Steiner's Church. In 1796, he was absent from Synod without excuse. He died in 1798 (H. R., Page 594.)

Henry Anastasius Geissenhainer served Jordan from 1806 to 1814. He was a grandson of Rev. Frederick William Geissenhainer and was cared for by him until the latter's death. He came to Philadelphia with his brother in 1793. The elder brother was licensed in 1794 and Henry was licensed as catechist in 1797 and as candidate in 1798. His first charge was at Chester and his second Jordan, 1806 to 1814. After that time he served at Trappe until 1821 where he died on February 9, 1823. His son, Anastasius Theodosius, was pastor of St. Paul's, Allentown, from May 3, 1857 to August 8, 1858. Later he served as Treasurer of the Ministerium for many years.

An organ was procured at Jordan in 1811, and a stone addition was made to the parsonage during Geissenhainer's pastorate. In addition to Jordan, Geissenhainer was pastor at Egypt and Trexler's from April 15, 1806 and at Ziegel's from June 8, 1806. In 1810 he resigned Egypt and was succeeded by Meendsen. In 1813, Geissenhainer reported 783 communicants and seven schools.

Rev. George Wartman and Rev. Joseph Doering became successors of Geissenhainer at Jordan in 1814. Pastor Doering's mother had a daughter by a previous marriage who became the wife of George Wartman and thus the two became related. This, in part, explains their association in pastoral work. They served from five to seven congregations until the death of Wartman on January 22, 1837. The congregations they served included all those located between Jordan and Allemaengel and they reported as many as one thousand and more communicants. Upon the death of Rev. Wartman, Rev. Doering, the surviving pastor, reported trouble, especially in the Jordan congregation, in 1838. Some of the members there wanted him to continue as pastor but as the election of Rev. Jeremiah Schindel was declared regular by a committee appointed to investigate and as the dissatisfied element seems to have come to an amicable agreement, Pastor Doering's services at Jordan came to an end. He removed to Ohio where he died. Peter Scheurer, a theological student, under tutorship of Revs. Wartman and Doering, supplied during Wartman's illness and up to the time of the beginning of Rev. Jeremiah Schindel's pastorate of almost a quarter of a century.

Rev. Jeremiah Schindel, one of the sons of John Peter Schindel, was born in Lebanon, May 15, 1807. He learned the printing trade, but while in Harrisburg he came into contact with Rev. G. Lochman who urged him to study for the ministry. This he did under the direction of his father. His first parish was at Catawissa and the vicinity. In 1837 he was called to Lehigh County and in addition to serving the Jordan Congregation from 1837 to 1861, he labored also at Unionville, Heidelberg, Lowhill, Weissenberg, Trexlertown, Lehigh Church (Macungie), Ziegel's, Fogelsville, Tripoli, Long Swamp (Berks Co.), Frieden's (near Slatington), Mickley's, Catasauqua, Morgenland and Cedar Creek, the last four of which he organized. When he was elected a member of the Pennsylvania State Senate there was much complaint among the brethren about uniting a secular with a sacred office. Accordingly, he resigned in 1861 and moved to Allentown. In the fall of the same year he became an army chaplain which work was recognized as forming a part of the pastoral office and his name was continued on the roll of the Synod. When he retired from army service he resumed his pastoral work in the Lykens Valley. Here he labored until March, 1870, when sickness compelled him to give up the pastorate. Thereupon he removed to Allentown. There he died, July 2, 1870. Before his removal to Harrisburg, Schindel supervised the theological studies of William Rath and David Kuntz.

A new church was built at Jordan during Schindel's pastorate. It was consecrated on June 4, 1843. In 1839, six congregations with 1090 communicants were reported by Rev. Schindel. Trockenland is credited to him by Dr. Schantz. In this vast parish Pastor Schindel labored successfully without any assistance except for short periods by theological students E. A. Bauer, G. A. Wenzel and J. F. Hornberger. From 1859 to 1861, Schindel served Jordan, Weissenberg, Morgenland, and Cedar Creek. While pastor at Jordan he resided at Siegersville to which place he removed from his first parish at Catawissa.

At an election held by the parish on May 11, 1861, Rev. Owen Leopold was chosen pastor to succeed Rev. Schindel. The charge served by Pastor Leopold consisted of Jordan, Fogelsville, Ziegel's, Morgenland and Weissenberg, for which, in 1862, he re-

ported 1250 communicants. He resigned Jordan in 1883 after a service of twenty-two years.

The surrender of Major Anderson and the evacuation of Fort Sumter in 1861 stirred the community to its very depths. There was great excitement. In the churches there were patriotic sermons and fervent prayers; in the homes, preparations for going to the front, sad farewells, and still sadder home-comings for many. But after four years, when the war was ended, there was great rejoicing.

Great praise is due this and other congregations in coming to the support of the Seminary opened in Philadelphia in 1864 and the same liberality was shown, a few years later, when Muhlenberg College opened its doors. As stated above, Rev. Leopold resigned Jordan in 1883. His successor in the Jordan and Lowhill congregations was Rev. F. K. Bernd. Numerous improvements were made during his pastorate—the steeple and bell-tower erected, a new organ installed, and the whole church property thoroughly renovated. The young people received careful training in Bible truths and sermons both edifying and inspiring were delivered from the pulpit. With faithful teachers and organists the congregation gave evidence of spiritual progress. Many sons of the congregation entered the gospel ministry—F. J. F. Schantz, J. D. Schindel, W. H. Strauss, U. P. Heilman, J. W. Mayne, Elmer O. Leopold, C. A. Kerschner, P. G. Sieger, E. J. Heilman and A. P. Grammes. Reunions of the scattered members of the congregation were held with beneficial results and on June 10, 1894, the sesqui-centennial of the congregation was observed. Rev. Bernd was a successful pastor, and is held in grateful memory by the people of the Jordan charge. He resigned in 1889 in order to accept the chair of Latin in the State Normal School at Kutztown. He died on May 2, 1921, while pastor of the Mertztown Parish in the Reading Conference.

In 1890, the Rev. M. J. Kuehner became pastor and served the parish for a period of six years. In 1896 the Rev. Henry Edwin Semmel became pastor and served faithfully until his death, April 14, 1926, a period of thirty years. He was ordained in 1881 and before accepting the Jordan parish he served the Brickerville parish in the Lancaster Conference acceptably for a period of fifteen years.

From 1910 to 1926 the following served as elders: Alfred Kuhns, Edwin Litzenberger, Frank Henninger, Manassas Kuhns, Emanuel Wisser, Lewis Lichtenwalner, A. W. Kuhns, William Gehringer and Samuel Heilman; Trustees: Jacob D. Kuhns, Levi Kuhns, Alfred Kuhns, Preston Kuhns, Samuel E. Heilman, Edgar Grammes, William Gehringer, Clinton Wertman, Peter Wenner and David Seidell; Deacons: Tilden, Preston, Reuben, Thomas, Harry, Paul, Luther and Elmer Kuhns, George Rex, Oscar Guth, Edgar Henninger, William Rabenold, Edwin Landis, Phaon Moyer, George Guth, Samuel J. Koch, William Hausman, Thomas Rabenold, Preston Litzenberger, John Knauss, Howard Koch, Oscar Koch, William Stauffer, William Smith, Norman Sell, Clement Miller, Oscar Heilman, Maurice Christman and Clinton Wertman; Treasurers: Addison Kuhns, Victor Kuhns, Tilghman Knauss, Samuel E. Heilman, George Rex and M. Knerr.

The Lowhill Church, 1770

PASTORS

1770-1780—Rev. Herman Jacob Schellhardt.
1790—Rev. G. F. Obenhausen.
1806-1814—Rev. H. A. Geissenhainer.
1814-1837—Revs. Wartman and Doering.
1837-1858—Rev. Jeremiah Schindel.
1859-1866—Rev. Thomas Steck.
1867-1878—Rev. J. S. Renninger.
1878-1884 (3)—Rev. M. S. Kramlich.
1883-1889—Rev. F. K. Bernd.
1890-1896—Rev. M. J. Kuehner.
March 21, 1897-April 14, 1926—Rev. H. E. Semmel. (He departed into his rest, April 14, 1926. His remains lie buried in Greenwood Cemetery, Allentown, Pa).

The Church Council (1926)—Elders: Moses Smith and Phaon Schaeffer; Deacons: Morris Bitner, John Schaeffer, Seth Gruver, Francis Zettelmeyer; Trustees: Henry Seifert; Secretary-Treasurer: Morris Bitner.

THE FIRST CHURCH

Due to a misunderstanding in the Weissenberg Church, the Lowhill people, who had worshipped at Weissenberg since 1745, decided, January 27, 1769, to organize a congregation and erect a church of their own.

The dedication of the log church erected by the Reformed took place, September 3, 1769, the Rev. Philip Michael officiating.

THE SECOND CHURCH—UNION

In 1798 a well-constructed log church was dedicated by Rev. J. H. Helffrich and Rev. H. J. Schellhardt. Deacons: Jacob Harner, Esq., and Nicholas Imbotty.

THE THIRD CHURCH—1859

A new brick church on the site of the old church, with bell-tower and in modern style was built in 1858 and dedicated, April 24 and 25, 1859.

HUCKSTERS BANISHED—1859.

The desecration of the Lord's Day and the disturbance of the services thereby met a merited rebuke by resolution of the congregations to prosecute all hucksters who persisted in selling their wares at the time when the congregations were conducting services of dedication. The unholy traffic was finally abandoned though not without opposition.

MEMBERSHIP

Baptized, 65; confirmed, 48; communing, 40; Sunday School, 29. Property value, $3,000.00; Total expenditures $396.00; Benevolence, $61.00.

NOTEWORTHY EVENTS

Under the spreading branches of the "Old Oak Tree," the Lowhill congregation held occasional services, particularly when their churches were in process of building. The oldest residents, among whom may be mentioned Peter Frey, Sr., related that the tree occupied a conspicuous place among trees already in their youth. It is estimated to be considerably over two hundred years old. It stands near the Lowhill Church. A pine tree in the neighborhood is supposed to be of the same age.

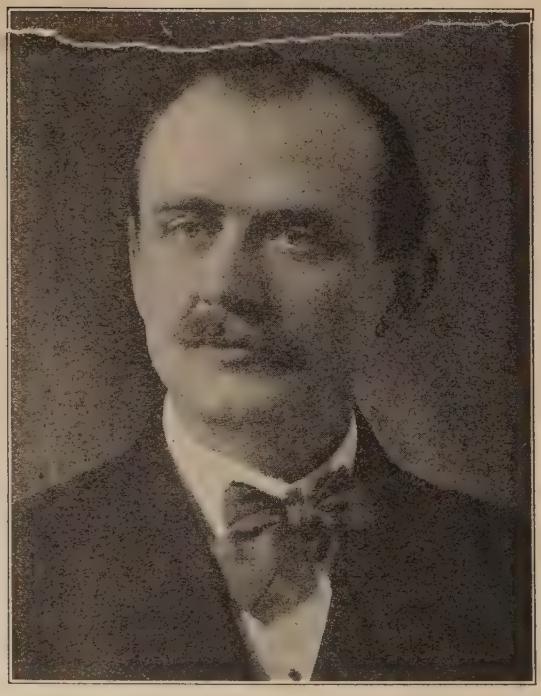
SCHOOL-HOUSE BUILT.

About 1786, the Lowhill parents, desiring to send their children to a school more advantageously located than the one at Weissenberg, resolved to build a school-house of their own in their district. The teacher, at the same time, as was customary in those days, led the singing at the church services and at funerals.

1850—A new organ built by Charles Hanzelman.

A bequest, left by John Holben, the interest of which is to be used towards the payment of the salaries of the pastors, is highly appreciated by the congregations. Another bequest to keep his grave and the fences of the cemetery in order, by Solomon Heintzleman and a third bequest for the same purpose, nets a fund of over two thousand dollars, the income of which affords considerable financial help to the small congregation. Numerous other gifts have been given to the church in recent years by different members.

LOWHILL CHURCH, ERECTED IN 1859



REV. WESLEY E. WENNER
PASTOR-ELECT OF THE JORDAN PARISH

Zion's Church, 1757

Zionsville, Pa.

PASTORS

REV. J. M. SCHAFER

1757—Adherent of Conrad Andreae.

REV. J. F. SCHERTLEIN

1758-1760—Also Macungy, Jordan and Weissenberg. Last record, 1762, by Schertlein.

REV. JOHN JOSEPH ROTH

1761-1763—Died, May, 1764. Buried, May 13, 1764, at Blue Church.

1764-1767—Rev. John George Wiesner.

1769-1793—Rev. Jacob VanBuskirk.

1793-1797—Rev. George F. Ellison.

1797-1800—Rev. Jacob VanBuskirk.

1800-1803—Rev. John Powel Fred. Kramer.

1803-1805—Supplies—Revs. Geissenhainer, Heyer and Roller.

1805-1807—Rev. Frederick Plitt.

1808-1817—Rev. Heinrich Heine.

1817-1819—Rev. Henry G. Stecher.

1819-.....—Rev. F. W. Meendsen.

1819-1848—Rev. Benjamin German.

1848-1851—Rev. William German.

1852—Rev. A. L. Dechant, Supply.

1852-1857—Rev. Jacob Vogelbach.

1857-1889—Rev. William Rath.

1889-1895—Rev. Myron Rath.

1896—Rev. M. J. Kuehner, Supply.

1896-1906—Rev. I. B. Ritter.

1907—Rev. D. C. Kaufman. Installed, February 20th. Parish—Zionsville, Trexlertown, Chestnut Hill and St. Peter's.

ORGANIZATION

1757—Organization by residents at Zionsville and disaffected members of Dillingersville Congregation.

1757—John N. Hertzel, son of Henry and Eva Hertzel, baptized by Rev. Schaffer.

FIRST MEMBERS

H. Hertzel, J. N. Steiner, P. Arnold, J. Schaller, A. Reinhard, N. Rothenebrger, B. Vetterman, M. Flores, J. Dillinger, P. Martin, F. Toelp, J. Olewein, G. Winter, M. Spiegel, I. Jerret, C. Metzger, F. W. Kern, P. J. Wagner, G. Doerr, P. Huttel, G. Kohler, T. Machlin, H. Kurr, F. Kemmerer, J. Wetzel, P. Fischer, J. M. Mattinger, J. Sicher, J. S. Truckenmiller, J. T. Heiny, Jost Rosz, C. Reinhard, L. Siefer, W. Schaffer, A. Thiel, J. Musselberger, C. Fischer, P. Schuler, P. Federolf, F. Kirchner, G. Marsteller, G. Still, S. Thalman, P. Schutz, M. Stocker, P. Schlauch, J. Schaffer, J. Heinle, F. Wesko, Hannes Hud, H. Becker, G. Seiler, A. Kohlman, J. Schantz, A. Hauser, C. Hoepler, M. Flexer, M. Ringel, J. Heil, C. Wittmeier, M. Bastian, P. Federolf, and Peter Hertzel.

MEMBERSHIP—1925

Baptized 808, Confirmed 550, Communing 410, Sunday School 201, Cradle Roll 20, Home Department 9.

CHURCH COUNCIL—1926

Trustees—Harry Shimer, Harry Miller, Alfred Lorentz, Wm. Koffel, Daniel Strunk.

Elders—Richard Reese, Charles Fetterman.

Deacons—Edwin Marsteller, James Wagner, Clarence Stichter, Mark Yeakel.

NOTEWORTHY EVENTS

Location—At a beautiful elevation on the King's Highway, on ground donated by Peter Huttel for religious purposes, the church was erected, 1758.

1758—First church record began by Schertlein.

1768—Muhlenberg makes effort to unite Dillingersville, Zionsville with Saccum parish.

1790—Cemetery enlarged.

December 18, 1790—Title to property donated by Peter Huttel, secured.

1819—The second church built of stone. The Reformed joined in the building.

1876—The third church of brick with a high steeple and a basement for Sunday School purposes erected. The Reformed sold their interest to the Lutherans, 1871, for $550.00.

1890—Conference constituted Zionsville, Chestnut Hill and St. Peter's Upper Milford as a parish.

1899—The 140th Anniversary of the founding celebrated. Quinquennial celebrations since 1893.

1903—The cemetery put in good order. The graves which could be identified, marked with headstone.

1908—September 13th, 150th Anniversary of congregation.

1913—Annex dedicated.

1915—A new Durner organ installed; July 17th, organ dedicated.

1921—September 25th, the remodeled church dedicated.

1922—Dedication of the cemetery.

1923—The 165th anniversary of the founding of congregation celebrated.

Graves—Oldest tombstones of which have been deciphered:

Margaretta Keiser, born 1730, died Sept. 27, 1800.

John Dickenshied, born 1765, died 1800.

Adam Reinhard, born March, 1724, died Nov. 14, 1806.

John Vogt, born Feb. 23, 1742, died April 20, 1806.

Fried. Groemmers, born Feb. 5, 1741, died March 5, 1815.

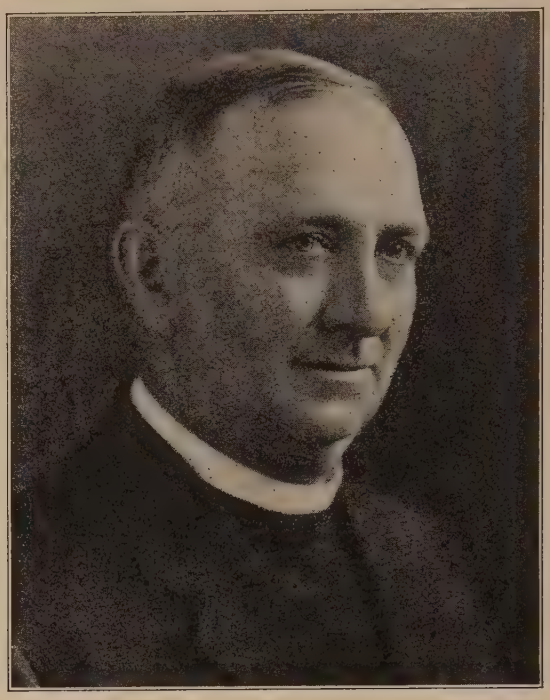
Catharina Sicher, born Jan. 12, 1740, died April 22, 1818.

Jacob Klein, born March 18, 1756, died Nov. 26, 1819.

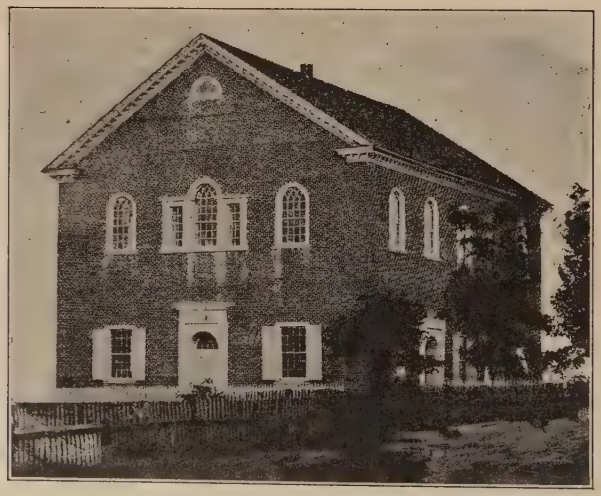
Jacob Miller, born Sept. 25, 1750, died Feb. 26, 1825.

Adam Trump, born October 17, 1758, died Feb. 2, 1829.

Zion's Church, Erected in 1876



Rev. D. C. Kaufman, Pastor, 1907



Zion's Church, Erected in 1819
Took place of log church, erected 1757

Zion's Church, 1757

Zionsville, Pa.

and

"The Congregation at the School House"

Dillingersville, Pa.

1st congregation organized in what is now Lehigh County, 1735.

1st baptism recorded in Lehigh County, Jordan, 1734, Stoever.

1st ministrations in Northampton County, Forks of Delaware, 1728, Stoever.

1st baptism in Northampton County, "Forks," 1733, Stoever.

1st log church—"Forks"—1730.

IN considering the origin of Zionsville Congregation, 1757, account must be taken of an older, though a dying congregation already in 1763, namely, the congregation near Dillingersville, which for convenience sake will be designated the Dillingersville Congregation. The existence of Dillingersville Congregation has been questioned, but historical data are at hand to establish the fact of its early existence.

The first settlers, Theobald Mechlin (Mechling) and Heinrich Wilhelm Dielinger (Dillinger) came from the Palatinate in 1728. After a few years' residence near Germantown, Mechling settled on a 156-acre plot, 1734, half a mile west of the church and school property, and in the same year, H. W. Dillinger settled a quarter of a mile east of the above church and school property on a 200-acre plot. Other settlers of that period were Martin Weitknecht, Lewis H. Wieand, Michael Moser, Peter Wentz, Johannes Post, Casper Ritter, Peter Ross, Matthias Ox (Ochs), Henrich Riess, Christoph Andreas Guthman, Jacob Busch and Leonard Lutz.

Nearly all of the above-named persons are found in the church records of the same period. Their religious training in the homeland would find expression in provision for the training of their children in their adopted country. In 1734, a piece of ground for church and school purposes was selected. A log school-house was erected in 1735 along the water course which became known as School-Run. The log school at first served purposes of church and school. It was used from 1735 to 1791.

During the first decade, the meetings must have been conducted by the members and itinerant preachers. From 1745 to 1748 the Patriarch, Henry Melchior Muhlenberg, was in charge of the Dillingersville congregation. During that period Muhlenberg visited the congregation for the purpose of confirming the young people instructed by the school teachers, John Jacob Loeser, John Friederich Vigera and Catechist Kurtz, and to administer communion. The school teachers gave good service, especially Loeser, who generally committed one of Rambach's sermons and recited it before the congregation.

October 30, 1746, Muhlenberg writes that in addition to Saccum (Blue Church) there is a small congregation in "Upper Milford" which are served as opportunity affords, every fourth week. In this manner the small congregations were supplied. When this plan had to be abandoned, providentially there came from Nova Scotia in April, 1749, to his house in Providence, Ludolph Heinrich Schrenk, whom, after some private instruction, Muhlenberg introduced to Saccum and Dillingersville as a Catechist in October, 1749.

As soon as Schrenk began his ministry he opened the church record of "The Evangelical Lutheran Congregation at Upper Milford" and entered as many names as possible of those baptized by his predecessors. The first entry is that of Magdalena,

daughter of Jacob and Anna Kurr, born, July 28, 1743, baptized, September 18, 1743. The sponsors were Peter Schilp and wife, Anna Catharina. This is followed by a list of over a hundred names.

In 1750, Muhlenberg visited the congregation, and the church record contains the names of eighty-one communicants as having communed on May 21st of that year: Thomas Jacob Kurr and wife, Gabriel Kohler, Jacob Weiss, Christian Reiner, Johannes Becker, Anna Margaritha Engelsin, Catharina Dumelin, Elizabeth Mohnin, Johann Michael Guthman, Michael Rieb and wife Catharine, Friederich Kemmerer and wife Rosina, Catharine Weidknechtin, widow, Christina Strotzin, Anna Christina Bleiler, Jacob Eigner, Johann Heinrich Motinger, Johann Adam Gebel, Johann George and Hannes Jund, Johannes Schaller and wife Catharine, Conrad Geist's wife, Susanna, Andreas Beyer, wife Elisabeth and daughter Barbara; Adam Rith and wife Catharine, Matthias Eigner and wife, Philip Flexer and wife Eva, Michael Bastian and wife Magdalena, Conrad Pap and wife Margaretha, Johann Andreas Dressler and wife Maria Barbara, Michael Knappenberger and wife Catharina, Michael Flores and wife Elisabeth, Martin Schaffer and wife Elisabeth Catharina, Theobald Mechlin and wife Elisabeth and son Theobald, Catharina Durr, wife of Bernard Durr, Caspar Eisenmann and Anna Margaretha, Anna Ursula Linglin, wife of Jacob Linglin, Anna Maria, wife of Johannes Durr, widow Anna Margaretha Fichter, Johann George Hufft (wife Reformed) daughters Anna Maria and Catharina Margaretha, Anna Maria Schwenk, Conrad Rass (Macunghy), Matthias Heiyl, wife Barbara and son David, Melchior Vogelman and wife Anna Barbara, Anna Margaretha Diel (husband Reformed), George Dillinger, son of Heinrich Wilhelm, Peter Kohler, wife Anna Maria, Catharina Dillinger, daughter of Heinrich Wilhelm, Johann Jacob Schantz, wife Margaretha, Heinrich Heuser and wife Barbara, Johann Heinrich Hartwick and Heinrich Thomas.

At the second communion on December 8th of the same year, thirty-six names are recorded, among which are the following not mentioned in the foregoing list: Jacob Friedrich Siber, Christoph Hendel, Johan Adam Frank and wife Maria Margaretha; George Durr, Nicholas Muller, Sebastian Busch and wife Venica Catharina; Catharina Kleter, wife of Valentine; Isaac Delb, wife Magdalena and mother Catharina; Catharine Ihrig, Anna Dorothea Thile, wife of Michael; Anna Elisabeth Kohler, wife of Gabriel.

In 1753, November 9th, Patriarch Muhlenberg confirmed a class of catechumens instructed by Catechist Schrenk. Their names were: Peter Mechlin, Johan George Helffrich, Johann Dillinger, Louisa Delb, Elisabeth Dillinger and Anna Barbara Kurr.

Schrenk in 1753 followed a call to Raritan, N. J., and was succeeded by Johann Andreas Frederici, who also served at Saccum, Forks and congregations along the Blue Mountains, who preached every two weeks for about eight years, but in his later years of service, came from Monroe County where he had removed a few years before. The annual settlements of the congregation are recorded by Treasurer Bastian and the offerings are indicated for the different Sundays of the church year. The amounts raised for Frederici's salary were quite liberal considering the poverty of the people. The amounts vary from one to fifteen shillings. The total for the year was about five pounds.

The dissatisfaction with the services of Rev. Frederici, and the limited quarters in the log school-house led the Lutherans to erect a log church at Zionsville. Peter Hittel (Huttel), a member of the church at Dillingersville, donated an acre of ground for church and burial purposes. In the meantime a number of members of the old church withdrew and joined the new congregation at Zionsville.

Frederici left the mother church in 1762. Rev. Joseph Roth obtained permission from Muhlenberg to preach in the mother church in 1763, but his untimely death in May, 1764 and his burial on the 13th, at Saucon, Blue Church, cut his services short at Dillingersville. Services were held (1766, 11th Trinity, 13 confirmed), the communion regularly administered and payments made according to the minutes in the church record until 1767. Schumacher preached occasionally. The communion in 1767, Dom. Quasim, had twenty-five guests. On Christmas of the same year there were only six guests: Adam Gebhard, George Huft, Theobald Mack, Adam Trautman, Nicolaus Kollman and Maria Barbara Vogelmannin. In the year 1768, a large number from the mother church joined the Zionsville congregation. From 1767 to 1781, no

records were kept. In vain did the faithful few endeavor to keep up the mother church, but without a regular pastor. Rev. Christian Espich in 1789 made an effort to revive the mother church, but after two years he gave up in despair. He left in 1791, the last regular pastor of the mother church. His last ministerial act was the baptism of Carl Zeller, son of Christian and Susanna Zeller, born January 28th and baptized March 27th, 1791. With the removal of Espich the congregation ceased to function, and the remnant joined either Zionsville or some neighboring congregation. Thus ended the old Lutheran Church at Dillingersville.

The burial ground contains the remains of many members. The coarse sandstones used as tombstones did not stand the wear of time and the majority have inscriptions altogether obliterated, or so effaced that they have become illegible. Only three, those of the Dillinger family, are legible. The church has burial records from 1750-1789: Kurr, Bastian, Kohler, Guthman, Siefert, Gotz, Dolp, Ox, Dorwart, Dillinger; Marriages from 1750 to 1760: Schwenk and Dillinger, Bastian and Becker, Kohler and Rohrbach, Guthman and Semen, Sievers and Retmann, Grosch and Stump, Steininger and Mechlin (Whitehall Township), Becker and Wickert, Mechlin and Kurr.

It may be of interest to note the attention given by the community to the old log school-house, then Upper Milford, probably the oldest in Lehigh County. It was occupied as a school and a church until 1791. Even when abandoned as a place of worship it was used as a school until 1799 when it was torn down and in its place a stone school-house and dwelling combined was erected by a committee of citizens: Michael Flores, Joh. Dillinger, Abr. Schantz, Philip Walter.

In 1848, another school-house, representing Lutheran, Reformed and Schwenkfelder denominations, was erected by the Association (Union School and Church Association). This was rented by the school board and used until 1885 when another building of brick was erected. Some of the ground originally obtained by warrant from the Penns was sold and the income from the proceeds devoted to school purposes. The building is still rented for school purposes.

Zionsville

As a daughter of the old Dillingersville congregation, Zionsville, which is repeatedly referred to by Patriarch Muhlenberg, did not have the same pastors with the possible exception of Rev. Joseph Roth. The old congregation with itinerant preachers at first and then ministered unto by the Patriarch Muhlenberg, the catechists, Loeser and Vigera, Ludolph Schrenk and John A. Frederici, Joseph Roth (?) flourished for a score years before the organization of Zionsville, 1757, and from that time continued a precarious existence until Espich, 1791, but it lost the majority of its members when the Zionsville project for a new congregation was realized.

With Peter Hittel's donation of an acre of ground for church and burial purposes, Peter Hittel may be regarded as the Father of the Zionsville congregation. He had been a member of the mother church, but with others, having become dissatisfied with things as they existed under Frederici's ministration, Hittel gave the new congregation his best possible support.

The log church was built in 1758. Rev. J. M. Schaefer, adherent of the Andrean School, supplied for a time from Tohickon and began the church record (1757), the first entry of which is a baptism of John Nicolaus, son of Heinrich and Eva Hetzel. During this time Frederici served the mother church. The next pastor was Rev. J. F. Schertlein, who was also pastor at Macungie, Weissenberg and Jordan. He was not a Reformed pastor as some have supposed. He was never friendly to Muhlenberg, though his father-in-law, Christian Frederick Maertens (Martens-Martini), a surgeon, accompanied Muhlenberg on a visit to Fredericktown. Schertlein served from 1761 to 1763 (1758-1760) and is buried at the Blue Church.

From 1760 to 1769 only one pastor is reported, Rev. Joseph Roth, 1761-64, though the church record shows entries in a half a dozen different hand-writings. The handwriting for the years 1767 to 1768 corresponds with that in the Dillingersville record. Schertlein may have served the congregation during a vacancy as he lived on his farm at Macungie.

Names of parents found in the baptismal record from 1757 to 1769 are as follows: Hans Nicolaus and Peter Heinrich Hertzel, Hans Nicolaus Steiner, Peter and Johannes Arnold, Johannes Schaller, George and Abraham Reinhard, Nicolaus Rothenberger, Michael Flores, George and Jacob Dillinger, Peter Martin, Friederich Dolp (Tolp), Jost Olewein, George Wieter, Nicolaus Seytel, Michael Spregel, George Hegele, Johannes and Isaac Jerry (Jerret), Christian Metzger, Friederich Wilhelm Kern, Bernhard Young, Philip Jacob Wagner, George Dorr, Michael and Adam Stocker, Jost Lischel, John Peter Huttel, Gabriel Kohler, Theobald Mechlin, Heinrich Kurr, Friederich Kammerer, Johannes Wetzel, Christian and Peter Fischer, J. George and J. Philip Mattinger, Jacob Sicher, John George and Joh. Sebast. Trukenmuller, Joh. Heinie, Joh. Philip Heiny, Jost Ross, Jacob Rumfeld, Michael Schmeyer, Philip Doni, Ludwig Siefer, Jacob and Wilhelm Schafer, Adam Thill, (Diehl), Joh. Musselberger, Peter Schuler, Philip and Peter Federolf, Friederich Kirchner , George Still, Stephen Thallman, Philip Schutz, John George Schutz, Philip Schlauch, Frantz Wesko, Hannes Hud, Heinrich Beeker, George Seiler, Adam Kohlman, Johannes Schantz, Joh. Nic. Durr, George Edelman, George Valentin Steiner, Abraham Hauser, Conrad Witmeier, Joh. George Sievers, Christoff and Peter Hapfler (Hoppler), Michael Flexer, Jacob Kemmerer, Johan. Flexer, Martin Ringel, Jacob and Heinrich Heil, Matthias Bastian and Balthaser Vetterman.

The first communion list recorded, March 28, 1761, contains forty-four names. John George Wiessner, located and serving the congregation (1765-1769) at Macungie, supplied the congregation from 1764 to 1767.

Daniel Schumacher preached occasionally (H. R. L. 591). Daniel Schumacher as well as J. M. Schaefer, first pastor, Philip H. Rapp, formerly at Macungie, and J. G. Wiessner were all adherents of Conrad Andreae, and ordained by him, who had considerable influence among the German Lutherans. All served in Tohickon and Goshenhoppen.

A statement in the Zionsville Record, May 1, 1768, has the interesting information that in the year 1768, Dom. Cantate, ninety-one persons were guests at a communion for the first time after a public examination and confession. This is strange for the names recorded were those of members for a number of years, and regular workers at Dillingersville congregation, but evidently not confirmed members. The names of the male members thus received were: David Heissler, Tobias Guthman, George Seither, Balthaser, George, Michael and Casimur Vetterman, Friedrich, George, Johan, Friedrich, Jr., and Jacob Heinrich, Mattias Kammerer, Michael Eteres, Adam and George Reichenbach, Friedrich Kern, Jonas and Philip Bastian, Jeremias Flexer, Jno. Geo. Reschel, George Marsteller, Peter Delp, Heinrich Heiser, Michael Scheibele, Adam Grammes, Michael Stocker, Jacob Schaffer, Peter Kehl and Johannes Strein.

Rev. Jacob VanBuskirk, first term from 1769-1793, twenty-four years. At the same time he served Blue Church, Macungie, Salisbury and Allentown. He kept a good record. He lived in Macungie and was a gifted preacher and a highly esteemed man. Second term from 1797 to 1800.

Rev. George Friedrich Ellisen began his ministry in 1793 and continued to 1797. Soon after his arrival from Germany (1793) he was received as a candidate by the Ministerium.

Rev. John Paul Frederick Kramer arrived after the end of VanBuskirk's second term of his ministry and served until 1803. While serving Zionsville he also ministered to the other congregations of the parish, namely, Macungie, Salisbury and Saucon (Blue Church).

From 1803-1808 the congregation was supplied by Henry A. Geissenhainer, Heinrich Heyer, Pastor Roeller and Friederich Plitt.

Rev. Heinrich Heine reported as student, 1807, licensed 1808, reported from Bauer's church; from 1809-1816, Macungie, ordained 1812—ministry blessed. In 1817, he removed to Gettysburg.

Rev. Henry G. Stecher, pastor from 1817 to 1818.

In 1819, Friederich Wilhelm Meendsen supplied for a short time until Rev. B. German became pastor the same year.

When the question of a new church arose a number of the Reformed were opposed to those who desired to have a new church, the latter joined the Lutherans in the

building of a new stone church in 1819 and the result was a Union Church at Zionsville. The Building Committee was composed of Isaac Klein, John Vogt, John Dillinger and Jacob Bildhaus, Lutherans; John Mechling, Lorentz Stahler, Christian Stahler and Conrad Mertz, Reformed.

The corner-stone was laid on May 30, 1819. During the same year W. Salisbury built a new church.

Rev. Benjamin German served the congregation until his death, August 22, 1848. He was a gifted preacher and exerted a wholesome influence in his parish: Zionsville, Macungie, Salisbury and Blue Church. His brother William, who died, June 28, 1851, succeeded him for three years. William lies buried in the Salisbury burial ground and Benjamin in Allentown. He served Macungie until 1838. Benjamin was in poor health in his last years and was assisted by the Reformed student Dechant and Rev. S. K. Brobst.

In the spring of 1852, Jacob Vogelbach became the pastor. He served until he accepted a parish in Philadelphia, 1857.

Rev. William Rath was called the same year. His pastorate began in 1857 and ended in 1889. His son Myron served from 1889 to 1895. M. J. Kuehner supplied until Rev. I. B. Ritter, whose pastorate lasted from 1896 to 1907, took up the work. Then Rev. David Kaufman undertook the work of the parish and serves it together with Trexlertown, St. Peter's and Chestnut Hill.

St. Paul's, Trexlertown, Erected 1785

St. Paul's Union Church, Consecrated 1925

St. Paul's Union Church, 1784

Trexlertown

PASTORS

Services by visiting clergymen were held before the erection of church.

Daniel Lehman, Jordan, 1775-1778, and John Christopher Goetz, who ministered at Jordan, 1784-1789, are supposed to have preached at Trexlertown before Rev. Casper Dill entered the field, 1791. (Doc. Hist. 238-39).

REV. J. CASPER DILL

1784-1806—Received into Synod, 1791, by licensure. He reports from Whitehall, 1792.

REV. HENRY ANASTASIUS GEISSENHAINER

1806-1814—Licensed in 1797, ordained, 1804, Pastor in Chester County two years; began his pastorate in Whitehall in 1806 and succeeded Dill at Trexlertown in the same year.

1814-1837—Rev. George Wartman and Rev. J. Doering, pastors.

1837-1859—Rev. Jeremiah Schindel.

1859-1903—Rev. B. E. Kramlich.

1903-1907—Rev. I. B. Ritter.

1907—Rev. David C. Kaufman.

ORGANIZATION

Congregation organized by Lehman or Goetz 1784—though opposed by Rev. VanBuskirk.

In spite of the opposition it seems the church at Trexlertown was served by J. C. Dill in 1784. He, however, did not appear before Synod until 1791. Beginning of church erection, May 26, 1784.

Consecration, April 17, 1785. Revs. John Helffrich and John Casper Dill officiated.

May 7, 1900—Conference received St. Paul's, Trexlertown, from the Reading Conference and constituted it a part of the Zionsville parish.

1923—July 22, the corner-stone of the new Trexlertown church laid by the pastor, Rev. D. C. Kaufman.

1925—March 22, Consecration of the beautiful Trexlertown Church, erected at a cost of over a hundred thousand dollars.

MEMBERSHIP—1926

Baptized members—845
Confirmed members—508
Communing members—425
Sunday School members—215

1925

Property value	$116,000.00
Total expenditures	53,031.00
Benevolence	564.00

NOTEWORTHY EVENTS

Pastor VanBuskirk protested to Synod against preaching in Trexlertown. Though J. C. Dill was licensed in 1791 by Synod, it was on condition that he stay away from Trexlertown.

1784—At the corner-stone laying, 12 little girls deposited four different kinds of grain into the corner-stone (wheat, rye, oats and buckwheat), a bottle of wine and the constitution of the church.

Lots were cast to determine the form of the title. The lot favored the Reformed and the church is officially known as the "Reformed and Lutheran Church of Trexlertown."

1875—Steeple erected and bell installed.

1880—The parish to which Trexlertown belonged reported twelve hundred members.

1884—Centennial celebrated.

1890—Rev. I. B. Ritter's Parish, Zionsville, Chestnut Hill, Zion Hill, Lehigh and Trexlertown.

CHURCH COUNCIL—1926

Elders—John Geisler, William Kuhns.

Deacons—Irvin Trexler, Jacob D. Schmoyer, Clayton Roth, Harry Eisenhardt.

St. Paul's Union Church

1784

Trexlertown

THE town situated in Upper Macungie is regarded the oldest in Lehigh County. Already in 1732, a road from Philadelphia via Upper Milford to Jeremiah Trexler's Tavern was opened, and it can safely be affirmed that at that time the population was considerable. That the Trexlers were the first white settlers in the Macungie district is not questioned, for they came from Oley as early as 1719.

The majority of the settlers came from Swabia, and the name of the creek which flows through these parts bears the same name. French Huguenots, e. g. Jarrets and La Roche, also were early settlers but were soon amalgamated by the Swabian community.

After much tribulation and misfortunes of war, these early settlers with strict rules and training came to the Lehigh Valley with their Bibles, hymns and prayer books, and rejoicing in their God-given freedom, they transformed the howling wilderness into a fruitful garden. But the dispersed nature of their settlements and the great scarcity of ministers made it very difficult to provide for the religious training of the young, for religious services, and the organization of congregations, not to speak of the erection of places of worship.

While the Lutheran and Reformed frequently united in the erection of churches, in the establishment of schools and the laying out of burial lots, yet there were occasions were denominational pride asserted itself to the disadvantage of the one or the other denomination. In the case of the Jordan and the Lehigh churches, the Lutherans succeeded in outwitting the Reformed, whereas at Heidelberg, the latter had the better of the bargain.

At Trexlertown, the Reformed had the good fortune of obtaining the first place in the title to church land, so that instead of calling the church, the Lutheran and Reformed Church, it is officially known as the "Reformed and Lutheran Church at Trexlertown."

The Trexlertown Church began with remonstrances. Already in 1778 protests came from Rev. Van Buskirk against preaching at Trexlertown, a short distance from Lehigh Church. These must have been lodged either against D. Lehman or probably Goetz. All the efforts at organization had to face the opposition of neighboring pastors. Even the first pastor, Mr. Dill, taking for granted that he preached at Trexlertown for several years before he applied (1791) for reception into the Ministerium, could not be received unless he promised to withdraw from the Trexlertown Congregation. When he removed to the Whitehall District in 1792, there is no evidence that he refrained from preaching at Trexlertown as it is pretty well established that his pastorate continued until 1806. This seems to be confirmed by the fact that Rev. Jacob Van Buskirk left the bounds of his Macungie parish and settled in Upper Dublin in 1793 (but came to preach again in 1795 and served the Macungie people until his death, August 9, 1800).

John Casper Dill from Whitehall served Trexlertown until 1806 when he removed to the Mt. Bethel and Plainfield parish which also included congregations in Monroe county. Before going to Plainfield, Rev. Dill also served during 1804 at Stone Church, Kreidersville and Indianland. He had a good record as pastor and his people spoke in highest terms of his services.

Henry Anastasius Geissenhainer, brother of the elder Fred. Wm. Geissenhainer, was licensed in 1797, and ordained in 1804. He served Pikeland for two years before he became pastor of the large Whitehall parish. In 1814, he left Trexlertown after serving eight years but continued in the above parish until 1818 when he became pastor

of the church in Pottsgrove (Pottstown). He reported, 1810, at meeting of Synod 783 communicants and 7 schools.

During the next 23 years, the parish to which Trexlertown Church belonged enjoyed the services of two pastors, Rev. George Wartman, born in New Haven, student of Nazareth Hall, and his colleague, Rev. Joseph Doering. Both studied theology under Doctors Helmuth and Schmidt. They appear as candidates at the meeting of Synod held at Easton 1814 and evidently, Wartman, who married the daughter of Doering's mother by a former marriage, arranged with him to take spiritual oversight of the Jordan parish to which at the time Trexlertown belonged. During Rev. Wartman's last illness, Rev. Doering resigned, and though he preached occasionally, after Wartman's death (January 22, 1837) he removed to Ohio where he died. In 1836 they are credited with 5 congregations, 5 schools and 302 communicants.

The long period of the services in Lehigh County by the Reverends Schindel, began in 1837, when Jeremiah Schindel was elected pastor in the Jordan parish, consisting of Jordan, Union, Heidelberg, Lowhill, Weissenberg, Trexlertown, Lehigh, Ziegel, Fogelsville, New Tripoli, Long Swamp, Friedens near Slatington, Mickley's, Catasauqua, Morgenland and Cedar Creek. The latter four, he organized during his term of service from 1837-1859.

While not all the above congregations were served at one time, yet Schindel's circuit covered the territory in which he ministered. In 1845, he reported 7 congregations, 7 weekday and 4 Sunday Schools and 1730 communicants. In 1848, 8 congregations, 8 parochial schools, 10 Sunday schools and 1971 communicants; in 1852, 2340 communicants; the highest number he reported in 1857—2400 communicants. His and Rev. Vogelbach's and Zion's, Philadelphia, were the three largest parishes in the Synod at that time.

The longest pastorate was that of B. E. Kramlich, a son of the Conference, born in Weissenberg, October 7, 1841. His training he received at the Easton Academy, Gettysburg College and Seminary. He was licensed in 1858, and ordained by the Ministerium of Pennsylvania in 1859. His first charge was in Berks County of which Trexlertown was one of the seven congregations he served.

His interest in education brought him into intimate relationship with the Keystone State Normal School of which he was the President for 23 years.

During his pastorate, the steeple was erected and a large bell installed (1897) and the centennial celebrated in 1884. He died January 1, 1900.

In 1900, Rev. I. B. Ritter, a son of the Conference, reported as pastor of the parish, consisting of Zionsville, Chestnut Hill, Zion Hill, Lehigh and Trexlertown. He resigned the parish in 1906, then served the Schoenersville-Rittersville parish until his death in 1916.

In 1907, David C. Kaufman removed from Beavertown and began his successful ministry in the Zionsville parish. In 1925, Trexlertown reported 508 confirmed and 425 communicant members. A fine new church was erected in 1925 at a cost of approximately one hundred thousand dollars, and was dedicated on March 22, 1925. The church compares favorably in style and appointments with the finest in the Conference.

Chestnut Hill Union Church, Erected 1923

St. Peter's Union Church, Erected 1844
Upper Milford

Chestnut Hill, 1843

Lower Milford

PASTORS

Rev. W. B. Kemmerer.

Rev. S. K. Brobst.

1859-1865—Rev. Ferdinand Berkemeyer.

Rev. Ed. H. M. Sell—Parish: Chestnut Hill, Solomon's, St. Peter's, St. John's.

Rev. Leonard Groh.

1866—Rev. R. B. Kistler—Parish: Chestnut Hill, Keller's, Applebachsville.

Rev. F. Welden.

Rev. Joseph Hilpot—Parish: Chestnut Hill, Richlandtown and Zion Hill.

1881—Rev. A. R. Horne.

Rev. M. J. Kramlich.

1888-1893—Rev. E. A. Yehl.

1893-1894—Rev. D. K. Humbert.

1894-1906—Rev. I. B. Ritter.

March 4, 1907—Rev. David C. Kaufman, pastor of Zionville, St. Peter's, Trexlertown and Chestnut Hill.

ORGANIZATION

The Building Committee consisting of Peter Engelman, Reformed; Anthony Shiffert and Willoughby Gabel, Lutheran; Henry Meyer, Mennonite; with Samuel Rothenberger, supervised the erection of a Union Church in 1850 at a cost of $1,600.00.

THE BRICK CHURCH

At a cost of $8,000.00, a two-story brick church with a steeple 140 feet high, was erected in 1886.

THE REMODELED CHURCH

In 1911, the church was improved and a steam-heating plant installed.

1891—The Church was dedicated after remodeling.

1923—Nov. 11. The new church at Chestnut Hill was consecrated by Rev. David C. Kaufman. The cost of the church was about $10,000.00.

1926 CHURCH COUNCIL

Trustees—Chas. Ritter, Wilson Schiffert.

Elders: Wilson Roth, Harrison Stoudt.

Deacons—Chas. Roth, Howard Folk, Frederick Stauffer, Charles Kline.

MEMBERSHIP—1925

Baptized 238; Confirmed 149; Communing 100; Sunday School 140.

Property value, $10,000.00. Total expenses, $620.00. Benevolence, $245.00.

NOTEWORTHY EVENTS

The settlements on and around Chestnut Hill which is the divide between the Saucon Creek on the East and the Swamp Creek on the West, began before 1757, when Andreas Engelman sold an acre of ground to the congregation for ten shillings.

The names recorded in the deed are the following: George and Jost Olewein, Jac. Smith, Martin Schwenk, Jacob Biltham, Christoffel Heller, Michael Frantz, George Welder, Peter Kurz, Jac. Huber, John Gottwalt, John Schumacher, Christian Miller, Peter Schlosser, Peter Lang and Andreas Engelman. Witnesses: Susanna Margaret Gebhard and Thomas O. Wentz.

First Church Record, 1773-1787, by the first known pastor, Rev. Casper Wack. At intervals, Frederick Dellicker also preached and performed ministerial acts, but no record is made after 1787. This early movement was conducted under the auspices of the Reformed members.

The old Church still stood in 1811, when Rev. Jacob W. Dechant preached. The last service took place, Feb. 14, 1818, at the funeral of Abraham Hendricks. The old church was torn down in 1820 and the material used in building a school-house in which occasional services and funerals were held for upwards of thirty years.

Sunday School—In 1850, John Eberhard, residing in Chestnut Hill, though a member of Great Swamp Church, organized a Sunday School and acted as superintendent for a number of years.

St. Peter's Union, 1844

Upper Milford

PASTORS

REV. DANIEL KOHLER

Reports from Kutztown, 4 congregations 1844. "Upper Milford" 1845-1846-1847-1848-1849-1852.

Rev. S. K. Brobst.

REV. FERDINAND BERKEMEYER

1858-1859—Reports, Chestnut Hill, Long Swamp and St. Peter's.

REV. E. H. M. SELL

1860—Parish: Fogelsville, Long Swamp, St. Peter's and Delong's. 1863: Solomon's, St. Peter's and Chestnut Hill.

Rev. Alfred Croll.

1880-1891—Rev. M. J. Kramlich.

1892-1894—Rev. D. K. Humbert.

1894-1906—Nov. 1, Rev. I. B. Ritter.

March 4, 1907—Rev. David C. Kaufman.

ORGANIZATION

The two congregations, organized in 1844, held services alternately in the same church which was built about the same time when they organized.

A NEW STEEPLE

In 1883, the new steeple was erected and the church generally renovated.

ORGAN AND PEWS DONATED

In 1904, the church had the good fortune of receiving from St. Peter's Lutheran Church, Allentown, an organ and pews which took the place of the old organ and pews.

1926 CHURCH COUNCIL

Elder—James Mosser.

Deacons—Charles Romig, George Rohrbach.

MEMBERSHIP—1925

Baptized 138; Confirmed 94; Communing 72; Sunday School 100.

Property value, $5,000.00; Total expenses, $438.00; Benevolence, $173.00.

NOTEWORTHY EVENTS

The inhabitants of the western section of Upper Milford maintained a school-house and graveyard from 1770 until 1844.

The Lutherans and Reformed united in erecting a two-story stone church in 1844.

Separation 1873. Under the leadership of Rev. Alfred Croll, some of the St. Peter's members withdrew and under the name of Salem Lutheran Church built a stone church not far from St. Peter's. The membership, however, never had been large, and at present consists of only a handful of people.

St. Paul's Church, 1739

Blue Church

PASTORS

1745-1749—Muhlenberg writes in the Halle Reports that he had been serving the Saucon congregation since 1745. He had as assistants, J. Nicolas Kurtz, J. J. Loeser and J. F. Vigera.

CATECHIST L. H. SCHRENK

Oct., 1749 to Nov. 5, 1753—Parish: Milford, Saucon, Morgan Hill and congregations above and below the Blue Mountains.

REV. JOHN ANDREAS FREDERICI

1754-1762—Parish: Same as Schrenk's, but also served other congregations in the territory. From Smithfield, he preached at Blue Church every two weeks, though thirty miles distant.

REV. JOHN JOSEPH ROTH

Oct. 17, 1763, to May, 1764—Formerly at Tohickon, Goshenhoppen, Indianfield and Upper Milford. After his examination for the Ministerium, Jan. 29, 1762, he preached at Saucon, Allentown, Egypt and possibly Indianland. He was buried, May 13, 1764, in the Blue Church burial ground.

1764-1769—Supplies. Sacraments regularly administered.

REV. JACOB VAN BUSKIRK

1769-1793—Parish: Milford, Saucon and Macungie. Especially gifted as Catechist.

REV. GEORGE F. ELLISON

1793-1795—Parish: Milford, Saucon, Salisbury and Allentown.

1795-1798—Supplies

1798-1819—Pastors Geissenhainer, Roeller, Kramer, Plitt, Heiny (9 years), and Stecher. Nov. 29, 1819, only nine communicants.)

REV. BENJAMIN GERMAN

1820-1848—Assisted by Rev. S. K. Brobst and student Dechant (Reformed).

1848-1851—Rev. William German.

March 3, 1852, to March, 1857—Rev. Jacob Vogelbach.

May, 1857-1888—Rev. William Rath and son Myron, part of the time. Died, July 2, 1889.

1889-1893—May 6. Rev. E. A. Yehl, D. D.

1894—Rev. William W. Kistler.

ORGANIZATION

Blue Church, a name given to the present church because of the color with which it was painted.

Church Record. Catechist Schrenk made his first entries in October, 1749, but entries of baptisms performed in 1739 had also been made. In 1740, a church and a school had already been provided for by the congregation.

Catechumens, 1750: Jacob Gangewehr, Andreas Raub, Catharine Marsteller, Catherine Dorslinger and Anna Christina Marder. Communicants numbered 142.

Second Church erected, 1763. Third Church erected, 1833-34.

Muhlenberg risked his life on an itinerary. He visited Upper Milford, Nov. 20, 1749; Saucon, Nov. 22; Morgan Hill, Nov. 23; Tohickon (Kellers), Nov. 24, and 25, and on his return to Providence in order to preach there on the 26th, tried to cross the frozen Perkiomen Creek but broke through the ice and with the greatest difficulty saved himself from drowning. He preached at the appointed time, no worse for his icy experience.

Blue Church represented at the first meeting of the Ministerium at Philadelphia, August 15, 1748, in the person of "Balthes" Beil.

1839. Centennial of organization observed. Rev. J. Vogelbach prepared an historical sketch.

Church Council—1926.

Elders—John B. Geko, Allentown; Peter H. Ohl, Emaus.

Deacons—Arthur Walp, Paul Young, Urich Weil, Jr., Edward Reinhard.

Trustee—Leo Sames.

Treasurer—V. F. Schoeneberger.

Secretary—E. G. Erney.

Organist—Prof. C. D. Ott.

Sup't. S. S.—W. E. Huber.

MEMBERSHIP—1926

Baptized	982
Confirmed	893
Communicant	588
Baptized during year	44
Confirmed during year	41
Communing	450
Property value—1925	$10,500.00
Total Expenditures	2,400.00
Benevolence	543.52

NOTEWORTHY EVENTS

Early settlers in Saucon. Warrants for three tracts along the "Saucong" Creek were issued, December 12, 1730. Philip Walb received a warrant, January 9, 1737, for a tract, a part of which became the property of the Lutheran Church; another tract, part of which the church acquired, willed to Springet and William Penn, who in turn conveyed it to William Allen, March 5, 1730, and then to Philip Geissinger, who had the deed for the church tract made out in the names of John Appel, Balthaser Beil, Andreas Erdman—trustees.

Rev. John J. J. Birckenstock, who arrived on September 19, 1738, offered a part of his tract in Upper Saucon to the church, but the offer was declined because the Lutherans preferred the Geissinger tract.

Other early settlers bore the names of Reinhard, Cooper, Blank, Egner, Samuels, Brinkerd, etc.

A school is reported as early as 1740. School-house erected in 1745. Union Church, 1826. Privilege to preach granted to the Reformed in 1802 and equal rights in the property on January 1, 1826.

Trying to preach without preliminary training, John, son of Balthaser Beil, thought he could preach and in this the father encouraged him. After several attempts in 1781, the congregation realized that John might be a good man but he was not a good preacher. Father and son soon became aware of this and the congregation and pastor experienced no further trouble from that source.

St. Paul's Blue Church, Erected in 1833-34

Interior View of St. Paul's Blue Church

Union Chapel, Erected, 1905, in Center Valley

St. Paul's Church

Known Also as "Saucon" or "Blue Church"

1739

SAUCON is a corruption of the Indian name Sakunk (Sa-ku-wit), the mouth of a creek. The name was first applied to an Indian village at the mouth of Saucon Creek, which has its source in the old Milford township. As the Saucon Creek flows through the whole length of the present Upper and Lower Saucon, the territory covered by these two townships was originally called "Saucon." There were a number of Indian villages along the Saucon Creek beside the one situated at its mouth. The many Indian relics which have been found along the creek prove the correctness of the statement.

The territory of Saucon was first settled in 1730. A warrant for three tracts, located near the "Saucong" Creek, was issued December 12, 1730, to the heirs of Haynes. In 1743, these conveyed the three, consisting of 350 acres each, to Joseph Samuels. The warrant for the tract on which the Blue Church is built was issued, January 9, 1737, to Conrad Walb which was sold by his heirs to Philip Geissinger to whom and others associated with him a patent was granted, April 24, 1758. About ten acres of this tract are occupied by the Blue Church and graveyard. The adjoining cemeteries occupy a part of the 10,000 acre tract willed to Springet and William Penn. Springet, on April 16, 1729, conveyed his title to his brother William who conveyed it to William Allen, who was granted a warrant on March 5, 1730, and sold a large part of it to Philip Geissinger. Between 1730-1739, twenty-seven warrants for tracts were issued and between 1740-1750 about thirty-five warrants were issued. Philip Geissinger had the deed for the tract made out, May 18, 1757, in the names of Trustees: John Appel, Balthaser Beil and Andreas Erdman for use of the Lutheran Church for church and school purposes and a burial place.

The names of some of the early settlers are the following: John and Thomas Owen, Christopher Heller, progenitor of a large family by that name, Johann George Reinhard, Daniel Cooper, John George Blank, John Matthias Egner, Rev. John Justus Jacob Birckenstock, Philip Geissinger, Joseph Samuels and George Brinker. Rev. Birckenstock, who arrived with Lorentz Guth, September 19, 1738, held the warrant of a tract in Upper Saucon and offered it to the Lutherans but Philip Geissinger's offer being better, they declined Birckenstock's offer. Rev. Birckenstock may have preached for Saucon people from 1740-1750 as well as for Jordan and Williams.

Petitioners for a new Township, 1743: Christian Neikummer, George Zewitz, Henry Rinker, John Yoder, John Reeser, Christian Schmidt, Henry Bowman, Benedict Gehman, Valentine Stinmetz, George Trohn, Adam Warner, John Williams, John Tool, John Thomas, William Mory, Michael Weber, John Appel, Jacob Gangeware, Henry Kreiber, George Bachman, George Mosteller and Henry Rumfeld.

Of the above, the Owens, Samuels, Warners, Thomases, Williams, Tools and Mayberrys belonged to the Welsh race.

The early organization of the Lutheran and Reformed congregations in the Saucon district is indicated when the reference in the Egypt church records point to the baptism of children by Dorsius in 1740, brought from Egypt. In spite of this, no reference to the organization of a Reformed congregation is made prior to 1802, when Rev. John Henry Hoffmier began the "Church book of the Evangelical Reformed Congregation in Upper Saucon Township."

From an historical sketch by Rev. John Vogelbach (1852-1857) at the Centennial of the congregation we gather that baptisms had been entered in 1739 in the old church record, that a school was in session in 1740. In 1745, representatives from this district

paid a visit to Muhlenberg at Providence and pleaded with him to take their congregation and school under his pastoral care. In 1746, Muhlenberg writes in the Halle Reports that he has already served the Saucon congregation for a year though situated twenty-five miles from Providence. He describes the congregation as composed mostly of poor people, widely scattered and seemed as if entirely forsaken. He also speaks of two small congregations in Saucon and Upper Milford (Dillingersville) and the dangers he encountered in visiting them. When he declared that he could no longer serve them, they wept so bitterly that he arranged to send his schoolmasters, Vigera and Loeser and Catechist J. Nicolas Kurtz in 1746. Schoolmaster Vigera memorized Rambach's sermons in order to deliver them before his congregations. This arrangement proved satisfactory, for the schoolmaster was a gifted singer and edified the congregations by his singing as well as by his preaching.

In a visit to the congregation in August, 1747, he relates how he selected suitable men for the church council, examined the members as to their spiritual condition as well as their daily life; held the preparatory service and administered the Holy Communion. The manner of preparing the congregation for communions is intimately described and furnishes a good example of how pastoral work was practised in Muhlenberg's day.

During the week before the celebration of the Communion, every member that desired to commune announced his intention to the pastor in the church or the schoolhouse. As each one made his announcement, the guest was questioned about his spiritual condition, his growth in grace and the knowledge of God, then the pastor advised, admonished as the case might demand. When the preparatory service ended which emphasized the importance of repentance the members were asked to step before the altar and there if there were any who had given offense, they stepped forward and the pastor openly explained to them the seriousness of the sin, admonished them to repentance, to faith and new obedience. The other members were then asked whether they were ready to forgive the offense and to pray to God in Christ for the evil-doer. If so, then they were given permission to appear as guests at the Lord's table.

On his way to visit Saucon in February, 1748, Muhlenberg writes, he almost lost his life, but his kind reception on the part of the members and marked evidences of spiritual life so encouraged him that he felt quite refreshed notwithstanding his experience. In July of the same year he examined and confirmed a number of young people that had been carefully instructed by schoolmaster Vigera. The services of Holy Communion which followed were so manifestly beneficial that he could not find it in his heart to leave them so long as he had the strength necessary to serve them.

At the first meeting of the Ministerium in Philadelphia, August, 1748, the Saucon and Dillingersville congregations were represented by delegates Balthes Beil from Saucon and Matthias Ox and Heinrich Ritter of Dillingersville. These two congregations were the only ones on the present territory of the Allentown Conference which had representation at the organization of the oldest Lutheran body in America. The union of the Dillingersville congregation with that of Old Zionsville actually leaves the Blue Church as the only congregation on the territory to bear that honorable distinction. Both congregations were recognized at the 175th anniversary, Reading, June 4th and 5th, 1923.

When the old reliable schoolmaster Vigera was transferred in the fall of 1748 to Philadelphia, the Saucon and Milford congregations were left unprovided. Then covetous eyes lusted after the promising plant and like the San Jose scale on the tree, so unfrocked and unworthy men began to sap the very lifeblood of the congregation. Though Muhlenberg visited them the following May and in August, and administered the communion and admonished them to unity, it was not until Nov. 22, 1749, that Muhlenberg was able to introduce the services of a cathechist for a year. This was Rudolph Heinrich Schrenk who had come from Lunenberg, Nova Scotia, and gave promise of good service. After several months instruction under the direction of Muhlenberg, Catechist Schrenk was presented to the congregation, and after communion services were concluded, he was introduced to his new home.

The Church Record begun by Rudolph H. Schrenk in October, 1749, has a list of the baptized, the confirmed, the married and the deceased. The names in the baptismal

record between 1740-1760 are of interest to many and are therefore given herewith: Johann Appel, John George Reinhard, Johann Philip Trapp, Heinrich Brunner, Jacob Gangewehr, Friedrich Weber, Michael Schmidt, George Kerschner, Johan Sigman, Martin Kohler, Nicolaus Schneider, Elias Beitelman, Valentin Stinmetz, Michael Scheyder, Johann George Marsteller, Johann Schaut, George Kunkel, Johann Sturm, Valentine Uhler, Peter Eiseman, George Michael Hittel, George Clewell, Jacob Wenig, Conrad Hertzel, George Klein, Balthaser Beil, Philip Raub, Abraham Dannenhauer, Andreas Erdman, Andreas Wind, Ludwig Heller, Michael Moser, Christopher Kopp, Johann George Schumann, Philip Raup, Heinrich Ott, John Michael Keuper, Heinrich Rumfeld, Jacob Moori, Heinrich Schoener, Matthias Miller, Melchior Stecher, Heinrich Keck, Andreas Overpeck, George Altman, Johann George Steigleder, Johann Casselman, Peter Herr, Heinrich Ritter, Peter Staud, Adam Schnell, Johann Th. Leininger, George Minninger, Johann Adam Heist, Friedrich Reitz, George Basel, Joh. Jac. Koch, Valentine Rein, Matth. Kern, Peter Hartman, Thiel Bauer, Valentine Gloder, Bernhard Kuhns, Nicol Heil, George Herder, Hans Mich. Wacker, Jacob Sarbe, Joh. Nuchtern, Joh. George Blank, Jacob Dietz, Joh. Meier, Henrich Steckel, Phil. H. Scholl, Joh. George Reinbold, Nicol. Frantz, Peter Knepple, Peter Kecher, Adam Meister, Jacob Ruff, Caspar Erb, Joh. H. Roder, Martin Schafer, Leonhard Bock, Jacob Kammerer, Friedrich Moll, Conrad Bittenbender, Michael Ditthard, Wilhelm Lerch, Joh. Mich. Trautman, Johann Gann, Joh. Nic. Gauer, Jacob Roth, Johann Moor, Joh. Ebhard, Joh. Schumacher, Samuel Widmer, Michael Kuster, Christian Gies, Christian Lindner, Fried. Kratzer, Christian Jackel, Joh. Rahn, Christian Toll, Joh. Jacob Ziegenfus, Joh. Hering, George Wolff, Conrad Leisenring, Heinrich Burchard, Jacob Huber, Andreas Diemer, Peter Samsel, Andreas Olewein, Jorg Brinker, Peter Lawar, Joh. Gerathenwohl, Peter Schwab, Joh. Peter Schuler, Jacob Praug, Adam Schwank, etc.

The marriage record has genealogical value. A few are herewith given:

1750, May 15, Johann Adam Kuchert and Johanna Elizabeth Laubach, d. of Christian Laubach.

1757, April 14, Peter Sohns from beyond the Blue Mountains and Anna Maria Raup, d. of Michael Raup.

1757, May 3, John Ahrenhold Eberhard from Egypt and Anna Magaret Weber, d. of Fried. Weber, of Lower Saucon.

1758, Feb. 21, Michael Engelhard, Soldier of Capt. Ahren's Company and Maria Margaretha Koch, d. of Jacob Koch of Dryland.

1758, Sept. 8, George Stolze, widower, and Anna Elizabeth Roth, widow of Jacob Roth, who had been murdered by the Indians beyond the Blue Mountains.

From Nov. 22, 1749, the day of his ordination, to Nov. 5, 1753, Catechist Schrenk rendered good service at Saucon and at Morgan Hill, Milford, Forks of Delaware and even beyond the Blue Mountains. Previous to Schrenk's ordination, Muhlenberg regularly visited these congregations for the purpose of confirming the cathechumens and of administering the Lord's Supper.

The names of the catechumens in 1750 are preserved. They are Jacob Gangewehr, Andreas Raub, Catharina Dorslinger and Anna Christina Marder. The number of communicants at the same time were one hundred and forty-two. After his ordination Pastor Schrenk had full charge of his congregations and all the ministerial acts, thus relieving Muhlenberg of the long journeys to these filial congregations.

A call to Raritan led Pastor Schrenk to New Jersey at the beginning of 1754. His successor was another catechist, John Andreas Frederici, who entered upon his labors in Schrenk's former field in the spring of 1754, and served it until the end of 1762.

Frederici had removed to Smithfield several years before he resigned Saucon in 1762 and every two weeks travelled the distance of thirty miles to serve this and the other congregations of the parish. Of him, Muhlenberg writes in 1778, "Frederici lives in the direction of the Blue Mountains, who forty years ago was my fellow-student at Goettingen, and who has labored, struggled and suffered. He is old, physically exhausted and bed-ridden and as a consequence of his inability to follow his calling, in very poor circumstances." Again in 1782, Muhlenberg writes, "Old Mr. Frederici, now seventy years of age, unable to preach reclines in poverty and misery." Received ministeral aid 1778-1788. After 1790 no reference to Frederici has been found.

On Oct. 17, 1763, Johannes Joseph Roth, a former Catholic, was installed as pastor of the Saucon congregation. He arrived in Philadelphia as a Catholic Studiosus from Siegen, Westphalia, Sept. 22, 1752. He appears as a preacher first at Tohickon in August, 1755. During his ministry from 1755 to April 15, 1758, he entered thirty-six baptisms into the Tohickon record. From Feb. 15, 1756, to March 18, 1764, Rith entered baptisms into the Indianfield Church record, among them two of his own children, John Marcus and John Michael Kilian in 1757 and 1759 respectively. He became interested in Saucon and Indianfield, also Milford soon after Frederici removed to the Blue Mountains and then he applied for admission into the Ministerium, because Milford requested him.

While pastor of Old Goshenhoppen, Indianfield and Upper Milford, he visited Muhlenberg, Dec. 8, 1761, and asked to be received into the Ministerium. The Ministerium examined him on June 29, 1762, but postponed his admission until the Indianfield and Saucon delegates had given assurances that his conduct had been satisfactory and that they really desired him as their pastor, though he was allowed to preach in the meantime. When satisfactory assurance had been given, he was received with the right hand of fellowship and hearty congratulations. In the year of his reception he also became the first pastor of the newly organized Lutheran congregation at Allentown, and preached at Whitehall, Egypt and neighboring congregations.

His pastorate, while a regular member of the Ministerium, at Saucon, Indianfield, Milford and Allentown was of short duration for on May 17, 1764, Muhlenberg received a letter from Saucon stating that Deacon Roth had died and was buried, May 13, 1764, in the Blue Church burial ground, Upper Saucon Township.

The entries in the church record continue without a break except in 1769, but by whom cannot now be stated, (possibly Schertlein), except that Rev. Jacob VanBuskirk removed from Germantown into the parish in the latter part of 1769. Muhlenberg reports in 1778 that VanBuskirk who had been ordained as a Deacon in Falkner Swamp, 1763, was in good repute and high esteem in Saucon, Upper Milford and Macungie. Muhlenberg on another occasion praised him for the excellent catechetical methods he employed. Belthaser Beil wanted his son to be a preacher but his efforts at preaching, 1781, were so unsatisfactory that VanBuskirk was asked to continue as the pastor.

It is supposed that Rev. George F. Ellison succeeded VanBuskirk in 1793, for on Sept. 29th of that year, Rev. Ellison administered communion. As a licensed candidate he served in 1795: Upper Milford, Saucon, Salisbury and Allentown. He came from Germany, was licensed, labored at Jordan and died 1798.

In 1793, at the 46th Convention of the Ministerium it was resolved, that Mr. Ellison receive a full license as a licensed candidate for the congregation in "obermilford," "obersaucon," Salisbury and Allentown.

If he served to his death in 1798, then the pulpit from that time was supplied by neighboring pastors and by pastors whose term of service was limited to a few years. Thus we find in 1800, Rev. F. W. Geissenhainer administered communion. From 1800-1803 John F. Kramer preached in the other congregations of the parish and evidently at Saucon, though there is no record of it. Of Rev. Frederick Plitt there is a record, April 12, 1806, that he confirmed a class of catechumens and administered the communion and preached for a short time. His successors were Rev. Heine, who for nine years served "Macungie, Saucon, Salisbury and Obermilford," in 1809, he reports from Saucon, one hundred and two baptisms, seventy-nine confirmed, four hundred and ninety-three communed and five schools. Heinrich G. Stecher began his short ministry in 1817 and it seems with rather indifferent success for his communion, November 29, 1819, had only nine guests.

The brothers, Rev. Benjamin and Rev. William German served this parish in succession from 1820 until the death of William, June 26, 1851. During the pastorate of Rev. Benjamin German the Saucon congregation granted, Jan. 21, 1826, the Reformed equal rights to hold services. The first record of such services appears in 1802. The third church of stone like the second erected in 1763 was erected in 1833-1834. The first, built of logs, stood in the old graveyard and was in use in 1742. In his last years of service while in poor health, Rev. B. German had the assistance of S. K. Brobst

and Reformed Theological Student Dechant. The brother William succeeded Benjamin but after three years, death also claimed him. The latter died 1848 and lies buried in Allentown, the former died June 28, 1851, and lies buried in the burial ground of West Salisbury Church.

Rev. Jacob Vogelbach entered upon his pastorate in the Saucon Parish, Sept. 12, (March 3) 1852, which at the time consisted of the congregations at Milford, Upper and Lower Saucon (Appel's) and Salisbury, also Allentown. In 1853 he reports four congregations, eighty-four baptisms, one hundred and fifteen confirmed, thirteen hundred and fifty-two communicants, four parishes and five Sunday schools, also thirty-one deaths.

At Allentown, Dr. Schmucker became his assistant and preached in English until St. John's Evangelical Lutheran Church was erected in 1854-1855. St. Paul's, Allentown, also built a new church, the corner-stone of which was laid by Rev. J. Vogelbach in 1855 and consecrated September 28, 1857. Vogelbach's and Schindel's and Zion's,—Philadelphia—were at the time the three largest parishes in the Ministerium of Pennsylvania.

Rev. William Rath, a native of Northampton County, ordained in 1852, was the next pastor. He assumed the pastorate of Blue Church, May, 1857. He must have supplied as assistant to J. Schindel who prepared him for the ministry. Schindel's parish was at Orefield—five congregations with five hundred and eighty-three members. Rev. Rath served as pastor of Cherryville parish, 1852-1857.

In 1854 Rath's parish consisted of Salem, Moorestown, Kreidersville, Indianland, Petersville and Towamensing. In May, 1857, he became pastor of the Saucon parish and continued to serve it until 1888. 1862 he dropped Catasauqua, and added Cetronia to Salisbury, Milford, Blue Church and Appel's.

In 1870 he gave up Cetronia and continued with four congregations and nine hundred and eighty members. Salisbury, Blue Church, Zionsville and Appel's.

In 1874, Millerstown (Macungie) and Hellertown were added.

In 1875, St. John's, Emaus, was added.

In 1887, William Rath resigned Saucon or Blue Church.

In 1887, his son Myron, served for a period of ten years.

In 1889-1893, Rev. Dr. E. A. Yehl served Blue Church, Chestnut Hill, Zionsville, (Zion Hill) and Appel's.

Nov. 29, 1892—One Hundred Fiftieth Anniversary celebrated at Blue Church.

May 6, 1893, Rev. Yehl resigned.

Rev. Kistler, as student supply, is elected pastor and ordained, June 1894, at Lancaster.

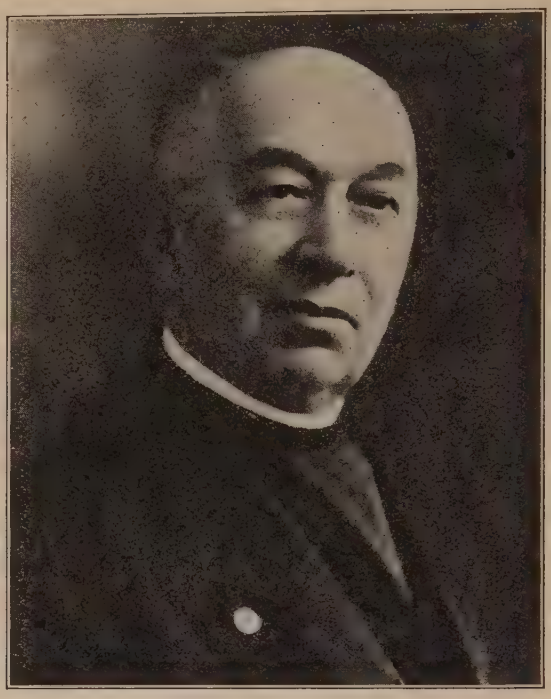
From 1894, the present pastor, Rev. William W. Kistler, has been serving the Saucon parish relinquished by Dr. Yehl except the congregations at Zion Hill and Chestnut Hill. The former is supplied by the pastor of Keller's charge, Norristown Conference; the latter is now a part of the Old Zionville parish.

1905—Oct. 2, Union Chapel at Center Valley erected.

1925—Baptized members 982, Confirmed members 593, Communed 450.

In 1801, Saccum with Easton, Macungie, Whitehall, Messilum and Weissenberg formed the 2d district.

St. John's, Coopersburg, Erected 1889



Rev. W. W. Kistler
Pastor of the Coopersburg Parish, 1893

New Jerusalem (Appels), Erected 1834

New Jerusalem or Appel's Church, 1833

Leithsville

REV. H. S. MILLER

1834—He officiated at the corner-stone laying, May 18, 1834, and at the dedication of the church, Dec. 13 and 14, 1834.

1835-1848—REV. BENJAMIN GERMAN.

1848-1851—REV. WILLIAM GERMAN.
Parish: Saucon, Salisbury and Zionsville.

REV. JACOB VOGELBACH

-852-1857—Parish: Saucon, Zionsville, Salisbury and Allentown.

REV. WILLIAM RATH

1858-1888—Before he studied theology under Rev. Jeremiah Schindel, Pastor Rath taught under the new public school system, and had the record of being one of the very best. Parish: Practically the same as his predecessor excepting Allentown.

REV. E. A. YEHL, D.D.

1888-1893—Parish: Blue Church, Appel's, Zion Hill. Later, Chestnut Hill and St. John's, Coopersburg.

REV. WILLIAM W. KISTLER

1893—Parish: Blue Church, Appel's, Coopersburg and Union Chapel at Center Valley.

ORGANIZATION

The New Jerusalem Church was Union from the beginning, and had its origin in the school-house which was in operation as early as 1783. The deed for the property was given by John Appel and wife to the trustees, Martin Appel and John Bachman in 1791. Old records show that a graveyard had been laid out as early as 1783.

First Church was erected in 1834, and dedicated December 13th and 14th of the same year by Revs. Thomas Pomp, Joshua Yeager, J. A. Strassburger, John P. Hecht and H. S. Miller.

Building Committee: Lutheran, Peter Leith and John Appel. Reformed, Andrew Weiss and Joseph Ehrhart.

Repairs and Improvements. In 1901 and 1922, renovation of the church took place, new organs installed and beautified in many ways.

The interior presents a picture of the Colonial style of church. The woodwork is solid walnut, the pulpit on an elevated platform, the gallery on three sides with the organ and choir loft in the rear facing the chancel.

CHURCH COUNCIL—1926

Elders—Oscar Landis, William H. Muschlitz, John Koch and Martin Muschlitz.

Deacons—Oscar Ache, Harvey Sloyer, Robert Cless and William Grow.

Trustees—C. O. Bachman and Herbert D. Cless.

Treasurer—Milton H. Wimmer.

Secretary—Harvey Sloyer.

MEMBERSHIP—1925

Baptized	730
Confirmed	356
Communing	250
Baptisms during year	28
Communicant membership	344
Sunday School	Several hundred

PROPERTY VALUE—1926

Property	$6,000.00
Endowment	1,000.00
Total Expenditures	1.815.00
Benevolence	215.02

NOTEWORTHY EVENTS

The early settlement of this district by the Appel family, their substantial contribution to the industrial, civil and religious life of Saucon Township, naturally led the community to call the New Jerusalem Church the Appel's Church. The ancestor of the Appel family, Peter Appel, arrived from Rotterdam in Philadelphia in 1733. Of his three children, a son, John, survived, who died and was buried in the old graveyard in 1784.

Many members of the family lie buried in the Appel's graveyard, of whom Andrew is the most prominent. "Stoffel" Wagner, the famous landlord of the tavern located on the Old Bethlehem Road, also has found a resting place in this old burial ground. The Leiths who became prominent in the church and the community were of Scotch ancestry, but through marriage became identified with the Lutheran Church. Samuel Leith took a deep interest in Sunday School work, and is reported as President of the association in 1849.

The farmers of Saucon, during the Revolution, sold their rye and wheat on credit to the government to feed the half-starved cattle at Valley Forge and since then, says the historian, the very soil appears to have been blessed with luxuriant crops and golden harvests.

St. John's Union, 1888

Coopersburg, Pa.

PASTORS

REV. E. A. YEHL, D.D.

1888-1893—The first pastor.

1893-.....—Rev. William W. Kistler.

ORGANIZATION

St. John's was the second church erected in the town, the Moravian church having been erected in 1883. Organized by Rev. E. A. Yehl, July 29, 1890.

Incorporation of the congregation was effected in 1891.

Annexes—On different occasions the brick church was enlarged to give better facilities for the Sunday School.

Improvements—A pipe-organ and electric lights were installed, a tower erected, bell provided, a piano purchased, all procured at such times when need for same arose.

CHURCH COUNCIL—1926.

Elders—C. H. Schantz and George J. Deily.
Deacons—Mahlon Leister and Elmer F. Shoemaker.
Trustee—Burton J. Schaffer.
Treasurer—Elmer Cressman.
Organist—Prof. C. D. Ott.
Sunday School Superintendent—Victor Bealer.

MEMBERSHIP—1926.

Baptized	305
Communing	213
Confirmed	185
Sunday School	200
Baptized during year	17
Confirmed during year	32

PROPERTY VALUE—1925

Valuation	10,000.00
Endowment	500.00
Total Expenditures	1,200.00
Benevolence	337.55

NOTEWORTHY EVENTS

The town is named after the Cooper family which during the last and even to the present generation took a prominent part in the business and professional activities of Coopersburg.

The original settlers were Mennonites who emigrated from Holland between 1730-1737, of whom George Bachman is usually regarded the pioneer settler of the site now called Coopersburg.

The Coopers at first settled in Goshenhoppen, 1775, and came to the village about 1800. Some of the descendants have had their residence there ever since and have been prominent in the affairs of the place. The first name of the town was Fryburg, but in 1832, the name was changed to Coopersburg. Situated as it is on the intersection of the roads leading to Bethlehem and Allentown, the town became an important center. The "Liberty Bell Route" passes through the town.

St. John's Church
Easton

PASTORS

REV. ANDREW RUDMAN

1702-1703—Visits scattered Lutherans in The Forks.

REV. JUSTUS FALCKNER

1703-1707—Also visits occasionally.

REV. JOHN C. STOEVER

1728-1737—Pastoral acts and visits.

REV. JOHN J. J. BIRCKENSTOCK

1740-1749—Pastor of Congregation on the Delaware and Church of Aug. Confession.
1745-1749—Patriarch Muhlenberg and his assistants serve at the Forks.
1749-1754 (1753)—Rev. Rudolph Henry Schrenk. (Forks).
1754—A vagabond preacher on the territory.
1756-60 (1754-61)—Rev. John A. Frederici. (Easton and Williams).
1760-1769—Rev. George Wiesner.
1768 (1762-63)—Rev. Daniel Schumacher (Supply).
1763-1764—Rev. Bernard M. Hausihl.
1769-1779—Rev. Christian Streit.
1779—Rev. John Schwarbach (Supply).
1780-1782—Rev. Frederick Ernst.
1782-1798—Rev. Solomon Frederici.
1799-1801—Rev. Augustus H. Schmidt.
1801-1815—Rev. Christian F. Endress, D.D.
1815-1845—Rev. John P. Hecht (1847, name dropped from roll of Synod).
1845-1851—Rev. John W. Richards, D.D.
1851-1856—Rev. Charles F. Schaeffer, D.D.
1856-1862—Rev. Benjamin Sadtler, D.D.
1860-1871—Rev. Ph. Pfatteicher, Asst.
1862-1867—Rev. Beale M. Schmucker, D.D.
1868-1874—Rev. Edmund Belfour, D.D.
1874-1881—Rev. James R. Groff.
1882-1893—Rev. David H. Geissinger, D.D.
1893-1895—Rev. John E. Whitteker, D.D.
1896-1900—Rev. P. G. Klingler.
1901-1911—Rev. John C. Seegers, D.D.
1912—Rev. Franklin K. Fretz, Ph.D., D.D.

ORGANIZATION

1751-1763—Pastors of different denominations preached in log school-house on site where Reformed Church stands.

1763-1776—Services in building on S. Third street.

1776-1832—Services in the Union Church on N. Third Street.

From 1832 on, services in the present St. John's Building.

Morgan Hill Church which was abandoned in 1762, is the mother of St. John's, the Old Williams and the Straw Church.

1769 record shows 30 communicants.

1770—First Vestry recorded.

Elders—M. Stecker and F. Kuhn.

Deacons—M. Lehm, F. Gewinner, J. Ries and C. Ihrie.

1801 OFFICERS

Elders—A. Stocker and A. Horn.

Deacons—J. Hay, Ch. Bixler, A. Bachman, J. Grotz, C. Edelman, F. Gewinner and H. Jager.

Elders and Wardens, 1804—Three each from town and the same number from country.

INCORPORATION

The Evangelical Lutheran Church of Easton incorporated 1807.

ARBITRATORS

D. Stroud, G. Palmer and M. Churchman modified the graveyard rules, Aug. 11, 1811. Equal rights for both Reformed and Lutherans.

GERMANS ORGANIZE

In 1870, Dec. 19, Zion's organized with help of St. John's church.

MISSIONS FOSTERED

St. Luke's, 1886; Church of Good Shepherd, 1902. In 1843, members withdrew from St. John's to organize Christ Church.

1907—Deaconess installed, November 24th.

NOTEWORTHY EVENTS

The building acquired of the Moravians, 1763, used as a church, a school and a parsonage, until the Union church was erected and consecrated, Nov. 17, 1776.

INDIAN TREATIES

Easton was the scene of many Indian Treaties. In 1756, 1757, 1758, 1761-62, councils were held to discuss the difficulties between the Indians and the representatives of the proprietary government. Another was held, Jan. 20, 1777, in the Union Church on Third Street, which after the shaking of hands and drinking of rum, during which time the organ was playing, proceeded to business.

1769—During Pastor Streit's ministry, the church record was begun.

1770—Of the 117 members recorded as communicants, at least a score are to be found in the Old Williams church records.

1776—A large Dannaker pipe organ was installed before the dedication of the Union church, Nov. 17, 1776. This organ served its purpose until the Union Church was remodelled as a Reformed church, when it was installed in the Union church at Plainfield. Within the last few years, it was discarded and is now a relic in the museum of the Northampton Co. Historical Society.

PARSONAGE

In 1783, a parsonage was built on N. Second Street, and sold in 1816, for $5,310.00.

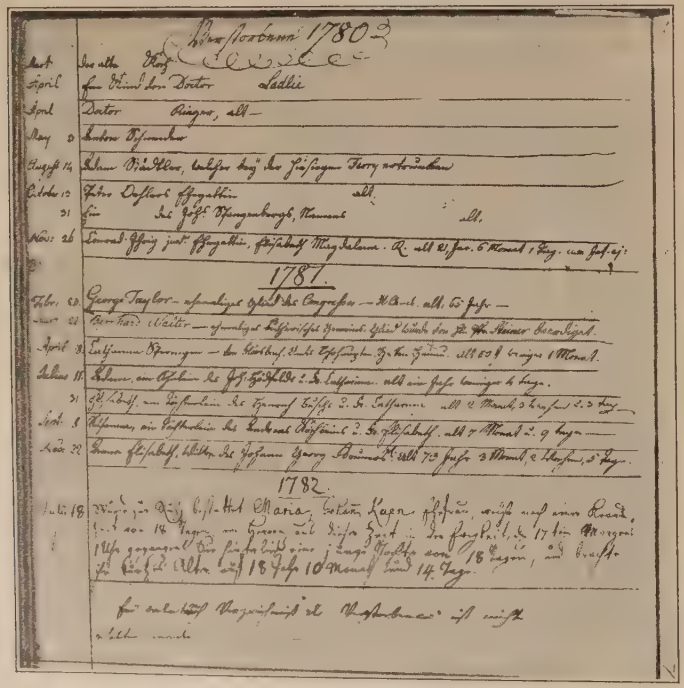
1804—First meeting of the Ministerium at Easton.

1888—Sunday School building erected.

1910—Parish House erected.

St. John's Church, Erected 1832

Rev. Franklin K. Fretz, Ph.D., D.D.
Pastor of St. John's Since 1912



1787.

1782.

The Death Record of George Taylor, the Signer of the Declaration of Independence as Found in St. John's Church Record

The Lutheran Church of Easton

WILLIAM Parsons and Nicolas Scull surveyed in 1750 and laid out a town in the Forks of the Delaware (a term formerly applied to all the territory north of the Lehigh Hills between the Delaware and Lehigh Rivers), and named it Easton. In writing from that place, December 2, 1752, he describes the place beautiful for situation with the banks of the rivers high, and hills covered with scrub oak. A good place to trade, especially in timbers of all kinds, well adapted for sawmills and grist-mills on Tatamy's (Bushkill) Creek.

Though there were no roads beyond Indian Paths, the proprietaries wanted the place for a county-seat to counteract the influence of Phillipsburg on the east and Bethlehem on the west. The place afforded the advantages of a desirable location—water, timber, health and food.

Eleven familes (about 40 souls) had settled during the fall of 1752 who hoped to remain over the winter. Among them were mechanics, merchants, inn-keepers and a lawyer. The school-house of logs erected in 1755 served also as a community church.

Just when prospects for growth were good, the town was called upon to shelter many of the up-country settlers who were driven from their homes by the uprisings and incursions of the Indians. Consternation seized the inhabitants, and Grace, daughter of Wm. Parsons, like Paul Revere, rode in the winter of 1755-1756 to Philadelphia to deliver a message to (Lt. Gov.) Robert Morris, begging for relief.

Easton is famous for the number of Councils between the Indians and representatives of the Proprietaries to negotiate treaties. There were conferences, sometimes attended by as many as 500 Indians, and lasting a week or more, on July 24, 1756; November 8, 1756; July, 1757; October 8, 1758; 1761-1762; and the last one in January 27, 1777 in the Union Church on North Third street.

When in 1762 trades and industries began to flourish, grist-mills were erected on the Bushkill and a bridge built over the Bushkill but another outbreak among the Indians threatened the growing town.

The Morgan Hill Church (located at Cedarville, now South Easton) which at first owed its existence to the missionary labors of John Casper Stoever (1728-1737), developed into a large congregation, but through lack of regular pastoral care and internal dissensions it declined rapidly, especially from 1755, when St. James, N. J., was organized and the Lutherans of Easton held services in the log school-house, and by 1755, it seems to have been almost entirely abandoned. This was followed, 1756, by the re-location of the "Church of the Augsburg Confession" to the present site of Old Williams which thereupon became known as the "Williamstown-Saucon" Church.

In place of the one congregation at Morgan Hill there were now at least three. The one in New Jersey, the Williamstown-Saucon and the Evangelical Lutheran Congregation in Easton. These three congregations had their origin in the Morgan Hill Church and each one may regard her as their deceased mother.

Before a certain number of members from Morgan Hill united with the Evangelical Lutheran Church of Easton, the Lutherans held services, from 1755-1763, in the log school-house (erected 1755) located on the site of the Union Church (now the Reformed Church) on North Third Street. In 1776-1777, a new school-house of stone was erected on the northeast corner of Church and Sitgreaves streets, now the headquarters of the Northampton County Historical and Genealogical Society.

When the German Lutheran Congregation, under Rev. Hausihl, in the town of Easton, occupied the building, located on S. Third Street, acquired from the Moravians for 400 pounds in 1763, the definite, local and separate beginning of the Lutheran Church in Easton may be said to have taken place.

The services in the newly-acquired building which served as a church, a school and a parsonage, were continued here by Rev. Hausihl and his successor, Christian Streit, until the completion of the Union Church in 1776.

Resolutions were adopted, March 19, 1774, setting forth the articles of agreement between the two German Protestant Congregations in Easton to wit: "The Lutheran and Presbyterian Congregations in manner and form the following, that is to say, first, that members of both said congregations do agree to build a church together jointly for the use of said congregations in Easton aforesaid upon two lots where the German school-house now stands, viz: on lot No. 70 and 72 unto the following foundation, viz: that any other Protestant preacher or minister of the Gospel shall have liberty to do public worship therein, provided they have leave granted them from the trustees or elders for the time being of both said congregations and provided also that no other preacher or minister or congregation or any other persons whatsoever shall have any title claim or demand whatsoever to the said church but only the said two Lutheran and Presbyterian Easton Congregations."

"Secondly, it is agreed upon by both said congregations that if hereafter it shall appear to them that the church now intended to be built should be too small to contain the members of both said congregations that the said church shall be valued and appraised by indifferent and impartial men to be chosen by the members of both said congregations, and to whatever of the said congregation's lot of the said church shall happen, do promise and agree to and with the other congregation to pay to them the one-half of the said valuation of cash towards building another church."

"Thirdly, The members of both said Lutheran and Presbyterian Easton Congregations do choose and appoint Abraham Labar, Lewis Knouse, Christopher Bittenbender, John Simon, Henry Barnet and Mathias Miller to be trustees in order to build and finish the said church hereby giving the said trustees full power and authority to agree with all the workmen and to find all materials fit for the said building and the carrying on the same. For which purpose, we the members of both said congregations do hereby promise and agree to, and with the said trustees do adjust them in cash and all other necessaries according to our circumstances at what time the same shall be demanded of us until such time as the said church is completely erected and finished. And we do further agree with one another that all and every article herein mentioned shall be observed and kept firmly as herein set forth. And we do also agree that this article of agreement shall be subscribed by the before named six trustees in the name and on the behalf of both said congregations."

This agreement worked out to the satisfaction of both congregations. The corner-stone of the new church was laid by Rev. Streit, assisted by Rev. W. Kurz, June 8, 1775. The new church including a Danneker organ was set apart for divine services, November 17, 1776, by Rev. C. Streit assited by Rev. J. Schwabach, an independent preacher who also supplied the congregation several times during the year.

Rev. Streit was one of three theological students trained by Patriarch Mühlenberg and Provost Wrangel. The other two were Peter M., son of the Patriarch, and Daniel Kuhn, son of a Lutheran pioneer at Raritan, N. J. Encouraged by Muhlenberg while on a visit to Raritan, Christian was sent to Philadelphia and there distinguished himself as a fine scholar, graduating from the University of Pennsylvania with honor, 1768. While working for his Master's degree, he studied theology under Patriarch Muhlenberg and Provost Wrangel. Upon receiving the Master's degree and completing his course in theology, Streit was sent to Easton where he served the Lutherans at Easton and surrounding districts. With the breaking out of the Revolution, his heart was warmed, no doubt, by the heroic action of his class-mate, Peter Muhlenberg, the "Fighting Parson" of the Revolution. The records show that he was appointed, August 1, 1776, chaplain of the Eight Va. Regiment. During Washington's stay at Valley Forge, Pastor Streit was urged to go to Charleston, S. C. There he became supply or pastor of the Lutheran Congregation and Chaplain of the Ninth Va. Regiment. When the British occupied the city, he was taken prisoner and held captive until 1782. After his release he, accompanied by his wife and child, made his way to the home of Muhlenberg at the Trappe. Upon Muhlenberg's recommendation, he was elected pastor and served New Hanover for three years. He followed (1785) a call to Winchester, Va., where he served with much success to the end of his life, March 10, 1812.

Omitting occasional supplies, Rev. Streit's immediate successors were Frederick Ernst, Solomon Frederici and Aug. H. Schmidt, of whose activities we have meager reports.

This brings our sketch to 1801 when Christian F. Endress took charge of the Lutheran Congregation worshipping in the Union Church. Up to this time the services were conducted chiefly in the German language, but with the advent of Rev. Endress, the English came into regular use and was officially adopted in 1808. As a graduate of high standing of the University of Pennsylvania (1790) and as a student of theology under Drs. Helmuth and Schmidt, he at once took a leading position in matters of religion and education. In recognition of his attainments, the University of Pennsylvania conferred upon him the degree of Doctor of Divinity.

During Endress's pastorate, the congregation flourished, its financial condition improved, and the pastoral acts were accurately recorded. Not only the Lutheran Church at Easton, but as many as fourteen out-lying congregations enjoyed his ministrations. During this period, the two lots on which the Union Church stood were found to have been without a clear title. Lawyer Anthony Butler was appointed to look after the Penn interests. When Mr. Butler arrived in Easton he astonished the members by laying claims to the church lots and notifying the trustees to vacate. By resolution of the two congregations, a committee with Jacob Arndt, Jr., as Chairman, interviewed John Penn and obtained his promise that the congregations would not be disturbed, and in 1802, the deed was conveyed to the following trustees: Peter Snyder, Nicholas Troxell, and Nicholas Kern (Reformed) and Jacob Weygant, Geo. W. Raup and Conrad Bittenbender (Lutheran).

The differences relating to the burials in the respective Lutheran and Reformed graveyards came up for consideration and by means of arbitrators—Daniel Shoud, George Palmer and Mordecai Churchmen—the difficulties were amicably adjusted in 1812.

When Rev. Endress left Easton for Lancaster in 1815 the whole territory of the Forks, especially Easton, lost one of the best men it ever had. His influence was far-reaching. The present generation owes such men as Endress and others a debt of gratitude which can best be acknowledged by devoting itself with an equal degree of faithfulness to the church problems as they arise.

After the excellent work done by Rev. Endress, it is encouraging to note that his successor, John Peter Hecht (1815-1845), left an impression on the congregation and the Easton community such as had not been known before. An accomplished linguist, a born educator, a pulpit orator of high order, a good Samaritan, a social leader, a reformer of social customs, with considerable pastoral experience obtained at Pottstown and Carlisle, Rev. Dr. Hecht gave full proof of his able ministry.

His childhood was characterized by his eagerness for knowledge; his early desire for mastering the classical languages followed him through life. His oratorical ability drew men from far and near to his services. Though St. John's built its own house of worship, 1832, the Pastor and Vestry offered the Reformed and the Episcopal congregations the free use of their Church for the full time when they were building. This offer was gratefully accepted. The custom of funeral feasts which were often attended by evil practices, were by the Vestry, under the advice of Pastor Hecht, discountenanced and the members when asked to discontinue the objectionable practice gave heed to the request.

The relations between St. John's and Lafayette College were always most cordial. Pastor Hecht's interest in the Public School led him to accept the office of director, and at the earnest solicitation of the Board, the office of Superintendent. The literary society of which he was President aroused the talents of young men, some of whom afterward became members of the U. S. Senate and the State Legislature. At the same time, he gave private instruction to young men. Among them Prof. Samuel D. Gross, a world-famous surgeon; his brother, Rev. Joseph B. Gross; Rev. Henry S. Miller, W. B. Kemmerer, Richard Collier and Nathan Yeager benefited by Pastor Hecht's instruction and became the most prominent.

The Sunday School owes its origin to him with the completion of the new church on Ferry Street, 1832. The sick and the poor always found in him a helper and a friend. In cases of contagious diseases, he did not leave the patient without proper care, even if he himself had to act the part of the nurse and the physician.

Toward the close of his ministry, there were members who preferred another pastor and who made their request accordingly. This the Mother Congregation declined with

the result that the disaffected organized what is now known as Christ Church, and selected Rev. George Diehl as their pastor.

Pastor Hecht ended his labors at St. John's after a faithful service of nearly thirty years, esteemed and honored greatly by a large number of people in Easton and vicinity.

From 1845 to 1874, St. John's enjoyed the services of pastors who became leaders of the Lutheran Church in America. Rev. John W. Richards, D.D., 1845-1851, grandson of H. M. Muhlenberg, was the first to occupy the present parsonage. During his pastorate he gave his best efforts to pastoral work. His faithfulness was rewarded by a large increase in membership and a flourishing Sunday School. His activity in the Synod was of great assistance to the causes represented by it.

Dr. C. F. Schaeffer's scholarly attainments early called him from the pulpit into the Professor's chair. He served St. John's well, until 1856, when he was called to Gettysburg, and later to the Philadelphia Seminary. Before leaving St. John's, Dr. Schaeffer provided for a successor in the person of Dr. B. Sadtler during whose pastorate, 1856-1862, an assistant Pastor, Rev. Philip Pfatteicher, was called (1860-1871) to look after the Germans recently arrived in the community. This plan worked out well and Dr. Sadtler and his successor, Dr. B. M. Schmucker, found in Pastor Pfatteicher an agreeable co-worker. Dr. Schmucker became a great leader of the Lutheran Church. He became particularly distinguished in the department of Liturgics. His leadership in that department has been recognized far and wide. At the same time his ministrations at St. John's were very acceptable but the strenuous labors of a pastor and the confining work of the scholar undermined his health and it was for that reason that Dr. Schmucker asked to be released from the exacting work of St. John's parish. During the pastorate of his successor, Rev. Dr. Belfour, St. John's did a noble act and rendered invaluable service when it provided for the payment of the church property on Fifth Street for the use of the German brethren of the congregation. A sum amounting to more than twenty thousand dollars was put at their disposal by St. John's beside agreeing to pay $200.00 annually for four years to the new Zion's congregation. His resignation to accept the call to the Home Mission work of the General Council, was regretfully accepted, and his seven years of service to the congregation were recognized by suitable resolutions.

Rev. James R. Groff's pastorate, 1874-1881, was marked by the establishment of a mission Sunday School at 11th and Ferry Streets which later resulted in the organization (1886) of St. Luke's Church. Under his successor, Rev. D. H. Geissinger, D. D. (1882-1893), St. Luke's Mission Sunday School came wholly under the jurisdiction of St. John's Vestry. Subscriptions were solicited for the purpose of purchasing a lot, and for erecting a chapel. On March 1, 1886, the Vestry resolved to transfer the property of St. Luke's Mission to the newly organized St. Luke's congregation, which was finally consummated in December, 1887, upon payment of $1,600.00.

The Pastorate was also marked by the introduction of the clerical robe, the erection of a well-appointed Sunday School Chapel at a cost of about ten thousand dollars, the celebration of the tenth anniversary of Dr. Geissinger's Pastorate and the collection of funds for Muhlenberg College and the Philadelphia Seminary at Mt. Airy. During Pastor Geissinger's successful pastorate of eleven years the congregation developed materially and spiritually; the work at home was well done and the work in the church at large was not left undone.

After a brief, though useful pastorate, Dr. J. E. Whitteker, much to the regret of the members, asked to be released that he might accept the call to become Superintendent of the English Home Missions of the General Council. Rev. Paul G. Klinger succeeded Dr. Whitteker and served faithfully until 1900, when his own health and that of his wife constrained him to resign the parish.

When Dr. Seegers entered (1901) upon the duties of his office as Pastor of St. John's, the need of a Mission in Wilson Township came before him and the Vestry. The spirit of generosity that characterized St. John's in its dealings with Zion's and St. Luke's, in their early history also manifested itself in the planting of the Mission in Wilson Borough, which later developed into the Church of the Good Shepherd. Not only was financial aid liberally extended, but the Mother Church elected Rev. P. Z.

Strodach as assistant pastor with the understanding that most of his time was to be devoted to the Mission in Wilson Borough.

Dr. Seegers caused many needed improvements to be made both to the church and the parsonage. In order to carry on the ministry of mercy alongside of the Ministry of the Word, a Deaconess from the Motherhouse in Philadelphia was installed on Nov. 24, 1907. The well-appointed and commodius Parish House was made possible by the bequest of $8,000.00, and since its opening, 1910, its usefulness justified the wisdom of those who encouraged its erection.

The present pastor, Rev. F. K. Fretz, D. D., has given the best years of his ministry to St. John's. His training qualifies him excellently for the work in St. John's. Naturally, one will find in every department of this well-equipped church plant everything, the most approved pedagogical methods obtainable in every department from the Kindergarten Grade to the Adult Bible Classes, in harmonious working order. The church is comfortable, inviting and withal retaining the colonial style of architecture.

The Daily Kindergarten and Primary School is under experienced and well-qualified instructors; the societies for dissemination of information on missions, education and benevolence are well conducted; the service thus rendered under Pastor Fretz's ministration is evidence abundantly ample to show that St. John's under his leadership responds as never before to calls from the members, the community, the synod and the Church at large. Great is her heritage and nobly is St. John's pastor and people using it for the Glory of God and the advancement of His Kingdom.

VESTRY 1926.

Oscar F. Bowers, Warren H. Meyers, Charles D. Stecher, Fred L. May, Edwin E. Eichlin, Henry D. Michler, E. E. Nagle, W. H. Ricker, J. E. Schafner, M. E. Sandt, Maynard Kressman and H. C. Miles.

JERUSALEM CHURCH, ERECTED 1819

INTERIOR OF JERUSALEM CHURCH

ORIGINAL COMMUNION VESSELS USED IN JERUSALEM CHURCH

Jerusalem Church, 1741

West Salisbury

PASTORS

The early settlers are known to have been visited occasionally by Reformed Ministers, but there has been no record found of visits by Lutheran pastors, before 1759, though Rev. J. J. Birckenstock may have preached.

Revs. Boehm, Goetschy and Straub preached between 1734-1744. The last named was the Reformed Pastor when the first log church was erected in 1741.

The Lutherans must have depended on itinerant preachers and school teachers, until Rev. Daniel Schumacher settled in this district in 1759. He assisted at the dedication of E. Salisbury, 1759.

1759-1763—Rev. Daniel Schumacher. (?)

REV. J. F. SCHERTLEIN

1764-1765—Arrived in Pennsylvania 1753 and his pastorate may have antedated that of Rev. Schumacher.
1766-1768—Rev. Daniel Schumacher.
1769-1793—Rev. Jacob VanBuskirk.
1793-1796—Rev. Geo. Ellison.
1796-1799—Rev. Jacob VanBuskirk. (2nd term).
1800-1803—Rev. Johannes Paul Friedrich Kramer.
April, 1803-Jan., 1804—Rev. John G. Roeller. (Supply)
May, 1804-Nov., 1804—Rev. John Casper Dill.
From Ascension, 1805-March, 1808—Rev. John Conrad Yeager.
1808-1817—Rev. Heinrich Heine.

REV. JOHN G. STECHER (Heinrich G. Stecher)

1817-1819—Officiated at corner-stone laying of the new church.

REV. BENJAMIN GERMAN

1819-1848—(Died May 22, 1848). Pastor S. K. Brobst supplied during his illness.

REV. WILLIAM GERMAN

1848-1851—(Died June 26, 1851).
1852-1857—Rev. Jacob Vogelbach.

REV. WILLIAM RATH

1857-1889—(Died July 2, 1889).

REV. MYRON RATH

1890-1920—(Died May 6, 1920).
Dec. 1, 1920—Rev. Jacob S. Savacool.

ORGANIZATION

This Church was at first distinguished from Jerusalem, East Salisbury, by designating the former as the church "on the Little Lehigh," the latter as the church on the Big Lehigh. Both the churches seem to have been founded about the same time, though Jerusalem West had a house of worship as early as 1741, while Jerusalem, East Salisbury, did not erect its church until 1759. The designations "On the Little Lehigh" and "On the Big Lehigh" as applied to the above churches seem to be based more on supposition than on evidence.

CORNER-STONE LAYING

May 20, 1819—the Corner-stone of the New Church was laid. Revs. Knoske and Pomp assisted the pastors in the services.

DEDICATION

Whitsunday, 1820, the Pastors Rev. B. German and Rev. D. Zellers were in charge of the dedication, being assisted by Revs. Knoske, Pomp and Seidel. From this time on the church was known as the Jerusalem Church. It was erected at a cost of $4,908.73.

Elders—David Deschler, Martin Lazarus, J. Marx and J. Lautenschlager.

Deacons—H. Mohr, F. Schaeffer, H. Diefenderfer and J. Ritter.

Building Committee—Philip Kline and Jno. Bogert.

1836—Organ installed at a cost of $800.70.

1838—There were 215 Communicants.

1870—Renovation of the Church.

1884—Tower erected and Bell installed.

1896—The new Organ installed. Dedicated on June 7, 1896.

Sept. 10, 1916—Celebration of the 175th Anniversary of Building of the First Church.

May 29, 1919—100th Anniversary of the building of the present church.

Sunday School Annex dedicated.

Dec. 7, 1924—Chimes and blower added to the organ. General improvements.

May 23, 1925—Church painted and frescoed, and new stained glass windows installed. Reopening services.

NOTEWORTHY EVENTS

The Church record has an inscription beginning: "Anno Domini-1741, the church was built," etc.

The baptismal record opens with a Latin inscription: "In Nomine Sancti Spiriti Baptizati Sunt Sequentes Infantes." This is followed by an inscription in German.

1742—George Hoffman presented a Pewter Plate.

1748—Johannes Helffrich presented a Communion cup. A white cloth is presented by Julianna Lehr.

1760—Adam Plank presented the congregation with a pewter Baptismal Bowl.

1769—A "Schlatter Bible" is presented, and a Communion Flagon—initials A. B.; G. M.; G. B.

1819—Building Committee—Philip Klein and John Bogert.

1823—Rev. B. German signed as witness the financial statement relating to income and expenditure of building the new church.

Contributions	$4,997.10
Cost of Building	4,908.73
Balance	$ 88.37

MEMBERSHIP—1925

Baptized	633
Confirmed	470
Communing	305

PROPERTY VALUE—1925.

Property Valuation	$15,500.00
Current Expenses	1,864.00
Benevolence	709.00

CHURCH COUNCIL—1926.

Elders—Alden S. Weidner and Frank Kline.

Deacons—Clarence H. Kemmerer and Allen M. Laudenslager.

Trustees—Edwin H. Wagner and Ralph Trump.

Jerusalem Church

1741

West Salisbury

Schmalzgasz Kirche is the name by which the church was known before 1820.

REV. William Rath, whose blessed ministry in West Salisbury began in 1857 and continued until July 2, 1889, a period of 32 years, has never received much public acknowledgment. As the facts relating to the history of this church are reported in "Skizzen aus dem Lecha Thal" by Rev. Rath and found in "The History of Lehigh County," it is no more than just to acknowledge him as the source of much of the information contained in this sketch.

Salisbury is a township in Lehigh County, beginning at Bethlehem along the south side of the Lehigh River, the northern boundary continued several miles west of Allentown, a distance of about eight miles with an average width of about five miles. The soil was very fertile and suggested the name "Schmalzgasz."

The settlers soon discovered this and were not slow to take advantage of it. But the prospect of abundant harvests was not the only thing for which they cared. In 1741, the Lutherans and Reformed settlers also made provision for the spiritual harvest in erecting a plain log church, and in attending the services therein with the hope that the good seed of God's Word would yield in due time a spiritual harvest.

The church was built on a small piece of ground situated along the Little Lehigh, the deed for which was secured by the Reformed pastor, John William Straub, and several members of the congregation for the use of the Lutheran and Reformed churches already erected to the Glory of God and the salvation of souls. Before the building of the church there were services by Reformed ministers. If the Lutherans had services, the fact is not recorded. School-teachers were always ready to serve in that capacity, and Rev. J. J. Birckenstock who preached at Jordan, may have given them occasional services.

REV. DANIEL SCHUMACHER—1759-1763.

This remarkable man had served congregations in Nova Scotia, whence he came to Patriarch Muhlenberg, 1754, asking for authority to preach the Gospel. He had originally come from Hamburg, but due to the opposition in Nova Scotia to Evangelical preachers and teachers, he left and, providentially, arrived in Reading, preached on March 17, 1754, and was offered the pastorate by the officers. The outstanding characteristic of Schumacher was the attention he gave to the record of ministerial acts. Wherever he ministered, he took time to record his acts either by beginning a record or by faithfully recording them in his own private diary. In January, 1759, he accepted a call to Salisbury.

He began the record of the church in the same year, and prefaced it in the following words: "Church Record of the Evangelical Lutheran Church and the Augsburg Confession to which has been added the names of the Bretheran in the faith in Whitehall township, Schmalzgasz, Northampton County." He kept the record in a careful manner. According to his statement, the first log church was erected in 1741. While his first term of service ended in 1763, he must have been pastor a second time from 1766-1768, the Rev. John Frederick Schertlein serving in the interval.

REV. JACOB VAN BUSKIRK—1769-1793; 1796-1800

Excepting the few years (1793-1796) during which Rev. George F. Ellison served Salisbury, Rev. VanBuskirk served as pastor for about twenty-eight years. The parish consisted then of Macungie, Upper Milford, Blue Church and Salisbury. He was one of the first Lutheran ministers born, reared and ordained in America. Justus Falckner was the first Lutheran minister ordained, and John A. Lidenius, the first Lutheran

minister born in America. His early training he received in Rev. J. A. Weygandt's parsonage. A few years were spent at Princeton College, then he began the study of theology in the parsonage of the Patriarch Muhlenberg. New Hanover expressed a desire to have him for their pastor, and after ordination, he became the pastor, served several years, went to Germantown for four years, and then at the request of his brethren, took up the pastorate of the Macungie parish (which he served with the exception of a few years on account of his opposition to the formation of the Trexlertown congregation—only about a mile distant from the Macungie or "Lehigh Church"), until his sudden death, Aug. 5, 1800.

In 1770, Patriarch Muhlenberg paid a visit to the congregations of the district. On July 7, he visited Van Buskirk and on the following day preached in the Lehigh Church, a. m., and Salisbury, p. m. On Monday, July 9th, Muhlenberg preached in two churches of the Weissenburg district. Pastor Young (Jung) was present. On the 10th, he preached in Albany and Rosedale. At the latter place, the Indians had massacred a number of the settlers. On the same day, he travelled fifteen miles and reached Jordan about eleven o'clock at night.

With his death, Aug. 5, 1800, Rev. Jacob Van Buskirk, one of the successful pastors of this region, left a rich heritage. The present generation is indebted to him and through his descendants, the community. The late Dr. J. A. Singmaster, President of the Theological Seminary at Gettysburg, who died after a short illness on Feb. 27, 1926, was one of his descendants. Some of the most stirring events in the history of our country were enacted during his pastorate—mention need only be made of the signing of the Declaration of Independence, the successful issue of the War of Independence and the adoption of the Constitution of the United States. The brothers, Benjamin and William German, served well from 1819-1851.

The next pastor of note was the Rev. William Rath, whom it is a great pleasure to honor for his meekness, whole-souled piety, and interest in the general work of the church. As a son of the Conference, born near Friedensville, Sept. 23, 1826, he also had the honor to serve nine years as President of the Old Second Conference, of which the Allentown Conference then was a part. He served the Cherryville parish about five years, and from 1857-1889, being ably assisted by his son Myron from 1877, he worked in season and out of season for the instruction of the young people, the edification of the parents and the development of the church of Christ. He departed this life at the age of sixty-one years in Allentown, and during his period of service saw wonderful changes in the church and in the state, but none were as significant as the rapid multiplication of congregations in a district where in his early ministry it was easy to count them on the fingers of one's hands. It was indeed a noble service rendered by Father Rath, then by father and son. A thousand pities that the records of their labors can not be found. The church at Mountainville was erected in memory of Myron, the son, and it is only a return of a favor to see that that church is adequately financed and properly manned by a regular pastor.

Rev. Wm. Rath studied theology under Rev. Jeremiah Schindel, acted as his assistant for a short time, became succesor of Rev. F. W. Meendsen in the Stone Church parish, and in 1857, became pastor of the parish served before by Revs. German and Vogelbach. In addition to that parish, he also officiated as pastor of Lower Saucon from 1859-1870, at Catasauqua until 1861, and in the meantime organized the congregations at Hellertown, at Emaus and the Solomon's congregation near Macungie (Millerstown). During the last years of his ministry, he served only Salisbury and Zionsville, preaching his last sermon at W. Salisbury on Easter, April 21, 1889. He died in Allentown, July 2, 1889, and left a record of 3718 baptisms, 1031 marriages and 1466 funerals.

St. John's Church, Emaus, Erected 1924

View of Interior of St. John's Church

Rev. Jacob Steeley Savacool, Pastor of Salisbury Parish

St. John's Church, 1875

Emaus

PASTORS

REV. WILLIAM RATH

1875-1890

Assisted by his son, Myron O. Rath, from 1877-1889.

REV. MYRON O. RATH

1890-1920—The regular pastor in connection with Solomon's which he served from 1881-1900, Zionville, from 1890-1892, and Jerusalem, West Salisbury, from 1890-1920.

REV. JACOB STEELY SAVACOOL

1920—Entered upon his work as pastor of West Salisbury and Emaus on Dec. 1, and was installed as the pastor, Jan. 2, 1921.

SON OF THE CONGREGATION IN THE MINISTRY

Rev. Victor A. Kroninger, pastor of the Shillington Parish, Reading Conference.

ORGANIZATION

Rev. William Rath conducted, Feb. 28, 1875, the first service for Lutherans in Emaus and vicinity in the Moravian Church.

On June 4, 1876, Rev. Rath held the first Communion, when 43 guests presented themselves. Services were regularly held in the Moravian Church until the Union Church was ready for services.

The formal organization of St. John's took place on Dec. 24, 1882.

1922—Each congregation decided to build its own church, and to this end a peaceful separation was effected.

March 11, 1923, the members of St. John's had a ground-breaking service, first in the Union Church and concluded with breaking ground on the site of the new church.

March, 1923—The congregation purchased a parsonage.

July 22, the corner-stone for the new and greater St. John's was laid by the President of Conference, assisted by pastor Savacool and neighboring clergymen.

1924—Oct. 5-12—With impressive and inspiring services the new St. John's Church, on the beautiful corner of Fifth and Chestnut streets, was set apart for divine worship.

CHURCH COUNCIL—1926.

Elders—Leidy B. Heist, N. C. Laudenslager, W. A. Albright.

Deacons—Ernest Ackerman, Edgar Weaver, Charles Kurtz and J. E. Druckenmiller.

Trustees—Martin E. Heist and A. A. Myers.

Building Committee—George Fisher, Edgar Weaver, Percival Druckenmiller, Wilson Weida, R. C. D. Palm and Rev. J. S. Savacool.

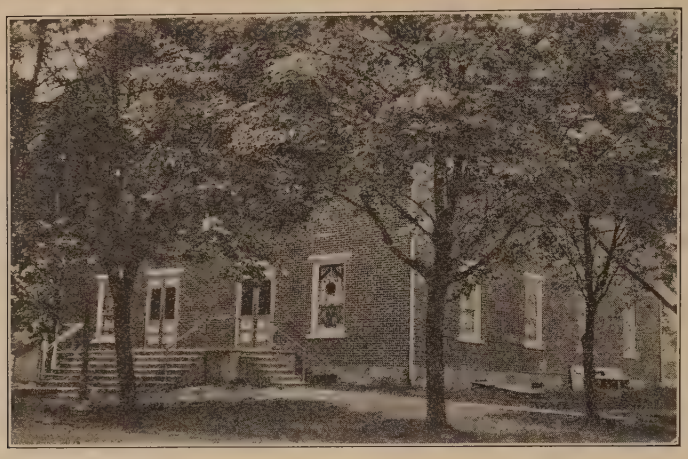
NOTEWORTHY EVENTS

Through Jacob Ehrenhardt and his associates who settled in the vicinity of what is now called Emaus, formerly called Macungie, a congregation was organized and on condition that Lutheran practices should obtain, a 100 acre tract was donated, a log church erected in 1742, and the services conducted by Moravian Ministers from Bethlehem. This early effort by members of the Lutheran and Reformed churches, though resolving itself into an exclusively Moravian Church in 1747, led the members of West Salisbury to follow the tenets more in accord with their own teachings and to lend their help to the Jerusalem Church organized in 1741. With ample provision for religious services in behalf of the followers of the above churches, no need for church accommodations in addition to that of the Moravian in Emaus was felt until 1875.

1882-1924—The Union Church served both congregations as a place of worship from 1882 to the time St. John's congregation occupied its own place of worship in 1924.

MEMBERSHIP—1926.

Baptized	669
Confirmed	514
Communing	330
Sunday School	376
3 Women's Organizations of	80 members
2 Young People's Societies	115 members
1 Men's Society of	35 members
Property Valuation	$112,200.00
Current Expenses Paid	4,500.00
Benevolence	635.00



HEIDELBERG UNION CHURCH, ERECTED 1848

INTERIOR OF HEIDELBERG CHURCH

Heidelberg Union Church, 1745

PASTORS

The names of the first pastors at Heidelberg are not known.

REV. JACOB FRIEDRICH SCHERTLEIN

1754-1762—May 17, he succeeded his father as pastor of Osweil, 1720, and later served parishes in Wurttemberg, came with his family to Philadelphia, September 27, 1752; journeyed to Lancaster in October, and, in 1753, bought a farm in Macungie, and in 1754 he is reported as pastor of Weissenberg, Heidelberg, Upper Milford and later at Jordan. He was welcomed by the Ministerium in June 16-17, 1754; served Heidelberg until 1762, Macungie to 1765, Jordan to 1767, Weissenberg to 1757, and Milford to 1761. On November 8, 1768, Muhlenberg reported Schertlein's death.

REV. DANIEL SCHUMACHER, V. D. M.

1762-1768—Could not give any proof of his ordination and was therefore never received into the Ministerium. Nevertheless, he served as many as sixteen congregations. From 1758, he lived at Weissenberg and lies buried there in an unmarked grave.

REV. JOHN GEORGE YOUNG

1768-1773—Recommended to Synod by Dr. Wachsel; ordained in 1770.

REV. DANIEL LEHMAN, O. D. C.
(Ordo Christini Dominorum)

1774-1810—An educated man; arrived 1773, taught in the old Philadelphia Seminary between 1773 and 1774, tutored in theology by Rev. VanBuskirk, licensed 1775, preached in Whitehall, 1774 to 1778, ordained 1778, stationed at Reading for a year. From 1780 to 1810, he preached at Allemaengel, Jordan, Egypt, Moselem, Dryland and Heidelberg.

1814-1837—Rev. J. Doering and Rev. George Wartman. These two pastors served Allemaengel and practically all the congregations between Jordan and Allemaengel.

1837-1859—Rev. Jeremiah Schindel served the congregation while located at Jordan.

1859-1866—Rev. Thomas Steck.

1867-1888—Rev. Josiah Renninger.

1888-1901—Rev. Josiah B. Fox.

1901—Installed March 9, 1902, Rev. Jacob H. Longacre, who has been the efficient pastor for twenty-five years.

SONS OF THE CONGREGATION IN THE MINISTRY

Rev. Harvey T. Sell.
Rev. Jonas German.

ORGANIZATION

This congregation worshipped in a church located in a small valley about a mile east of Saegersville.

The early settlers of the Lutheran and the Reformed denominations decided to organize and erect a church. The organization was effected in 1740 but as no preacher was to be had the building of a church was delayed. A lay reader from Lynn held services in the homes of the settlers, especially in the home of Jacob Daubenspeck.

1744—As soon as regular pastors were available a log church was erected. At the same time a school-house was built.

1745—After the services of dedication, an agreement was entered into by both congregations, March 28, that the church should be and would remain a union church.

1756—The second church of logs was erected and dedicated in 1757. We are of the opinion that the Rev. J. F. Schertlein assisted at the dedication of the second church instead of the first, though the records indicate that he and Rev. Michael dedicated the first church in 1745. Schertlein landed in Philadelphia, 1752.

1768—The first record was burned with the church in 1768. The Lutheran record has the names of William Rex, Caspar Schnerr, Tobias Ebert and Samuel Miehl as members of the church council.

1832—A new cemetery was laid out.

1848—The third church was erected a short distance from the old site.

CHURCH COUNCIL

Elders—George Sensinger and Frederick Krauss.

Deacons—David Ross, George Schneider, Nathan Wuchter and Nathan German.

Pastor—Rev. J. Schindel.

1851—106th anniversary of erection of the first church observed.

1853—A new Hanzelman organ installed. At this time Hanzelman resided in Heidelberg.

1882—Church repaired and renovated.

1883—A school-house erected.

1910—Soldiers' monument erected.

1913—Church again renovated at a cost of $9,000.00.

CHURCH COUNCIL—1926

Elders—Benjamin Sourwein, and Andrew Snyder.

Deacons—Paul German, Malcolm Kuhnsman, Albert Kressly and Oliver Harter.

NOTEWORTHY EVENTS

The first settlement was made about 1735. The land set apart for church and school was called the "Hill of Zion."

Swiss and Palatinates composed the first settlers. Among the former were the Peter brothers, Mayers, Werts, Niseles, Neffs, Hoffmans, Millers, Roeders, Grums and Schmalzes. Among the latter were the Ohls, Riedys, Fritzmyers, Sensingers, Rexes, Handwerks, Krausses, Burgers, Kleises, Oswalds, Winches, Schisslers, Schneiders, Matzingers, Mossers, Newhards, Ruchs, Schlungs, Arnds and others.

These settlers combined in the building of a school on the church property. In 1756, the Reformed decided to have a school of their own and bought ground adjoining on which they erected their building.

1762—Heidelberg reported to Synod thirty children in its school and twenty-one in its class of catechumens.

1763—Through fear of the Indians no delegates attended the meeting of the Ministerium. It is reported that Schertlein fled at this time for the same reason.

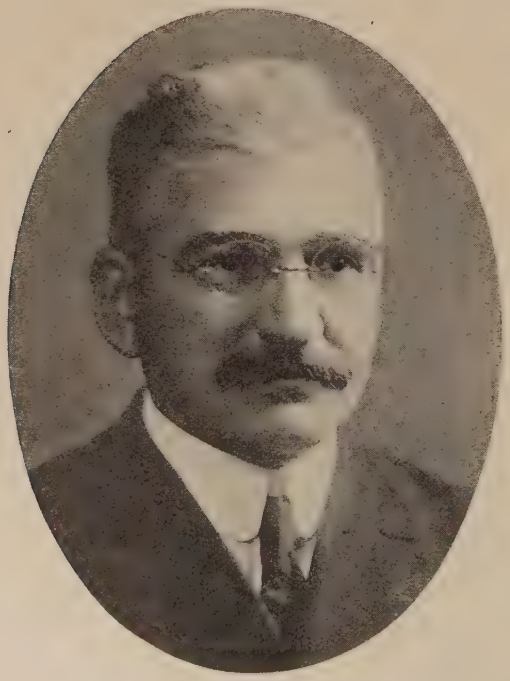
1755-1758—Heidelberg escaped the fate of its neighboring township during the Indian massacres, but many went to the relief of the unfortunate in Lynn Township and assisted in the burial of the massacred in Gnadenhuetten.

1849—Ferdinand Berkemeyer taught school at Heidelberg. Later he studied for the Lutheran ministry and served parishes in Northampton and Bucks counties.

MEMBERSHIP—1925

Baptized	540
Confirmed	495
Communing	370
Sunday School	215
Young Peoples' Societies	120
Property Valuation	$5,000.00
Total Expenses	1,223.00
Benevolence	623.00

UNION CHURCH, ERECTED IN 1872



REV. JACOB H. LONGACRE
PASTOR OF THE UNIONVILLE PARISH, 1901

Union Church, (Schlossers) 1755
Unionville
Union since 1797

PASTORS

REV. JOHN H. SCHAUM

1762-1769—Reported pastor. This cannot be verified for, during this period, Schaum served congregations in Berks County, Oley, Moselem, and congregations to the north.

1769-1772—Rev. John George Jung.

REV. THEOPHILUS E. FRANTZ

1779-1782—His name first appears in the Synod's minutes of 1778 as a licensed candidate in 1778, preaching at Jordan. After 1781 his name does not appear.

1785-1791—Rev. Carl Christopher Goetz.

1791-1796 and 1798-1806—Rev. John Casper Dill.

1796-1798—Rev. George F. Ellison.

1806-1814—Rev. Henry Anastasius Geissenhainer.

1814-1837—Rev. George Wartman and Rev. Joseph Doering.

1837-1859—Rev. Jeremiah Schindel.

REV. THOMAS STECK

1859-1866—(1860, Parish: Union, Egypt, Heidelberg, Friedens and Lowhill).

REV. JOSIAH S. RENNINGER

1867-1888—Died, January 14, 1922; preached twenty-one years in this parish; organized four congregations while pastor.

REV. JOSIAH B. FOX

1888-1901—(Union, Heidelberg, Friedens, Slatedale).

REV. JACOB H. LONGACRE

1902—Installed March 9th as pastor of the Unionville Parish.

SONS IN THE MINISTRY

Rev. E. A. Yehl, D.D.
Rev. W. F. Deibert.
Rev. A. S. Deibert.

ORGANIZATION

The Lutherans in this district were not organized until 1795. Services, however, were held in private homes until the erection of the Reformed church, 1755, after which this church was used as a place of worship also by the Lutherans.

1796—Corner-stone of new church laid, May 27th.

1797—The second church, built of stone, is dedicated.

1855—General improvements to the church were made.

1871—Resolution adopted to build a new church, February 11. The corner-stone was laid May 28th.

1872—Whitsunday—The imposing new church was dedicated. It was built at a cost of $34,000, and is adorned with a steeple, 165 feet high, in which a bell, weighing a ton, has been placed.

1912—A new organ was dedicated May 26th.

1922—June 4, the Lutheran congregation celebrated the 125th anniversary of its organization.

CHURCH COUNCIL—1926

Elders—Charles Sell and Benjamin Geiger.

Deacons—Victor Geiger, Wilbur German, George Heintzelman and Henry Schneck.

1925—Congregational report:

MEMBERSHIP

Baptized	725
Confirmed	560
Communing	515
Sunday School	325
Home Department	20
Cradle Roll	30
Property Value	$6,000.00
Total Expenditures	1,476.00
Benevolence	776.00

NOTEWORTHY EVENTS

Families which settled in the vicinity of the church bore the names of Steckel, Saeger, Schaadt, Burkhalter, Ruch, Bear, Scheurer, Woodring, Kennel, Balliet, Schlosser, Gross, Schneck, Ruiger, Flickinger, Mickley, Marks, Schneider, Troxell, Muller, Newhard, Laury, Yehl and Kuntz. These families settled in Whitehall between 1730 and 1750 and are generally known as the pioneer families.

1797—The first entry in the Lutheran record is that of a child of Christian and Magdalena Hausman, Mar. 5, 1797. Then follow those of families by the name of Seiss, Deibert, Mosser, Fenstermacher, Walb, Semmel, Rumble, etc.

The old white pulpit of the church finished in 1797 is still kept in good order as a memento of former days. The pewter communion vessels used in the first church are kept on exhibition in the church as is also the "klingel-sack." The basement of the third church has been fitted up as a Sunday School room.

The Building Committee: Lutheran, Benjamin Semmel and Emmanuel Krauss; Reformed, Elias Hoffman and Aaron Balliet.

1806—There were 93 communicants; 1925, there were 515.

1821—There were 21 catechumens; 1925, there were 29.

1887—A mission chapel was erected at Schnecksville.

FRIEDEN'S CHURCH, ERECTED 1880

ST. PAUL'S UNION (HOLY TRINITY) CHURCH, SLATEDALE,
ERECTED 1904

Frieden's Union Church, 1847

Hoffman's, Washington Township

PASTORS

Rev. Jeremiah Schindel.
Rev. William B. Rath.
1859-1867—Rev. Thomas Steck.
1867-1889—Rev. J. S. Renninger.
1889-1901—Rev. J. B. Fox.
March 9, 1902—Rev. J. H. Longacre.

SON OF THE CONGREGATION IN THE MINISTRY
Rev. D. F. Longacre.

ORGANIZATION

First church erected in 1847; Rebuilt in 1880; Remodeled in 1908.

MEMBERSHIP—1925

Baptized	265
Confirmed	200
Communing	175
Sunday School	219
Home Department	9
Cradle Roll	20
Property Value	$2,500.00
Total Expenditures	460.00
Benevolence	175.00

CHURCH COUNCIL—1926

Elders—Henry Hollenbach and John Rohrbach.

Deacons—William Schneck, William Owens, James Snyder and Charles Halman.

NOTEWORTHY EVENTS

Friedens has the distinction of having been the first church in Washington Township.

The Friedens is a stone church, plastered on the outside and painted red in imitation of brick.

St. Paul's Union Church, 1888

(Holy Trinity)

Slatedale, Washington Township

PASTORS

1888-1889—Rev. J. S. Renninger.
1889-1901—Rev. J. B. Fox. (Died, May 26, 1901).
1902—January 1, Rev. J. H. Longacre.

MEMBERSHIP—1925

Baptized	145
Confirmed	85
Communing	75
Sunday School	185
Home Department	30

ORGANIZATION

Rev. J. S. Renninger interested H. W. Bloss, Wilson Rex, Peter Ferber, J. H. Snyder, Henry Kern, W. B. Krause and William Steele in the organization of a union church at Slatedale in 1888. H. W. Bloss, J. H. Snyder, Lafayette German, Peter Ferber and Daniel Heilman constituted the original building committee. The work of building began at once but in 1889 the project had to be abandoned for lack of funds. When the property, after having been sold, came again into the hands of the original organizers, services were conducted by Rev. Fox in the basement. The main room was finally completed, with much sacrifice and labor, at a cost of $6,400.

1904—The new church was completed and dedicated by Rev. Longacre on July 17.

NOTEWORTHY EVENTS

The deed of the lot, sold by Joseph German for $200.00, contained the stipulation that it could be used only for a Lutheran and Reformed church. This stipulation saved the church from falling into the hands of people who would have converted it into a factory. Though the church had to be sold, it became the property of the people who had an interest in its building.

When the original organizers again obtained possession of the building, the name, St. Paul's, was changed to Holy Trinity, the name by which it is known today.

1925 Property Value	$2,000.00
Total Expenditures	725.00
Benevolence	100.00

The church has been remodeled, a pipe-organ installed, and rededicated at a cost of $9,000.00.

PRESENT CHURCH COUNCIL—1926

Elders—Joseph Sensinger and Edwin Handwerk.

Deacons—George Kistler, John Kemmerer, Emmet Rehrig and Tilghman German.

ZIEGEL'S CHURCH, ERECTED 1908
Two former buildings had been destroyed by lightning

REV. J. FRANKLIN KELLER
PASTOR OF THE FOGELSVILLE PARISH, 1909

Ziegel's Church, 1745

R. F. D. Breinigsville

PASTORS

The preachers at Ziegel's for the first fifty years belonged to the independent class.

Before the erection of the church the "sermon readers" conducted services in the homes of the members.

1752—Rev. J. F. Schertlein and Casper Dill.

1780-1785—Rev. Daniel Schumacher.

1785-1790—Rev. Daniel Lehman.

1790-1806—Rev. Johann F. Obenhausen.

1806-1813—Rev. Henrich A. Geissenhainer.

1814-1837—Revs. O. G. Wartman and J. Doering.

Rev. Johann Knoske.

1837-1859—Rev. Jeremiah Schindel.

1860-1904—Rev. Owen Leopold.

1904-1909—Rev. Elmer O. Leopold. His father's assistant from 1900-1904.

1909—Rev. J. Franklin Keller.

SONS OF THE CONGREGATION IN THE MINISTRY

Peter Oberfield (Deceased).
August Griebler (Deceased).
Samuel K. Kistler, Camden, N. J.

ORGANIZATION

Before procuring the land warrant, the first log church was erected and dedicated, July 29, 1750.

The name Ziegel was given to the church because the roof was covered with tile made by one of the members.

THE SECOND CHURCH

In 1795, the growing membership demanded a new church and plans to build were made.

Revs. Helffrich and Obenhausen laid the corner-stone on May 16, 1796 and dedicated the church in the fall of the year.

THE THIRD CHURCH

At the dedication of the third church, 1863, the congregations had an unpleasant experience with hucksters who commercialized the occasion by selling food and drink to the crowds that gathered on such occasions.

THE FOURTH CHURCH

When lightning struck and destroyed the church, July 6, 1887, the congregations lost no time in planning for the erection of another church.

It was erected at a cost of $18,232.14, and dedicated, April 7, 1889.

THE FIFTH CHURCH

The church again had to be rebuilt, due to destruction by lightning, Oct. 4, 1907. Exactly a year after the burning of the church, the new church, the church now standing, was dedicated, Oct. 4, 1908.

The Building Committee consisted of S. Heffner, B. D. Folck, P. F. Bear and C. Bleiler.

MEMBERSHIP—1925

Baptized	541
Confirmed	393
Communing	340
Sunday School	265
Cradle Roll	40
Property Value	$25,000.00
Total Expenditures	1,700.00
Benevolence	100.00

NOTEWORTHY EVENTS

The church record has entries from 1730-1740, but they were made by a later hand. An organization was effected in 1745.

RESOLUTION TO BUILD

The resolution to build a church passed in 1749. The locality is now in Weissenburg Township, but then it went by the name Macungie, because the Macungie Creek flows through the district.

Even the church was for some time known as the "Macungie Church." The erection of the school-house took place at the time of the building of the church. In 1750, the new church was open for services.

DELEGATES TO SYNOD

In 1750, two delegates represented the congregation, nevertheless the minutes of 1751 report that the congregation burdened itself "with a godless teacher of whom it would now like to be rid."

THE WARRANT OF 1753

On an elevation, ground was selected by the early settlers for church and school purposes and a warrant for the same obtained in 1753.

SUNDAY SCHOOL

It took the place of the Parochial school soon after the Public School system went into effect in 1834.

CENTENNIAL CELEBRATION

Observed the 8th and 9th of June, 1851.

THE 175TH ANNIVERSARY

The congregations celebrated the 175th anniversary of the dedication of their first church, Sept. 15, 1925. Pastors Keller and Meckstroth conducted the services on this festival occasion, assisted by ministers prominent in the work of the church and the two Judges of the county court.

CHURCH COUNCIL—1926

John Held, Geo. Kuhns, Geo. Frey, Wm. Bailey, Elmer Shoemaker and John Folck.

Ziegel's Church

1745

The early history of this church is shrouded in mystery. There were settlers as early as 1734 and there were services soon after by itinerant pastors, but no formal organization until 1745. The church record has entries of baptism from 1730 to 1740, recorded by a later hand. Ground was set apart for church and school purposes and a resolution to build was passed in 1749. The congregation had a visit paid to it by Rev. Michael Schlatter in 1747, but there is no record of any visit by a Lutheran minister earlier than 1750.

Lutherans and Reformed coming from Philadelphia, from Oley and Long Swamp, settled at the foot of the Blue Mountains. They seemed to prefer the gravelly soil of the hillsides to the rich soil of the valley, no doubt because it was similar to the soil of the district in the homeland whence they had come. The Macungie Creek which flowed through the district gave the name to the region until the township of Weissenberg was formed (1753) from the back part of Macungie and Allemaengel. As there was no church in Macungie before the organization of Zion's, or "Lehigh Church," the Ziegel Church was at first known as the Macungie Church.

On June 18, 1750, two delegates attended the meeting of the Ministerium at Providence, and though the congregation joined the Ministerium in that year, the minutes report in 1751, that the congregation left them again, and "burdened themselves with a godless teacher of whom they would now like to be rid." Later references most likely refer to the Lehigh Church, for the preachers given as pastors at Ziegel's for the first fifty years belonged to the class known as independent preachers.

The number of settlers was sufficiently large to hold the Indians in check during the Indian troubles from 1755-62. The widely-scattered settlers in Lynn and Heidelberg townships suffered much at the hands of the Indians, but beyond a few threatened incursions, the Weissenberg district escaped barbarous treatment. Among the first settlers in Weissenberg, who became interested in the organization of a congregation, the names of Adam Braus, Peter and Egedius Grimm, Ludwig Reicherd, Conrad Neff appear. Soon after other families by the names of Fenstermacher, Carl Koon, Peter Haas, George W. Zimmermann, Bernard Schmidt, Richard Majer, George Schaefer, John Merkel, Daniel Knauss, Michael Shatz, Adam Weber, George Boyer, Melchior Ziegler, George A. Leibensperger, Jacob Kuntz, George Schumacher, John Baer, etc., took up their abode in the same region.

In this hilly country with its outlook south, east and west, the ground for the future church was set apart and a warrant for same obtained in 1753. According to a resolution passed in 1749, the actual building of a church began soon after, for it is recorded that on July 29, 1750, the new church was dedicated. The officiating clergymen are reported to have been Rev. Philip G. Michael (Reformed) and Rev. Jacob Friederich Schertlein, (Lutheran). This is evidently an error so far as Rev. Schertlein is concerned, for the synodical records show that Schertlein did not arrive in America until 1752. In a letter of Patriarch Muhlenberg, July 18, 1754, it is stated that "Mag. Schertlein with his family arrived here in safety in the Fall of 1752." He fell in with the opponents of the Ministerium, and although invited to attend the meetings, he generally excused himself and the last report of him in 1768, was the sad and lamentable condition of his congregations, located near the Blue Mountains, after his death.

The church was built of rough logs. The pulpit stood on trestles. The communion-table was home-made. The seats were hewn logs resting on wooden blocks. The roof was covered with tiles (Ziegel), made by one of the members, hence the name of the church. Both congregations agreed in 1750 before the dedication of the church in

reference to worship in the new church: The church shall be a union church; the dedication two weeks hence (July 29, 1752) shall be held at eight o'clock in the morning by both congregations; the pastors shall have charge of the dedication, one to preach the dedicatory sermon, the other deliver an address; in case the pastors cannot attend a preacher shall be selected by the congregations, without objection from either congregation; the services shall be held alternatly by the congregations; regular accounts of alms collected shall be rendered by each congregation quarterly or every year; the salaries of the preachers shall be paid out of a common treasury according to the terms included in the call given them by the respective congregations.

While the church was in the course of erection, a school-house was also built. Previous to the erection of the school-house, the children were taught in a house not far removed from the church. Thus religion and education, the foundation of every settlement that developed a Christian community, were here as in every successful community, the leading traits of the early settlers.

With a few exceptions, the settlers were not blessed with this world's goods. The primitive hut served for shelter; the felling of trees and clearing the soil became a necessity in the midst of the scarcity of provisions; flax was raised to provide clothing, every settler had by force of circumstances to be a mechanic; everything was "home-made." Even the preacher and teacher were "home-made" in view of the fact that there were no ordained preachers to be had, and the settlers had to be contented with sermon-readers. Until the Ziegel Church was erected, the homes of the settlers served as places of worship and as places of instruction for the children. There is no doubt the early settlers, in spite of the lack of churches, sought first "the Kingdom of Righteousness."

After forty-five years of worship in the little log church, the needs of the growing membership called for a larger building. In 1795, the erection of a new and larger church was decided upon by the congregations. But the location of the new church brought dissension, until a motion prevailed that the church should be erected on the spot where the most hats were cast. The "throwing of the hat in the ring" by politicians may probably be traced to this method of selecting the location of a church.

At any rate, the corner-stone of the new church was laid on May 16, 1796, and in the fall of the same year the pastors, Revs. Helffrich and Obenhausen, dedicated the new church. The style of the building following the type generally adopted by most congregations, was almost square. The entrances were in the front and both sides with large windows on each side. The lintels over the doors were beautifully carved and produced a fine effect. The upper windows were semi-circular at the top. Those in the gables were round and set near the peak. In the interior, along the rear wall, a pulpit stood on pillars with a sounding board over it. The altar stood in front of the pulpit, covered with black velvet, which on occasions of communion was covered with a white cloth. The galleries on three sides rested on columns. At first the gallery to the right of the pulpit contained the organ, later the organ was placed in the gallery opposite the pulpit. The prevailing color scheme of the woodwork was white. In such a building, the Weissenberg inhabitants of the second and third generation worshipped. The elder on the ground floor and the young people in the galleries.

In the first church, Revs. Schertlein 1752, Schumacher 1780-1785 and Lehman 1785-1790 were active in expounding the Gospel. In the second, Revs. Obenhausen, Geissenhainer, Wartman, Doering, Knoske and Schindel officiated from 1796-1862. On account of dissatisfaction with Knoske, the congregation had many dissensions. The centennial of the building of the church was celebrated by the pastors Schindel, Helffrich and Herman, June 8 and 9, 1851.

When the third church was ready for dedication, 1863, the congregations had to face the custom, then prevailing, of having the occasion commercialized and desecrated by the sale of food and drink which often caused scandal in the community. As in all cases of reform, the opposition was quite formidable and it was only after the Lutherans had held their services of dedication that the Reformed held their dedication without the presence of hucksters, June 26, 1864. The church was a large and beautiful brick building with five high Gothic windows. The belfry and tower on the building made it a landmark in the community.

A terrible storm on July 6, 1887, visited that section of the country, and about five o'clock in the afternoon the church was struck by lightning, set on fire, and nothing was saved except the communion vessels, the baptismal font and the old Bible. On July 8, 1887, the church councils appointed a building committee consisting of Benneville Acker and James Lichtenwalner (Lutheran), and Stephen Smith and Jesse Loras (Reformed). A new building with basement was erected at a cost of $13,232.14 and dedicated, April 7, 1889. Lightning again destroyed this building, October 4, 1907. The building committee selected was composed of: Solomon Heffner and Benjamin D. Folck (Lutheran) and Peter F. Bear and Charles Bleiler (Reformed), and they spent $16,491.34 on the erection of the building which is still used by the two congregations as their place of worship.

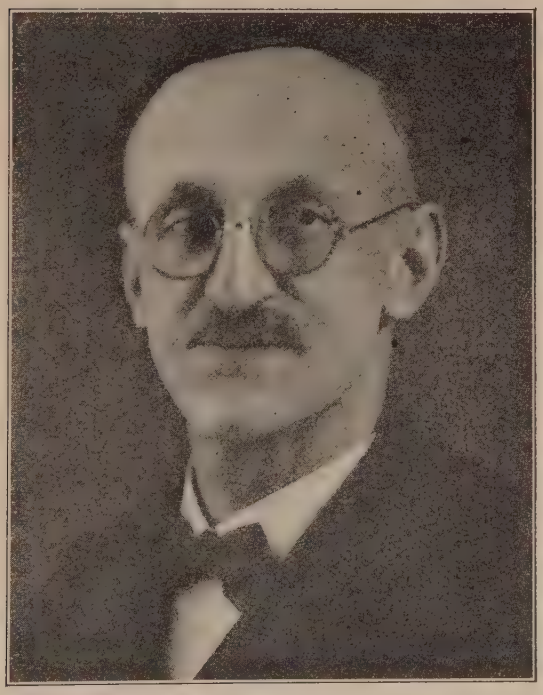
Thus Revs. Leopold, father and son, had the sad experience of seeing Ziegel church twice laid in ruins by fire; the former (1860-1904) in 1887, the latter (1900-1908) in 1907. To their great delight they and their colleagues had the satisfaction of seeing their members ready to undertake the work of rebuilding almost before the embers had died out.

The religious training was carefully fostered. The first school-teacher at Ziegel Church was a man by the name of Allenborn. The instruction was confined to the winter months when children from far and near who could be spared at home, followed the instruction, chiefly from the Bible.

Church music at Ziegel Church consisted of choral and hymn singing. The choristers whose names have been handed down, were as follows: Mr. Joch, Amandus Stettler, Benjamin D. Dornblaser, W. D. Stump and Erwin Ebert. A choir was organized in 1844.

Pastors Helffrich and Schindel recognized the importance of bringing the children under Christian influence encouraged the organization of a Sunday School. This was effected in 1840. Three young men from Ziegel Lutheran Church became pastors. Of these, Peter Oberfield and August Griebler are deceased. Rev. Samuel K. Kistler of Camden, N. J., is still in the active ministry. The present popular pastor, John Franklin Keller, graduate of Muhlenberg and Mt. Airy, ordained in Reading, 1907, was pastor of New Ringgold for two years. Aug. 29, 1909, he became pastor of the Fogelsville parish, consisting of Ziegel, Weissenberg, Morgenland, and Fogelsville.

Rev. L. D. Lazarus



Rev. J. H. Ritter

WEISSENBERG CHURCH, ERECTED 1830

INTERIOR OF PRESENT WEISSENBERG CHURCH

Weissenberg Church

1747 (1750)

PASTORS

REV. JACOB FRIEDRICH SCHERTLEIN

1752-1757—He arrived in Philadelphia with his family, Sept. 27, 1752, reported from Macungie at the end of the year, where he also bought a small farm and from whence he served Heidelberg, Jordan, Weissenberg and Upper Milford.

REV. DANIEL SCHUMACHER

Dec. 11, 1757-1768—Parish consisted at times of 16 congregations. All his life from 1758 to his death about 1774, he lived on a little farm in Weissenberg. He married Maria Elizabeth, daughter of Geo. Steigerwald. His remains lie in the old Weissenberg burial ground without a stone to mark the place.

REV. HERMAN JACOB SCHELLHARDT

1770-1780—An unknown character. Synod refused to have anything to do with him.

Rev. Daniel Lehman, O. D. C. Arrived in 1773 and served at Egypt, Jordan, Reading, Moselem, Macungie and Allemaengel until his death, Oct. 1810.

(About 1795) Rev. John Frederick Obenhausen served at Weissenberg and Ziegel in Lehigh County and in Berks and Perry counties.

Rev. Geissenhainer supplied. Revs. Wartman and Doering preached at Weissenberg, but how long is not known. Probably from 1806-1837.

1837-1859—Rev. Jeremiah Schindel.

1861-1904—Rev. O. Leopold.

1900-1908—Rev. E. O. Leopold. He assisted his father until 1904.

1909—Rev. John F. Keller.

ORGANIZATION

The origin of the church may be traced to 1747, though services had been held in the homes previous to this date. Rev. Jacob Friedrich Schertlein and Rev. Rudolph Kidenweiler took interest in the settlers and dedicated their first log church in 1754.

Though at first the Reformed had the larger number of members, due to the unpopularity of the Reformed Minister, Rev. J. Michael, a number of members withdrew in 1765, and organized the Lowhill Church, thus giving the Lutherans the majority of members, which proportion has continued to the present.

By resolution of the congregation, Nov. 7, 1803, a new church of logs was built in 1804, and dedicated by Rev. J. H. Helffrich, Reformed, and Rev. J. F. Obenhausen, Lutheran pastor.

The names affixed to the resolution were those of the early settlers and their descendants: J. Herber, S. Georg, H. Schneider, M. Sentell, L. Holben, A. Gruenewald, P. Herber, H. and J. Weiss, J. Sieger, H. Kregloh, T. Holben, S. and N. and M. and T. Werlein, A. Buchman, G. Rau, A. Bittner, J. Schumacher, P. Hollenbach, P. Rau, S. Ettell and F. Seiberling.

THE THIRD CHURCH

In harmony with their former resolution, the congregation erected another church in 1830, Rev. J. H. Helffrich and Rev. George Wartman having charge of the dedication services.

THE PRESENT CHURCH

Built of brick in 1864, was dedicated by pastors Leopold and Herman.

CHURCH COUNCIL—1926

Jonas Werley, Clayton Kressley, Harvey Hausman, Cyprion Kressley, Gronville Bittner, Elmer Kressley and Chas. Werley.

MEMBERSHIP—1925

Baptized	257
Confirmed	188
Communing	110
Sunday School	174
Property Value	$18,000.00
Total Expenditures	853.00
Benevolence	203.00

NOTEWORTHY EVENTS

The settlement of this district, east of Allemaengel, south of Heidelberg, north of Ziegel, took place between 1740-1750.

The first names entered in the church record are as follows: Herber, Weiss, Holben, Kempfer, Ehrenhard, Krechloch, Bachman, Mueller, Reiss, Carrel, Zimmerman, Zerfass, Derr, Georg, Baer, Frey, Gruenewald, Braucher, Kemp, Buchman, Graumlich, Bieber, Bock, Schick, Snickell, Sieger, Knodler, Schussler, Schmidt, Kind, Klein, Werley, Franz, DeLong, Heilman, Sauberling, Schneider, Hartman, Schmetter, Eschbach, Kocher, Schopp, Scholl, Weigand, Senser, Diehl, Gehringer, Hollenbach, Rabenhold, Meyer, Bahl, Stettler, Geiss and Knoerr.

THE WAR OF INDEPENDENCE

The call for volunteers did not go unheeded. While the army encamped at Valley Forge, the members sent food and clothing for the relief of the soldiers.

BAPTISMAL FEASTS

As Pastor Schumacher usually performed baptisms in the homes of the members, it became the custom to celebrate the occasion with feasting after the manner of the Palatines. This custom is not now as general as formerly.

CENTENNIAL CELEBRATION

This took place, September 21, 1851, under pastors Schindel and Helffrich.

A new pipe-organ installed, 1911.

Dedication services were held, May 14, 1911, the pastors Revs. Keller and Laros being assisted by Rev. Leopold and Rev. Oswolt.

SCHOOL-TEACHER AND ORGANIST

About 1839, Rev. F. A. Bauer arrived from Germany and immediately proceeded to Weissenberg Township, where he served as school-teacher and organist. He studied theology under the direction of Rev. J. Schindel and was ordained in 1842. He held pastorates at Mahoning and Lehighton.

MORGENLAND CHURCH, ERECTED 1858

INTERIOR OF MORGENLAND CHURCH

Morgenland Church

1857 (1809)

Lowhill Township

PASTORS

1857-1860—Rev. Jeremiah Schindel.

Rev. William Rath (Supply Pastor).

REV. OWEN LEOPOLD

1861-1904—Assisted by his son, from 1900-1904.

REV. E. O. LEOPOLD

1904-1908—Successor of his father in the Jordan Parish.

REV. JOHN F. KELLER

1909—Parish: Ziegel's, Morgenland, Weissenberg and St. John's.

ORGANIZATION

This congregation consisted originally of members holding membership at Fogelsville, Lowhill, Ziegel, Union and Jordan who desired to have a church in their midst, or what is known as "Leather Corner Post." The decision to build carried. At this place, they erected a church in 1857-1858.

BUILDING COMMITTEE APPOINTED

Simon Minnich, Jesse Klotz, Jonathan Diehl and Michael Deibert.

CHURCH COUNCIL—1857

Elders—John Weida and Daniel Claus.

Deacons—Benj. Weida, Geo. Klotz, Reuben Deibert and Peter Ertel.

Trustee—David Heilman.

The dedication took place, Aug. 31, 1858, under the direction of Revs. Schindel, Rath and Dubbs.

CHURCH COUNCIL—1926

Chas. Henninger, Earling Billig, Robt. Werley, Jones Reinert, Chas. Flinour and Wallace Geiger.

MEMBERSHIP—1925

Baptized	316
Confirmed	180
Communing	138
Sunday School	161
Property Value	$10,000.00
Total Expenditures	732.00
Benevolence	82.00

NOTEWORTHY EVENTS

PIPE-ORGAN

The pipe-organ installed was dedicated by Revs. Fogel and Schindel in 1870.

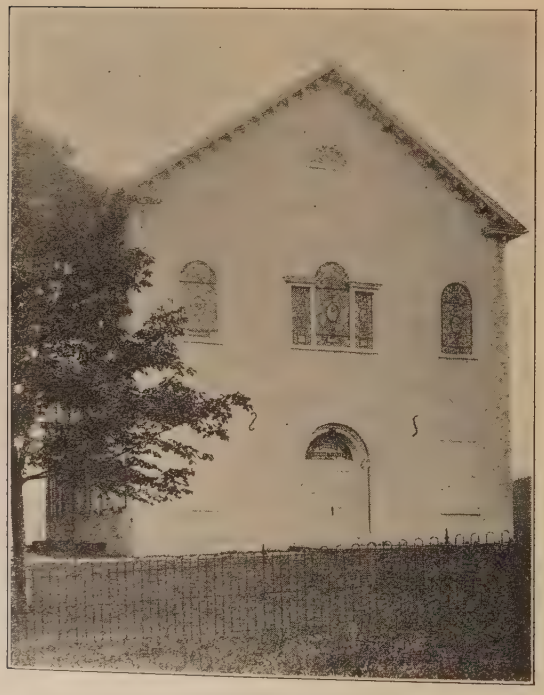
CEMETERY

The old burial ground having become too small, a new cemetery was laid out on the opposite side of the street in 1871.

TOWER AND BELL

The Bell-tower, erected in 1900, had a bell installed upon its completion.

St. John's, Fogelsville, Erected 1875



St. John's Union Church, 1835
This building served as a place of worship for forty years

St. John's Church, Fogelsville, 1872

Upper Macungie

Union from 1834-1872

PASTORS IN THE UNION CHURCH

1835-Jan. 6, 1850—Rev. Isaac Roeller.

March 3, 1850-1859—Rev. Jeremiah Schindel.

1859-1861—REV. E. H. M. SELL

In 1864, he took up the study of medicine, in which profession he became world-famous.

Sept. 25, 1904-1909—Rev. E. O. Leopold.

PASTORS IN ST JOHN'S CHURCH

1874-1904—Rev. O. Leopold. He died, June 10, 1904.

Sept. 25, 1904-1909—Rev. E. O. Leopold.

Aug. 29, 1909—Rev. J. F. Keller.

ORGANIZATION

THE UNION CHURCH

On ground donated by Jacob Moyer and Judge Fogel, the Lutheran and Reformed decided to erect a church in 1835. When completed, Rev. John Helffrich dedicated it to the service of God.

BUILDING COMMITTEE

Reformed, Henry Mohr and Jacob Moyer; Lutheran, John Lichtenwalner and Daniel Schlauch.

ST. JOHN'S CHURCH

The old Union Church having become dilapidated, the Lutherans almost to a man decided to build a church of their own, Feb. 8, 1873.

The Building Committee, consisting of J. H. Lichtenwalner, J. Miller, S. Kuhns, M. Rabenhold and A. Stettler, had everything in order for the corner-stone laying, May 24, 1874, and for the dedication, July 4, 1875. Revs. Rath, Schindel, Kramlich, and Leopold officiated at the services.

CHURCH COUNCIL—1926

Elders—Samuel Kuhns and J. Lichtenwalner.

Deacons—Jos. Miller, E. B. Clause, M. Rabenhold and C. Musselman.

Trustees—Henry Stine, Sam. Kuhn, Fred S. Wendling, Irvin Foose, Wm. Hiebert, Wm. Stuffert, Blaine Werley, Sherwood Schaffer and Harry Eisenhard.

MEMBERSHIP—1925

Baptized	163
Confirmed	160
Communing	130
Sunday School	150
Property Value	$20,000.00
Total Expenditures	7,309.00
Benevolence	194.00

NOTEWORTHY EVENTS

Fogelsville is named after Judge John Fogel, who built the first house in the place.

It has the reputation of sending out of its midst more professional men than any other town of its size in the County.

SCHOOL-HOUSE—1789

Erected on present site of Fogelsville and on ground donated for the sole purpose of holding and keeping a Common and United Lutheran and Reformed school for the instruction of the youth.

The stone building was one story and a half in height. The school was conducted on the lower floor, and in the loft the teacher had his sleeping quarters.

The new school law of 1834 met with opposition and only after the Fogels and Lichtenwalners took a positive stand in its favor, did the people favor its adoption in 1842.

EFFORTS TO CONTINUE THE UNION

After Pastor Leopold and congregation withdrew to organize St. John's Church, General Synod Pastors, Rev. W. G. Mennig, assisted by Rev. C. E. Hay and Rev. Dr. Singmaster, tried to keep up the Union Church but without success.

The Church is now used by the Reformed only.

SUNDAY SCHOOL

John Lichtenwalner was chosen as the first superintendent.

RENOVATION

On Oct. 29, 1911, Pastor Keller dedicated the church after extensive improvements.

JERUSALEM (ALLEMAENGEL) CHURCH

Jerusalem Church, "Allemaengel," 1743

Albany Township, Berks County

(Originally Lutheran, Union from 1808)

PASTORS

The congregation, in the absence of an ordained minister, is reported to have been edified by the reading of sermons by a school-teacher who also conducted services at New Tripoli, Jacksonville, and Ecker's Church.

REV. J. N. KURZ

1745-1747—Assistant to Muhlenberg and the Patriarch himself ministered to the congregation.

REV. TOBIAS WAGNER

1747-1755—Rev. Wagner arrived in 1742, labored in the Tulpehocken until 1747, removed to a place on the road towards Easton and served congregations in Alsace, Schwarzwald, Moselem and Reading. During this time he also served Allemaengel and consecrated the first church as Rev. Schumacher states on the title page of the church record which Schumacher began in 1768.

REV. JOHN CASPER KIRCHNER

1755-1756—The Halle Reports (Vol. I, P. 567) credit Kirchner with residence for a short time at Allemaengel, Berks Co.

REV. DANIEL SCHUMACHER (Traveling Preacher)

1755-1769—At Reading, 1754 to 1755; then with congregations in Berks and Lehigh Counties, 1754 to 1774; moved to Weissenberg, 1758, and from there served at times as many as sixteen congregations. He lies buried in an unmarked grave in the old Weissenberg burial ground. He openly confessed his adherence to the Word of God and the Symbolical Books.

1770-1774—The Patriarch Muhlenberg and the Rev. John A. Frederici.

1777-1780—Frederick J. Miller, V. D. M. Pastor Jung may also have preached here.

1780—October 2, 1810, Rev. Daniel Lehman (H. R. 1778).

1811—May, 1823, Rev. John Knoske, formerly at Orwigsburg, died a very aged man at Reading about 1859.

1823-1828—Revs. Joseph Doering and George Wartman.

1828-1831—Rev. Ludwig Walz.

1831-1857—Rev. Issac Roeller.

1859-May, 1861—Rev. Owen Leopold, later accepted a call to Jordan Parish.

1861 (May)-1867—Rev. S. S. Klein.

1867-1868—Rev. L. Zuber.

1868—For six months, Rev. D. D. Trexler.

1869-1906—Rev. Henry S. Fegley, a much beloved pastor.

1906—August 1, Rev. A. O. Ebert.

ORGANIZATION

Though the date of the organization of the Jerusalem Church is usually given as 1748, there are a number of facts which, if considered, will allow an earlier date. The visit of Muhlenberg in 1743 to the Tulpehocken region, his sending of J. N. Kurz in March, 1746, to Allemaengel; his own visit to members who had moved from New Hanover to Allemaengel in 1747; his request that Conrad Weiser, his father-in-law, should purchase for him a tract of fifty acres to be used for church purposes in 1746; all these things considered show that it is not presumptuous to claim an organization as early as 1745 or even earlier. The writer inclines to 1743 because a communion flagon, in the possession of the congregation, contains the initials G. F. and C. B. and the date 1743. (A communion cup has the date 1766—Matthias Probst).

A second log church either took the place of the first or the first was greatly improved under the supervision of E. Fosselman, G. Lambert, G. Kistler, P. Stambach, J. Gardner, M. Haas and M. Hollenbach.

CONSECRATION OF THE CHURCH

On May 29-30, 1814, Revs. Knoske and Heine, Lutheran, and Revs. Dieffenbach and Herman, Reformed, consecrated the church, the corner-stone of which had been laid, May 7, 1812. The building committee consisted of Michael Brobst, Samuel Kistler, John Weiss, and Jacob Bachman.

Elders—Fetherolf and Fosselman; Treasurer, John Probst.

CHURCH COUNCIL—1908

Elders—Jarius Trexler and Alvin Fetherolf.
Trustees—Jacob Schroeder and George N. Kistler.
Deacons—James Leibensperger and Stephen O. Kistler.

CHURCH COUNCIL—1926.

Elders—George Kistler and Monroe Henry.
Trustees—Edward Kistler and Samuel Kistler.
Deacons—Edgar Dietrich and William Diebuch.

MEMBERSHIP—1925

Baptized	162
Confirmed	112
Communing	90
Sunday School	82
Property value	$2,000.00
Total expenditures	426.00
Benevolence	126.00

NOTEWORTHY EVENTS

Compared with Egypt, the district known as "Allemaengel," lacked roads, horses, cattle, wagons, agricultural implements, grain and protection against the Indians, hence the significant name.

During the French and Indian war, the Indians made an attack upon a family living back of what is now Lynnport. The family saved itself by throwing live coals from the bake-oven at the Savages.

While the majority of the members lived in Lehigh County, the Jerusalem Church, nevertheless, stands across the border in Berks County.

Though the lack of funds prevented the completion of the church, services seem to have been held therein. The Patriarch, Muhlenberg, preached in it in 1747 though no roof covered it. In 1770 Muhlenberg conveyed the land to the congregation.

THE MORAVIANS BECOME INTERESTED

In 1746-1751 persistent efforts were put forth by the Moravians from Emaus to cooperate in completing the church and in carrying on the work of the congregation, but the title to the property being in the name of Muhlenberg, the attempt to gain a permanent foothold failed.

CHURCH COMITY

The Lutherans granted the Reformed the privilege of worshipping in their church from 1768 to 1812, at which time the Reformed were granted equal rights and paid their share of the cost of the church erected in 1813-1814.

On September 2-3, 1871, the congregation observed the centennial of the conveying of the title to the property.

SONS IN THE MINISTRY

Nine sons of the congregation entered upon the service of the Gospel Ministry. They are Samuel K. Brobst, 1847-1876; Reuben S. Kistler, 1864-1877; Alfred W. Kistler; William U. Kistler, 1897; Charles F. Kistler, 1898; Edwin L. Kistler, 1901-1911; D. Elmer Fetherolf, 1902; and Jonas O. Henry, 1902. Where is there another congregation with such a record?

Jerusalem (Allemaengel)

Albany Township, Berks County

(The following sketch of Jerusalem Church is given partly in the volume by Rev. H. S. Kidd entitled "Lutherans in Berks County" and, with his permission, it is herewith reproduced).

OWING to the privations endured by the early settlers in this vicinity, Muhlenberg invariably called it "Allemaengel" in the Halle Reports. The name has clung to the church ever since. Because the outside wood-work, including the roof, was painted red over a hundred years ago, it was also known as the "Red Church."

Jerusalem Church stands quite near the boundary line between Albany and Lynn, both of which became townships in 1735. About this time a number of families from New Hanover settled here. Soon after Muhlenberg's arrival in America, they persuaded him to visit the place. He was deeply moved by their desire to build a church and their utter inability to do so. In 1746 he induced his father-in-law, Conrad Weiser, to buy a fifty-acre plot of ground for them.

While they were erecting a log building, the Moravian emissaries from Bethlehem (Emaus) appeared on the scene and proclaimed themselves the genuine Lutherans. This was an echo of the "Tulpehocken Confusion" and the controversy that raged between the three parties which sprang up was quite bitter. Operations were suspended before the roof was placed on the structure. The Moravians, thinking they had gained the advantage, undertook to complete the edifice "with the understanding that it should be a Brethren Church." But as Muhlenberg still held the title to the ground, he prevented this movement. In 1770, after the confusion had altogether subsided, he deeded the ground to Philip Stambach, Jacob Gortner, Valentine Brobst, Matthias Brobst, and George Kistler. This deed is recorded in the Berks County Court House. At this time the pastor, Rev. Daniel Schumacher, and a considerable number of members withdrew and built a church about a half a mile to the south, near Wessnersville. This church was called New Allemaengel or White Church. The latter name still clings to it.

The earliest baptismal records of Jerusalem Church contain the names of the children of John Bailey, Frank Bailey, Casper Longenberger, Peter Driess, Michael Brobst, Frederick Reichelsderfer, John Wesner, and George Kistler. In 1756 the following class was confirmed: George Kistler, Jr., George Kunkle, Conrad Billman, Fr. Billig, and Marie Fosselman.

The present stone edifice was consecrated, May 24, 1814, during the pastorate of Rev. John Knoske. Rev. Henry Heine took part in the services. Since then the church has been renovated frequently. In 1881, the high pulpit and sounding board were removed and the entire interior altered. Probably the greatest event in the history of the congregation was the centennial celebration of Muhlenberg's donation of the church property. The Rev. Samuel Kistler Brobst, the most distinguished son of the congregation, preached the sermon. His reading of Muhlenberg's account of the early struggles of the congregation was heard with the keenest interest by the large gathering which included many persons who had been confirmed there, some of whom came from great distances. Dr. Schmauk declared that it was Samuel Kistler Brobst, whose ancestors heard Muhlenberg plead for institutions in the church to educate its ministry, in whom this seed bore fruitage. He was instrumental in establishing Muhlenberg College and the Lutheran Theological Seminary in Philadelphia. Thus Allemaengel became one of the main channels through which Muhlenberg's influence was brought down to the present and made secure for all time.

Muhlenberg's Impression of Allemaengel in 1747

(*From Halle Reports, Vol.* 1. *Page* 341 *et seq.*)

In the month of March I journeyed to the Blue Mountains about fifty miles from Providence in a northwesterly direction. There lived in this locality German settlers, poor and miserable, sadly in need of nourishment for body and soul. In view of the fact that many of the settlers had removed from New Hanover and in their loneliness recalled my services at that place, they earnestly entreated me to pay them a visit.

The conditions I found were deplorable. Many grew up without the benefit of the church or the school. Others became attached to so-called preachers who forced themselves upon the unsuspecting. Still others, who avoided both, became adherents of the Moravians. My former parishioners repeatedly begged for assistance. In their extremity, I several times sent my assistant, Mr. Kurz, to minister to them and persuaded my father-in-law (Conrad Weiser) to obtain a grant of land for church and school purposes which should be held for them until they would be able to hold the same.

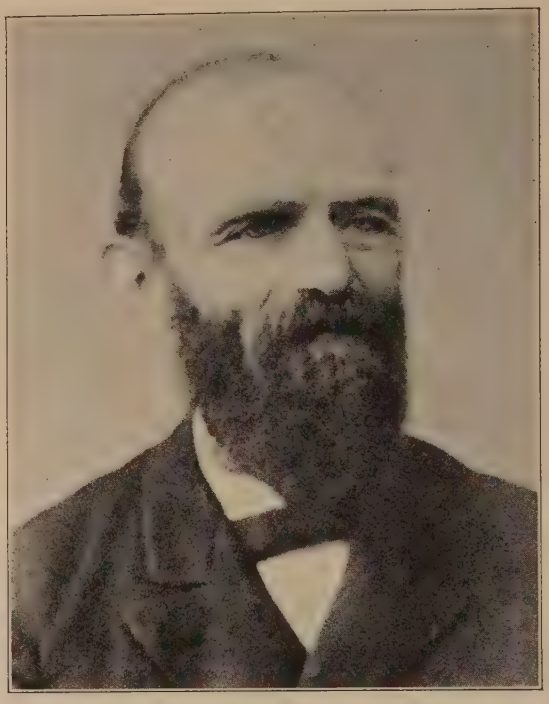
The only hope for them is to support a school-teacher that the children may be trained in Christian doctrine and that the parents may have the benefit of his services on Sunday. With the promise that I would pay them a visit once or twice a year, they seemed to give general approval to my plans. They even began to build a log church. In the meantime the Moravians visited them regularly, attracted some of those in better circumstances, promised to administer the communion according to the Lutheran custom, and to send a man with his family who would take charge of the school. Those who did not approve of this plan became embittered towards the Moravians and in severe language expressed their disapproval. The partly-finished church could easily have been completed with the help of the Moravians but since the title to the property was in my name the church could not be completed and the Moravians withdrew. As for me, at present, I do not have a way or any means whereby to render any assistance to this depraved and distracted people of Allemaengel. During my sojourn among them, I preached, baptized, and admonished my former parishioners diligently to read the Bible and to prayer and administered the communion to several aged people whose children had become adherents to Moravianism and who, in all sincerety, promised to remain faithful to the Shepherd of souls, namely Jesus Christ.

Jerusalem Church, though located in Berks County, has most of its members resident in Lehigh County, and is therefore properly a part of the Allentown Conference. The congregation, barely exceeding one hundred in membership, has furnished eight sons for the gospel ministry. They are: Samuel Kistler Brobst, Reuben Brobst Kistler, Alfred W. Kistler, William U. Kistler, Charles E. Kistler, Edwin L. Kistler, D. Elmer Fetherolf, and Jonas O. Henry.

A vow was entered into by the congregation at the corner-stone laying on May 7, 1812. At the suggestion of the pastor, Rev. Knoske, the congregation called Heaven and earth to witness their disavowal of blame for any false teaching, their high regard for the teaching of Jesus, their sincere desire that their children and children's children remain faithful to Christian doctrine—"This we proclaim before God and the world."

At the centennial of the building of the second log church in 1871, the pastor, Rev. H. S. Fegley, had the assistance of Revs. Kistler, Yeager, Leopold, Roeller and Klein. When the tower and bell were consecrated, October 23, 1881, the pastor was assisted by Dr. G. F. Spieker, Revs. Smoll and Trexler. Dr. Spieker also preached the principal sermon at the reopening of the renovated church in 1908. The oldest tombstones bear the dates 1760 and 1762. The new cemetery is unusually well kept.

EBENEZER CHURCH, ERECTED 1893



REV. H. S. FEGLEY, PASTOR, 1869-1906

EBENEZER CHURCH, ERECTED 1824

Ebenezer Church, 1760

New Tripoli

"Lynn Township Church"

PASTORS

As Ebenezer is known as a Muhlenberg church, it is not improbable that the pastors of the Jerusalem Church of Albany Township, Berks County, also preached at this church.

REV. NICHOLAS KURTZ

1745-1746—Rev. Nicholas Kurtz no doubt preached for the settlers living in Lynn Township as he did at Jerusalem. The Patriarch Muhlenberg's visit to Allemaengel in 1747 must have left its impression on the Lynnites. So Daniel Schumacher's large parish must have included this district during his pastorate between 1755 and 1770. Likewise it must have been included in the ministrations of Frederici, 1770-1774, and the occasional visits of the Patriarch between 1774 and 1778. Herman F. Schellhardt preached a few years at Egypt and New Tripoli until Synod refused to have anything to do with him.

Daniel Lehman, who preached at Jerusalem from 1780 to 1810 may have served Ebenezer for the same lentgh of time, though Rev. H. A. Geissenhainer is reported pastor from 1806 to 1808. Rev. Lehman lies buried at New Tripoli.

The Rev. John Knoske preached at Jerusalem from 1811 to 1823. He was succeeded by Revs. Wartman and Doering, 1823-1828. Nevertheless, Rev. G. F. J. Jaeger is reported pastor for a brief term during the period.

1828-1858—During this period Revs. Jeremiah Schindel, Peter Z. Oberfield, F. A. Bauer, and W. Siegelin preached.

1858-1861—Rev. Owen Leopold.

1861-1864—Rev. S. S. Klein.

1867-1869—Rev. Ludwig Zuber.

1869-1906—Rev. H. S. Fegley. He served a parish of five congregations. He died, January 30, 1906.

1906—Rev. A. O. Ebert, worthy succesor of Father Fegley.

SONS OF THE CONGREGATION IN THE MINISTRY

Rev. O. P. Smith, D.D.
Rev. James Reitz
Rev. William F. Mosser.
Rev. A. O. Ebert.

ORGANIZATION

LOG CHURCH ERECTED

A number of settlers who had attended services in the log house, among whom were Peter Scholl, Bernard Schneider, Aaron Hartzel, Jacob Hoffman, Peter Beisel, Heinrich Widerstein, Philip Wertman, Philip Mosser, Dietrich Sittler, Martin Schuck, Jacob Lynn, and Jacob Oswald, decided, to build a church, 1745, but it was not until 1761 that a log church was erected on ground purchased from Jacob Hoffman.

THE CHURCH RECORD

The earliest references to the congregation are lost. The first records began in 1764.

THE SECOND CHURCH

The first church having been damaged by a heavy storm a new log church, with galleries, was erected in 1798. The Revs. Daniel Lehman and J. Roth officiated at the dedication.

THE THIRD CHURCH

A stone building took the place of the log church in 1824. The members of the Lutheran church council at the time were: Jacob Mosser, elder; David Mosser, trustee; George Trein, Henry Straub, Jacob Kistler, and George Bausch, deacons. The new building, dedicated in the fall of 1824, was erected at a cost of $2,425.00.

THE PRESENT CHURCH

The present church is a large, one-story, brick building with basement, erected, 1893, at a cost of $24,000.00. William Krauss and Phaon Reitz constituted the Lutheran members of the building committee. It was consecrated, May 13, 1894.

MEMBERSHIP—1925

Baptized	544
Confirmed	394
Communing	325
Sunday School	330
Property Value	$24,000.00
Total Epenses	1,495.00
Benevolence	371.00

CHURCH COUNCIL—1926

Elders—James W. Loy and Cleveland Weaver.
Trustees—Elmer Fisher and Allen Kistler.
Deacons—Oscar Mayer, Richard Reitz, Alvin Snyder and Elmer Zellner.

NOTEWORTHY EVENTS

The Ebenezer Church had its origin in an old log house, owned at the time by Peter Scholl, where Andrew Stieger, a school teacher, at the solicitation of the settlers, conducted divine services from 1740 to 1745. This house served also as a place of refuge during the Indian attacks.

The first church of logs had no floor. An ordinary table served as an altar and the pulpit was made of rough boards. Some one gave the church a small organ from which incident the church became known as the "organ church."

INDIAN DEPREDATIONS

Lynn Township suffered greatly from the Indians. By stratagem the settlers succeeded in warding off the attacks. Some defended themselves by throwing live coals from the bake-oven at the approaching foe.

THE FIRST SCHOOL-HOUSE

It consisted of two rooms, one for school purposes and the other as a residence for the pastor. The children slept in the garret.

THE TITLE SECURED

Though the land had been occupied since 1760 the title to it was not conveyed to the trustees of the church until January 4, 1811.

A CARNEGIE ORGAN

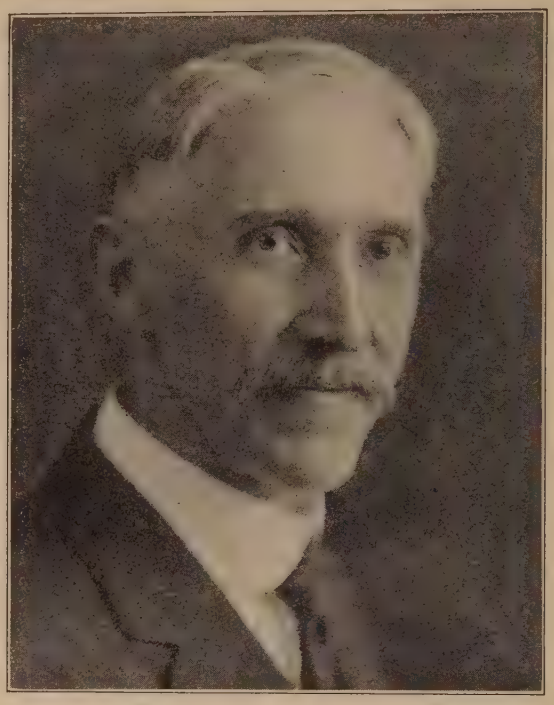
Through the efforts of W. H. Reitz, whose father was interested in the third church and whose grand-father in the second church, a new organ, half of the cost of which Andrew Carnegie bore, was installed in 1903 and dedicated on January 5, 1904.

On May 16, 1921, a large bell was installed and dedicated.

Numerous interments were made in the old burial ground but the inscriptions are legible on only a few of the grave-stones. The new cemetery, laid out in 1857, is kept in beautiful order. It is deplorable that all the old records of this church were destroyed by fire.

In 1925 the basement was renovated, new carpet purchased, and electric lights installed in the church.

St. Jacob's, Jacksonville, Erected 1863



Rev. A. O. Ebert, Pastor of New Tripoli Parish, 1906

The New St. Jacob's, Erected in 1926

St. Jacob's Union Church, 1808

Jacksonville, Lynn Township

PASTORS

1807-1811—Rev. H. A. Geissenhainer.
1811-1819—Rev. John Knoske.
1819-1850—Rev. G. F. E. Yaeger.
1850-1858—Rev. Roeller.
1858-1861—Rev. Owen Leopold.
1861-1864—Rev. S. S. Kline.
1864-1869—Rev. B. E. Kramlich.
1869-1906—Rev. H. S. Fegley.
1906—Rev. A. O. Ebert.

SONS OF THE CONGREGATION IN THE HOLY MINISTRY

Rev. Astor C. Wuchter, Toledo, Ohio.
Rev. J. H. Waidelich, D.D., Sellersville, Pa.
Rev. Preston A. Behler, Allentown, Pa.

ORGANIZATION

The early history of this congregation relates chiefly to members of the Reformed denomination. The settlers held services in the woods and in their homes. These services were conducted by school-teachers and traveling preachers. Rev. Philip J. Michael dedicated the first church, built of logs in the simplest style, in 1761. The same year a log school-house was erected in which Dannecker, Frantz, Spittler, Robert Singler, and others taught.

The settlers, being of the same stock as those of Ebenezer, belonged to the Reformed and Lutheran Churches and, though the property belonged to the former, the latter, no doubt, held services conducted by ministers of their own faith.

THE FIRST UNION CHURCH

Both denominations decided in November, 1807, to erect a new church in which each should have equal rights. The building committee, consisting of Messrs. Follweiler, Oswald, Koenig, and Fusselman, directed the erection of the stone church costing $1,407.92½. The Revs. H. Geissenhainer and H. Dieffenbach officiated at the dedication in 1808.

THE SECOND UNION CHURCH, erected at a cost of $6,500.00, was dedicated on May 24, 1863. The ministers taking part were Revs. Zulich, Klein, Dubbs, and Leopold. The building committee consisted of A. Donat, R. Buck, J. Smith, and L. Kistler.

CHURCH COUNCIL—1926

Elders: George Billig and Morris Henry.

Trustees: Clinton Fetherolf and Edwin Fetherolf.

Deacons: Adam Bailey, Ezra Trexler, William Berk and Warren Bond.

MEMBERSHIP—1925

Baptized	317
Confirmed	237
Communicant	185
Sunday School	158
Property Value	$8,000.00
Total Expenditures	991.00
Benevolence	291.00

NOTEWORTHY EVENTS

Among the early settlers were the following heads of families: Weitzel, Straub, Long, Lieser, Donat, Baumgartner, Everett, Hermany, Brednich, Nungesser, Leiby, Lorah, Frantz, Nyer, Baer, Creitz, Oswald, Enos, Haller, Henry, Koenig, Lutz, Stein, Shuck, Sechler, Wannamacher, Widderstein, Yoder, Breisch, DeLong, Eckroth, Follweiler, Fussellman, Holler, Ham, Herman, etc.

On account of the threatening attitude of the Indians, the settlers took their loaded rifles and sharp axes with them when they went to bed or to church. Several Indians were either wounded or massacred.

The cemetery oposite the church was laid out in 1865.

In the log school-house, built in 1822, instruction was imparted in both the German and English languages. The congregations furnished the teachers until 1838 when the common school system was adopted.

The old St. Jacob's Church, which has been razed and is to be replaced by a beautiful modern church, stood on a fine elevation near Jacksonville, about five miles from New Tripoli along a concrete highway. The congregation had decided to build in 1914 but war conditions delayed the project until 1926. The building committee consists of Henry F. Kistler, Chairman, Dr. W. J. Fetherolf, and Charles Koenig, Lutheran, and Charles F. Oswald, Treasurer, Milton Leiby, Secretary, and William Snyder, Reformed. D. W. Rothenberger is the artichect. The estimated cost will be $75,000.00. The dimensions of the church will be 75 by 48 feet and the chapel 30 by 60 feet. There will be a tower and belfry, 76 feet high with space for a clock and chimes.

St. Peter's, Lynnville, Erected 1858

St. Paul's, Seiberlingsville, Erected 1858

St. Peter's Union Church, 1857

Lynnville

PASTORS

1857-1859—Rev. Jeremiah Schindel.
1859-1862—Rev. Owen Leopold.
1863-1867—Rev. S. S. Kline.
1867-1869—Rev. Ludwig Zuber.
1869-1906—Rev. H. S. Fegley.
1906—Rev. A. O. Ebert.

ORGANIZATION

The corner-stone of the first church was laid on August 30, 1857.

The first church at Lynnville, erected on ground purchased by the residents of that district, was dedicated, May 23-24, 1858, by Revs. Jeremiah Schindel, W. A. Helffrich and B. K. Derr.

CHURCH COUNCIL—1858

Elders—Peter Haas and George Rex.
Trustee—John Schneider.
Deacons—Joshua Weida, Joel Haas, Joseph Miller and Jonas Fritz. The building committee consisted of Jacob Gehringer and Jonas Werley, Lutheran, and Peter Bachman and James Schmidt, Reformed.

THE CHURCH REMODELED

After installing new pews, new furnaces, and new carpet and having the whole building repainted at a cost of $3,000.00, the dedication of the church took place on December 1, 1912.

CHURCH COUNCIL—1912

Elders—J. W. Kramer and J. D. Bausch.
Trustee—Amson C. Kistler.
Deacons—George L. Weida, Charles Miller, Clinton Derr and Edwin Kistler.

CHURCH COUNCIL—1926

Elder—John Bausch.
Trustee—George Bausch.
Deacons—Charles V. Hollenbach, Thomas Kramer and Clarence Kistler.

MEMBERSHIP—1925

Baptized	172
Confirmed	92
Communing	80
Sunday School	142
Property Value	$2,000.00
Total Expenditures	688.00
Benevolence	288.00

NOTEWORTHY EVENTS

St. Peter's Church is located near the village of Lynnville along the public road leading from Lynnville to Seiberlingsville. It is a one-story, brick building, built on an elevation commanding an extensive view of the surrounding country.

In the year, 1857, the Lutheran and Reformed residents of the northwestern portion of Weissenberg and the southeastern portion of Lynn Township desired to secure for themselves better church facilities and therefore agitated the question of erecting a church in their locality but they could not agree upon the location. The Weissenberg residents chose a location near Seiberlingsville and the Lynn residents, who felt that Seiberlingsville was too far removed, chose a location near Lynnville. After the lot was selected, plans were adopted for the erection of a church.

The cemetery was enlarged in 1921 and dedicated on May the 29th by Rev. A. O. Ebert.

St. Paul's Union Church, 1857

Seiberlingsville

Weissenberg Township

PASTORS

1857-1859—Rev. Jeremiah Schindel.
1859-1862—Rev. Owen Leopold.
1863-1867—Rev. S. S. Kline.
1867-1869—Rev. Ludwig Zuber.
1869-1906—Rev. H. S. Fegley.
1906—Rev. A. O. Ebert.

ORGANIZATION

THE FIRST CHURCH

The corner-stone of the first church was laid on June 7, 1857, and in the following year, April 18, 1858, the building was dedicated. The officiating ministers were: Revs. Jeremiah Schindel, William Helffrich, P. Herman and J. Dubbs.

CHURCH COUNCIL—1857.

Elders—David Stein and Henry Werley.
Deacons—George Grim, S. Grim, Elias Werley and James Fritz.

The first communion was attended by 47 guests.

CHURCH COUNCIL—1926

Elder—Elmer Werley.
Trustee—Chester Fritz.
Deacons—Henry Gehringer, Llewellyn Danner and Edwin Kunkle.

MEMBERSHIP—1925

Baptized	154
Confirmed	104
Communing	75
Sunday School	92
Property Value	$3,000.00
Total Expenditures	352.00
Benevolence	77.00

NOTEWORTHY EVENTS

There was a long-felt desire of the Christian people in the northwestern part of Weissenberg to have a church building located in their own immediate neighborhood. Accordingly a meeting was called to consider the advisability of such an undertaking and, if found feasible, to consider ways and means for the erection of a church. After some consideration, the meeting resolved to build a church. The location, which is the present site, was determined by the offer of ground upon which to erect the church. In the month of February, 1857, the building committee entered upon a contract for the erection of the church. The names of the members of the building committee were: Lutheran, Thomas Grim, Jacob Werley and Jonas Werley; Treasurer and Reformed, Paul Bleiler, Daniel Greenewalt and Jonas Ebert.

ZION'S, OR LEHIGH, CHURCH, ERECTED IN 1784

ZION'S, OR LEHIGH, CHURCH, ERECTED IN 1894

Zion's or Lehigh Church

1750

PASTORS

1745-1750—Services in the homes.

1750—Delegates to Synod ask for a pastor. Schrenk was appointed to supply, but the delegates applied to Andreae. He sent Philip Heinrich Rapp who remained to December 18, 1751.

1752-1765—Rev. Jacob Friederich Schertlein. September, 1765-December, 1767 (69)—John George Wiesner.

July 9, 1769-August 5, 1800—Rev. Jacob VanBuskirk, also of Saucon, Salisbury and Upper Milford.

1800—Rev. John P. F. Kramer (Supply).

April, 1800-November, 1806—Rev. John F. Obenhausen.
December, 1806-September, 1808—H. A. (John) Geissenhainer.

October, 1808-July, 1817—Rev. Heinrich Heine.

September, 1817-October, 1819—Rev. Heinrich Stecher.

May, 1820-February 1, 1838—Rev. Benjamin German.

1838-January, 1839—Rev. Jeremiah Schindel (Supply).

August, 1840-1841—Rev. Christof G. F. Friederich.

August, 1842-May, 1885—Rev. Joshua Yeager.

October, 1885-March, 1901—Rev. Dr. A. R. Horne.

October, 1901-November, 1903—Rev. Irvin B. Ritter (Supply).

1903-August, 1905—Rev. Charles E. Sandt.

February, 1906—Rev. Charles A. Kerschner.

SONS OF THE CONGREGATION

Rev. I. B. Ritter, Deceased.

Rev. Melville B. Schmoyer, Allentown, Pa.

Rev. H. B. Ritter.

Building Committee: 1894, C. Schaeffer, W. Breinig, H. Schmoyer, J. Schmoyer, S. Levan and J. Butz.

MEMBERSHIP—1925

Baptized	625
Confirmed	466
Communing	380
Sunday School	121
Cradle Roll	16
Property Value	$20,000.00
Total Expenditures	3,062.00
Benevolence	819.00

ORGANIZATION

The names of some of the early settlers were: Trexler, Schmeier, Romig, Allbrecht, Danner, Klein, Eigner, Keiser, Bortz, Gaumer, Knappenberger, Feterolf, Ruch, Schmidt, Warmkessel, Eisenhardt, Mueller, Fegley, Heinle, etc.

The 1769 church council consisted of Elders, Martin Boger and Simon Hain; Deacons, Jacob Herman, Daniel Schmair, Henry Eigner and Heinrich Wetzel.

The 1784 church council consisted of Elders, Henry Eigner and Peter Trexler; Deacons, Valendin Haupt, Frantz Warmkessel, Adam Howerther and Christian Weber.

1804—The congregaion petitioned to keep Obenhausen.

1808—Petition presented for a pastor. Heine was recommended.

1809—Philip Klein was the delegate to Synod.

1811—P. Wind was the delegate to Synod. Offering for Synod was $19.62½.

1812—Delegate to Synod, P. Klein.

1816—Weid was the delegate. 1817—Delegate, Brausing. 1818—Carr, delegate. There was trouble with the election of Stecher. Pastor Meendsen presided. He healed the trouble.

1819—Delegate, Jacob Schmeyer. Dissatisfaction with Pastor Stecher.

1835—Delegate, Abraham Schaeffer. 1836—Delegate, J. Beck.

CHURCH COUNCIL—1925

Elders—Henry J. Kriebel and Ralph J. Schmoyer.

Deacons—D. Harry Jacobs, Raymond C. Kehm, Harold L. Kruse and Sylvester E. Warmkessel.

Trustees—Victor H. Warmkessel and William T. Schmoyer.

Treasurer—Warren E. Schmoyer.

NOTEWORTHY EVENTS

The first church record, begun on the XVIII Sunday after Trinity, 1750, was as follows: J. N. S. Church Record of the Church of the Holy Trinity, Macungie Township, begun by Philip Heinrich Rapp, the first Lutheran Pastor of the same.

1749—The warrant for the land on which the first church was erected was granted to the Lutherans whose committee forestalled the Reformed. Instead of a Union Church, as had been planned, the Lutherans became the exclusive owners of the property.

1750—The first church of logs erected and the congregation received into Synod. The first log school-house was erected about the same time.

1784, June 11—The corner-stone of the second church was laid. The church was built of stone.

The building committee consisted of George Breinig, Michael Schmeier, Johannes Heinli, Daniel Schmeier, and Heinrich Knappenberger; Treasurer, Peter Trexler.

VanBuskirk's parish included Macungie, Salisbury, Saucon and Upper Milford.

1843—Church renovated and dedicated. The Reformed were granted equal rights except title to property.

Improvements—The organ repaired, 1845. Centennial celebration held, October 5-6, 1850. Tower erected and bell installed, 1860. Church renovated, 1870.

1894, May 6—Corner-stone of new church laid. Church dedicated, Nov. 25, 1894.

1895—Whitsunday—New organ installed. November 24, Sesqui-centennial celebrated.

1911, August 21—Church renovated and dedicated.

1925, November 8—Celebration of the 175th anniversary.

1926, Feb. 6—20th anniversary of Pastorate observed in Lehigh Church.

Lehigh or Zion's Church
on the Little Lehigh, Macungie

THIS church, according to the Rev. M. B. Schmoyer, who made a careful study of the records, had its beginning as early as 1745. The early settlers offered the use of their humble homes for the purpose of holding services. Those who settled before 1745 were Jeremiah Drechsler, 1719; Albrecht Danner, Matthias Eigner and Christian Schmeier, 1733. Later arrivals bore the names of Michael Knappenberger, Johannes D. Gaumer, Philip Drescher, Friedrich Seitz, George A. Bortz, George Ruch, Nicholas Schmidt, Stophel Mueller, John P. Klein, Michael Warmkessel, Andreas Eisenhardt, Mathaus Heinli, etc.

These early settlers are regarded as the founders and early members of the Lehigh Church. The tract selected, situated in the center of the settlement, was reserved for church and school purposes. In order to obtain a title to the tract, a committee consisting of four members: Matthaus Eigner, Michael Knappenberger (Lutheran), John Butz, and Mr. Long (Reformed) was authorized to go to Philadelphia to procure the same. When it became known that the Reformed members intended to circumvent the Lutheran members of the committee, the latter put their wits together and managed to secure, 1749, the tract for the use of the Lutheran congregation. It may not be out of place to state that at Heidelberg the tables were turned and the Reformed succeeded in securing the title in advance of the Lutherans.

In the following year the notorious Philipp Heinrich Rapp of the infamous Andreae band dedicated the log church. In spite of all the things justly attributed to him, Rapp put the Lehigh congregation on a firm foundation, employed qualified teachers, supervised the building of the church and the school-house, baptized and administered the Lord's Supper in an orderly manner, married only the couples whose banns had been proclaimed in the church, and entered his ministerial acts in a systematic manner as the records plainly show.

In the records he gives his reason for coming to America, a dissertation on the question of bearing arms and of the oath, the restoration of all things and the purification of the soul after death. The title page begins with the initials J. N. S. Church Record of the church called Holy Trinity in the Township of Macungie, begun by Philipp Heinrich Rapp, the first Evangelical Lutheran preacher of the same, in the year 1750, XVIII S. post Trinitatis.

BAPTISMS, 1750-1751.

Johannes and Johann Friederich, twins, sons of Johann Dietrich Gaumer and Maria Elizabeth, nee Meinert.

Catharine, daughter of Michael and wife Catharine, nee Heilig, Knappenberger.

Jeremiah, son of Johann Peter and wife, Maria Catharine, nee Albrecht, Dreschsler.

Maria Barbara, daughter of Melchior and wife, Maria Barbara Vogelman.

Johann Melchior, son of William Fegley and wife.

Michael, son of Philip Droescher and wife, Maria Charlotte.

Jonathan, son of Friederich and Margaretta Schaefer.

————————, a daughter of Stophel Mueller and wife.

John Jacob, son of Johann Adam Setzer and wife.

DEATHS.

A child—

Johann Michael Knappenberger, who departed this life, June 13, 1751, in the 41st year of his age.

MARRIAGE.

May 2, 1751, Emanuel Pfeifer, widower, and Maria Barbara, daughter of Valentine Mechlin.

The first church council, reported in 1769, consisted of Martin Boger, Simon Hain, Elders; Jacob Hermann, Daniel Schmair, Heinrich Eigner, Heinrich Wetzel, Deacons.

JACOB FRIEDRICH SCHERTLEIN.

As pastor of Lehigh church, he reported in 1752 and served until 1765. In connection with Lehigh church he ministered at Heidelberg, 1754; Weissenberg, 1754; Zionsville, 1758; Tohickon, 1754-1755; and Jordan, 1760. He excused his absence from Synod in 1763 on account of age and the dangers from Indians. His death is reported in 1768. Muhlenberg invited him to attend the meetings of Synod in the hope that, under the rough shell a good kernel might yet grow under the influence of suffering and through the work of the Holy Spirit.

His entries in the church record number about two hundred. Among them is the school-teacher, Peter Doll, and a doctor, Friedrich Spiegel. The names of the catechumens, confirmed 1754 and 1757 are: Peter and Anna Federolf, Catharine and Anna Seiler, Magdalena Dressler, Johann Peter and Barbara Fritz, Martin and Johannes Barth, Heinrich Egner, John Adam Klein, Catharine Nothstein, George and Johannes Ruch, Anton Sebastian Mohr, Johann and Peter Mueller, Hans Adam Dietrich, Johan Ebner, Hans Jerg, and Lorentz Rohrbach.

GEORGE WIESNER.

Schertlein's successor was Wiesner who served from 1765 to 1767. The names of those he baptized were: John Adam Dorr, Anna Elizabeth Graeber, George Braun, Conrad Kaufman, Matheas Mautty, Johann Adam Gaumer, John Schwartz, Joh. George Schaeffer, Elizabeth Thormayer, Johann Peter Herbst, Johann Peter Kuhn, Jacob Gorr, Joseph Albrecht and Johann Adam Shankweiler.

With the departure of Wiesner and the death of Schertlein, the parish became vacant. Jung was assigned to Jordan and VanBuskirk to the Macungie parish. In the meanwhile Muhlenberg sent supplies until a pastor could be secured. Four congregations united in an appeal for a pastor and on July 9, 1769, Rev. Jacob VanBuskirk consented to become the pastor on condition that Rev. Schmidt become his successor in Germantown.

Rev. VanBuskirk came from a God-fearing family. He was born in Hackensack, N. J., February 11, 1739. He received his preliminary training at Princeton College and his theological training from Pastor Weygandt and the Patriarch Muhlenberg who made him his assitant. He preached at New Hanover, 1763-1765; at Germantown, 1765-1769; in the Macungie parish, consisting at first of Lehigh church, Upper Milford, Upper Saucon, and at Allentown, 1769-1778. On account of his opposition to the establishment of the Trexlertown congregation he, at least nominally though not in reality, relinquished his pastorate of the Macungie parish in 1793 and settled in Upper Dublin, serving Gwynedd, Whitepain, and Upper Dublin. But in 1795 we find him active in his old parish, remaining there until his death, August 5, 1800. He lies buried in the "old Yellow Church" graveyard near North Wales.

During his pastorate of over thirty years, there are many entries in the church record. Some of the names recorded are the following: H. Keyle, Michael Stockert, Conrad Witmaier, Hannes Seidel, Jacob Seider, Conrad Stresser, Joseph Eisenhardt, H. D. Martini, Melchior Weber, Johannes Weidman, Johannes Gregere, Matthias Saam, Peter Dickert, George Welbert, Gotfried Dieffenderfer, Johannes G. Jung, George Breinig, Christian Garman, Carl Bernard, Peter Gabel, Jacob Lang, Jacob Moyer, Peter Severt, George Schitz, Philip Martz, Jacob Friess, Adam Romig, Matthias Hallebag, Tobias Moor, Jacob Leidecker, Nickolas Mumbauer, Peter Sell, Valentine Haupt, Melcher Fiegel, Johan Mackli, Michael Andres, Johannes Held, Martin Engel, George Specht, Jacob Krog, Johannes Muck, George Schleicher, Wilhelm Heens, Peter Reinert, Johannes Putz, Johannes Moser, Michael Hiski, George Zimmerman, Abraham Preis and Jacob Flammer. It will be noticed that these names are almost entirely different from those in the previous lists.

The first half century of the congregation's existence noted above furnishes one with a fair idea of congregational life in colonial days. One cannot help but admire

how, under very adverse conditions, a spiritually minded people steadily improves its environment. The log cabins, the log churches, and the log school-houses were significant marks of progress when compared with conditions as the settlers found them. The stone age followed the first or log age. This came about in spite of not only unfavorable surroundings but of worthless imposters who forced themselves upon the congregations. Colonial sociology and colonial psychology teach a lesson to which one should give heed. Implicit faith in God and His Word lead the devout soul not only in the way of righteousness but in the path of peace and prosperity. Where the settlers led consecrated lives there one finds progress and prosperity.

During Rev. VanBuskirk's ministry, the progress noted in larger and better buildings for the family, the cattle and crops, may also be seen in the desire to provide for the growing needs of the congregation. The old log church with its seats of hewn logs, earthen floor, and simple appointments, had to make way for a better and more commodious place of worship.

The new church was built of stone. Rev. VanBuskirk laid the corner-stone on June 11, 1784, Rev. J. F. Ernst of the Schoenersville parish assisting in the service. The style and plan of the church was like that of the churches erected in those days, a delight to any one who admires the colonial form. The brick floor was provided with plain box pews painted white. The gallery on three sides was reserved for the organ and choir and the young people.

This colonial church for sixty years under half a dozen pastors served as a house of worship—a spiritual home in the real sense of the word—for a generation that was passing, that was in the prime of life and that was to be for all classes and conditions. In 1843 there were great changes. Under the ministry of Rev. Joshua Yeager, in spite of the regulation which was to be as unalterable as the laws of the Medes and Persians, an agreement was entered into with the Reformed, August 26, 1843, that, instead of continuing as an exclusively Lutheran church as the regulation demanded, "all revenues of the church and real estate shall be applied and used for the benefit of both in common with equal rights." The interior of the church was also re-arranged. The chancel with the pulpit and altar was moved from the side to the end of the building and the organ and choir to the opposite end. The gallery along the sides was reserved for the young people. On the ground floor the aisle was in the middle with the pews on either side reserved for older people. The dedication of the renovated church took place on Christmas Day of 1843 and from that time on the services in the Lehigh Church have been conducted by the Lutherans and the Reformed alternately. The following year the organ was reconstructed; the centennial of the erection of the first church observed on October 5-6, 1850; the tower erected and the bell installed in 1860. Thus from 1784 to 1894, the second church with some alterations and improvements served the members of the church as a place where God's honor dwelt, as a house of prayer and as a place where God's Word was preached and the sacraments administered.

In this building during the one hundred and ten years, eleven Lutheran and four Reformed pastors officiated. Very little out of the regular work of the church seemed to mar the orderly conduct of affairs. Pastor VanBuskirk, who served the parish for upwards of thirty years, had an experience with Trexlertown when that congregation was in process of organization, which displeased him very much. He protested against the preaching of Rev. Lehman at Trexlertown only about a mile distant and his protest was heeded so far as Lehman was concerned. But others soon took his place and the Trexlertown congregation continued the services in spite of protests. This eventually led VanBuskirk to become reconciled to conditions and, after a few years, he again performed the duties of pastor in the Macungie parish. He continued to serve there until his death which occurred in 1800.

During the interim, 1792 to 1795, when VanBuskirk removed to Upper Dublin, Rev. George Ellison supplied. After VanBuskirk's death, Rev. Paul Frederick Kramer supplied for about a year. From 1800 to 1806, Rev. John Frederick Obenhausen, a well-educated Hollander, licensed by the Ministerium in 1794 and ordained in 1804, served congregations in Berks and Lehigh Counties. Among these was the Lehigh Church. The congregation expressed its approval of his ministry but, contrary to the

wishes of Synod, it did not wish to be affiliated with the congregations previously connected with the parish. This was granted, but at the end of a year it was hoped the congregation (Salisbury) formerly affiliated would return to the Macungie parish.

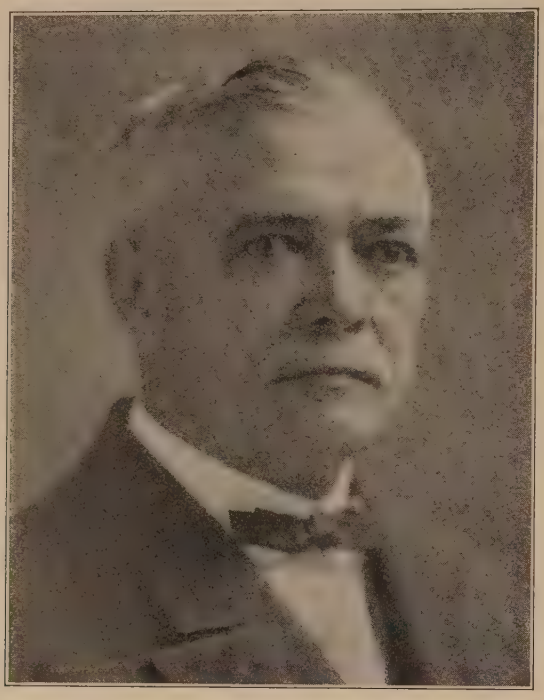
From 1806 to 1808, the congregation was served by Henry Aanastasius, younger brother of Frederick William Geissenhainer, pastor of the Jordan parish. Rev. Heinrich Heine, licensed in 1807, succeeded Rev. Geissenhainer and continued to serve the congregation for about nine years, October, 1808, to July, 1817. In 1807, Synod voted Heine $100.00 from the Synodical Treasury to aid him in his studies for the ministry. In the same year he was licensed. In 1808, he reported as a catechist from Bauer's Church. He was recommended to go to Macungie and if he received a call the officers would grant him a license. The call was received and accepted for he reported from Macungie in the following year, 1809, a gift of $5.00 for the Synodical Treasury. In 1809, he was reported pastor at Macungie, Blue Church, Salisbury and Zionsville. During the years of his pastorate there he reported as follows: 1809—493 communed, 5 schools; 1810—529 communed, 4 schools; 1811—542 communed, 4 schools; 1812—620 communed, 2 schools; 1813—675 communed, 3 schools; 1814—593 communed, 3 schools; 1815—617 communed, 4 schools; 1816—590 communed, 6 schools; 1817—618 communed, 4 schools; 1818, reported from Gettysburg.

In 1817, Henry G. Stecher (September, 1817—October, 1819) applied for reception into the Ministerium. In 1818, he reported from Macungie. Salisbury, Blue Church and Zionsville were satisfied but Macungie was divided on the question of accepting Stecher as pastor. Synod ordered another election and if the majority voted in Stecher's favor the minority was to make no further objection. In 1818, he reported 375 communicants. An election was held and the majority voted for Stecher but the minority in Macungie still opposed him. He reported 579 communicants and 3 schools in 1819. After this he was allowed to preach in York County and, if a call should be extended him, he would be allowed to accept it. In 1820, he reported from York County.

Rev. Benjamin German (May, 1820-1838) served the other three congregations of the parish until 1848, the time of his death. In 1821, he reported 833 communicants and 3 schools. The parish expressed itself as being well pleased with Pastor German's ministry. Rev. Jeremiah Schindel (1838) supplied the congregation for about a year in connection with his parish of eight congregations. In 1840, Rev. Christopher G. Frederick supplied for about a year when Rev. Joshua Yeager began his ministry of forty-three years from August 21, 1842 to May 31, 1885. He served Allentown, Macungie, Friedensville, Schoenersville and St. Peter's, five congregations with about twelve hundred communicants.

The Union Church was established in 1843, a year after Rev. Yeager's entrance upon the pastorate. Just before Pastor Yeager's retirement, Alburtis church was organized and Christ chapel erected, 1885. This was intended to serve as a preaching point in connection with the Lehigh Church whose pastors were expected to serve without salary. The pastors who served were: Dr. A. R. Horne, successor of Father Yeager; Rev. I. B. Ritter, 1901-1903; Rev. C. E. Sandt, 1903-1905; and the present pastor, Rev. C. A. Kerschner, from February 1, 1906, to the present time. During Dr. Horne's pastorate, October 10, 1885, to March, 1901, plans for a new church were made. A beautiful new brick church with stone trimmings was erected in 1894 and dedicated on November 25th of the same year. Provision was made for the accommodation of a graded Sunday School. The building committee consisted of Charles Schaeffer, William Breinig, Henry Schmoyer, Jonas Schmoyer, Styles Levan, with Jonathan Butz, as treasurer. In 1895, a large organ was installed and dedicated on Whit-Sunday. The sesquicentennial of the church was observed on November 24, 1895. Dr. Horne had been a distinguished educator and his last years in the pastorate were a fitting climax to a busy career. He resigned, March 9, 1901.

Before the present efficient pastor entered upon his labors, February 1, 1906, two active supply pastors served the congregation. They were Rev. I. B. Ritter for two years, and Rev. C. E. Sandt for two years. The most eventful occurence in Rev. Kerschner's pastorate was the celebration of the 175th anniversary, November 8, 1925. A son of Jordan Church, devoted to his parish, he reports 466 confirmed members, a Sunday School of about 100, and property valued at $20,000.00.



Rev. Charles A. Kerschner
Pastor of Zion's and St. Mark's Parish

Rev. Melville Schmoyer

St. Mark's Church "Allentown" 1885

PASTORS

REV. C. E. SANDT

1885—August 15, 1905. He prepared for the ministry under the direction of Drs. Sadtler and Spieker. Ordained in 1885. The parish consisted of Freemansburg, Aineyville, and St. John's, Williams Township. He resigned Freemansburg and New Williams in 1899, but continued to hold the pastorate of St. Mark's until August 15, 1905, when he died.

REV. CHARLES A. KERSCHNER

1906, February 1—The parish consists of Zion or Lehigh Church and St. Mark's, Allentown. His call to the parish was extended, November 21, 1905, and he was installed on May 13, 1906. The Rev. Dr. W. D. C. Keiter, President of the Allentown Conference, and Rev. J. O. Schlenker officiated at the service of installation.

The Rev. M. U. Reinhard, a son of the congregation, departed this life on November 13, 1920.

ORGANIZATION

The members adopted a constitution and by-laws on May 25, 1885. This was superseded by one recommended by the General Council on March 20, 1899. The incorporation was effected on July 23, 1911.

The first church council consisted of Harrison Bortz, President; M. J. Moll, Secretary; Elders, James Barner, Frederick Lishock and Samuel Ruhf; Deacons, Jacob Leibensperger, William Schlosser and George Reinbold; Trustee, Edwin Miller.

Building Committee—H. Bortz, F. Aubend, H. Scholl, J. Barner and F. Scholl.

1885—In the fall of this year the church was dedicated.

Improvements—Since then the church has been remodeled and steam heat installed.

CHURCH COUNCIL—1926

John Ludwig, Charles H. Beisel, Howard Herish, Robert H. Waltz, Howard E. Moyer, John Z. Steiner and Harry Mollet.

MEMBERSHIP—1925

Baptized	744
Confirmed	437
Communing	320
Sunday School	256
Cradle Roll	52
Property Value	$7,000.00
Total Expenditures	2,309.00
Benevolence	892.00

NOTEWORTHY EVENTS

Originally this part of Allentown was known as Salisbury Township. It had been a part of the Allen tract. When a number of homes had been established, the village became known as Aineyville. When the borough was incorporated it was called South Allentown. With the extension of the city limits the borough became the 16th ward of Allentown.

St. Mark's is a union church in which Lutherans and Reformed worship alternately. An unsuccessful attempt at separation was made. The effort resulted in the separation of the Union Sunday School. The building and the cemetery are controlled by a board of directors consisting of members of both congregations and known as "St. Mark's Cemetery Association" and incorporated separately.

1905, Oct. 3—Conference constituted St. Mark's, Lehigh Church and the preaching point Alburtis into a parish.

1926, Jan 31—Pastor Kerschner observed the 20th anniversary of his pastorate in St. Mark's Church.

St. Paul's, Erected 1833
First church erected 1756

Rev. Floyd E. Shupp
Pastor of the Indianland Parish

Interior of St. Paul's Church

St. Paul's Church, 1756

Indianland

PASTORS

There must have been preaching as early as 1756, and no doubt earlier, for the first church was erected in that year. Catechist Schrenk may have preached. Rev. Schumacher seems to have taken interest in the members of Lehigh Township.

1762-1780—John Andreas Frederici began a church record of which the title-page has the following: "Church Record of the Evangelical Congregation along the Lehigh, 1762." We do not believe Rev. Frederici had an uninterrupted pastorate. Ch. Solomon Friederich is mentioned several times.

The successors of Frederici are not known. The first book containing records is not in possession of the congregation, but when it is found as there is every reason to expect, many interesting items will no doubt be discovered.

In the absence of the First Church Record there is no way of telling who ministered from 1780-1850.

1852-1857—Rev. William Rath.

1858-1869—Rev. David Kuntz.

1870-1877—Rev. R. B. Kistler.

1877-1887—Rev. G. A. Bruegel.

1887-1911—Rev. J. J. Reitz.

1912-1917—Rev. G. G. Kunkle.

1918-1922—Rev. P. A. Behler.

1922-1924—Supplies.

1924—Rev. F. E. Shupp.

ORGANIZATION

In 1773, Simon Dreisbach wrote from Howerville that seventeen years ago the services were poorly attended on account of the irregular visits of the preacher. He likewise states that there were services at Howerville, Indianland and Petersville at that time. These must have been three independent groups of settlers located a few miles from each other but no doubt requesting services at the different localities.

The Indians gave much trouble and this caused the members to flee. When they returned, Indianland built its second church in 1772. Petersville was too poor to rebuild and as a consequence, when the old church had fallen in ruins, it was not rebuilt for seventy-five years. Howerville relocated their church at Kreidersville 1771. In this, the congregation was joined by members from Moorestown and Germans in Allen Township.

1762—Deacons: Michael Keppel, Conrad Geisel and Jacob Rath. Rev. Frederici, pastor. First class confirmed XXII Trinity.

1772—Corner-stone of second church laid. Dedicated, November 8, 1772.

1833—Third church erected.

CHURCH COUNCIL—1926

Elders—Amri Kresge and Wm. P. Kleppinger.

Deacons—Wm. Coffin, Willard Eckert, Howard Kuntz and James Eckert.

MEMBERSHIP—1925

Baptized	467
Confirmed	196
Communicant	107

PROPERTY VALUE—1925

Church	$ 7,500.00
Parsonage	3,500.00
Other property	2,000.00
Total	$13,000.00
Total Expenditures	$ 1,525.00
Benevolence	$ 200.00

NOTEWORTHY EVENTS

The date of the first church had been forgotten and when the corner-stone of the third church was laid, there was carved on it the date of the first church as of 1772. But another stone revealed the figures 1756, and this was not known until the plaster had peeled off and showed the inscription "Sat. Paulus Kirche 1756."

1771—The two congregations agreed to support each other's pastor.

1922—New pipe organ installed. Dedicated, September 2, 1922.

Congregation now observes an annual home-coming day which has been definitely set apart.

Indianland, 1756

ACCORDING to J. C. Becker (Ref.): In 1750 there were three congregations in the district; Petersville, Indian Creek and Indianland.

"Indianland," by which St. Paul's is popularly known, perpetuates the name of the district originally called "Indian Land." Indian Creek, which has its source in the Blue Mountains, flows through the entire length of Lehigh Township and empties into the Hockendauqua Creek, not far from Kreidersville. Before Lehigh Township was erected, 1752, the territory (Lehigh and Moore Townships) was also known as "Adjacents of Allen." As the Scotch-Irish settlement in the adjoining township of Allen began as early as 1728, it becomes clear why the term "Adjacents of Allen" should be employed. Likewise the use of the term "Indian Land" is derived from the fact that Thomas Penn in ordering (1735) the survey and laying out of 6,500 acres of land planned to settle on it all the Forks Indians. The plan was never realized but Indianland continues the use of the term as applied to the St. Paul's Church, one of the three churches spoken of as being in existence in 1750.

Lehigh township suffered much during the Indian wars. When Benjamin Franklin went through the territory, 1756, on his way to direct the construction of Fort Allen at Weissport, he met a number of wagons and many people moving away with their effects from the Irish settlement and Lehigh Township. Though the settlement of Lehigh Township was early, the fact that an Indian reservation had been planned as early as 1735, it is safe to asume that the white settlers before that date must have been very few in number. A population of thirty souls is reported in 1740; about a hundred in 1750, and three hundred and fifty in 1770. In 1773 there were eighty-six taxables and ten "single men."

The time of the erection of the first church (log) is now pretty definitely known. The inscription on one of the corner-stones "dieses fur ein Denkmal—Geo. C. Hess—Jahr, 1772," was for some time taken as the date of the first church building. But a letter, dated January, 1773, from Simon Dreisbach, of Howerville, situated along the Indian Creek, to Rev. J. G. Helffrich in which among other things, he states: "About seventeen years since when I first settled here, the services were not only very poorly attended, but disorderly." The reason for this was the uncertainty of the time when the preacher would come. Dreisbach also indicates that there were at least three congregations at the time (1756) in the neighborhood. Emmanuel's, Petersville, Indian Creek (Howersville), and Indianland. The last named, Dreisbach designates as the "Inchenlander Gemeine die Liegt am Blauen Berg an der Lechau her." The Indianland congregation is situated at the foot of the Blue Mountains along the Lehigh. This is confirmed by the accidental discovery of an older corner-stone in the wall, bearing the inscription "Sat. Paulus Kirche 1756." With the building of the second church, also of logs, the old corner-stone was set in the foundation wall and plastered over, and when the third church was erected 1833, the corner-stone bore the inscription "Gegruendet 1772; neu erbaut 1833", *i. e.*, founded in 1772 and newly erected 1833. Within this generation, the plaster on the old corner-stone cracked and gradually fell off, exposing a stone with the quaint lettering, which after a little deciphering revealed the fact that the first church was erected in 1756. This bit of archeology is of sufficient interest to find a place in this sketch.

There is a good reason for believing, even without considering the inscription on the corner-stone of the third church, that the first Indianland Church was erected in 1756. But that Indian Creek and Petersville each should have a church a few miles from St. Paul's and a few miles from each other seems almost incredible. That a district covering the present boundaries of Lehigh and Moore Township, with a population of about two hundred souls and that after many Indian massacres during the Indian war, should be favored by three churches even though some may have been strictly denominational as St. Paul's is supposed to have been until 1772 is, to say the least, a matter of surprise.

In 1835 Rev. J. C. Becker speaks of three small congregations which existed in the neighborhood already in 1750. For the present, however, we will confine ourselves to Indianland.

The first location of St. Paul's, of Indianland, was in the graveyard several hundred feet from the site of the present St. Paul's, on land owned by Aaron Benninger. Many of the old tombstones are either without inscriptions or undecipherable. The oldest inscription is on the tombstone erected to the memory of Wilhelm Henrich Best, born 1713, died, Nov. 24, 1762. According to tradition, the school-house stood across the road opposite the old log church. It is also stated there were English families among the early settlers.

The church record was begun in 1762. The title-page has the following: "Church Record of the Evangelical Congregation along the Lehigh (Kirchenbuch der Evangelische Gemeinde an der Legau)—called Indianland—brought to light in the year of our Lord and Saviour J. X. 1762—Oct. 8, and in the second year of the reign of our King, George III. The first child baptized, 1762, was William Welden.

The deacons at the time were Michael Keppel, Conrad Geissel and Jacob Roth. Rev. John Andreas Frederici was the pastor. On the XXII Trinity Sunday, he confirmed the following: Heinrich Best, Thomas William Christian Miller, Philip Kuntz, Anna Best, Catharina Geissel, Catharina Altman, and Maria Verona Muller.

Among the communicants, the following names are some of the better known: William Best, Friedrich Becker, Johann Kress, Bernard Kuntz and wife, Johann Christian Andres, Wilhelm Rex, Bernard Guldner, Martin Guldner, etc. The whole number including confirmants was fifty-five.

Rev. Frederici may have preached in this congregation or neighboring congregations as early as 1754, before the outbreak of the Indian war. His predecessor, Rudolph Heinrich Schrenk, served congregations in and above the Blue Mountains while pastor at Saccum from 1749-1753. There is, however, no evidence that Schrenk was pastor of the congregation during this period. Reverting again to Simon Dreisbach's letter, the Reformed were small in number and this number was practically useless for congregational purposes. The pastors who preached without call or ordination, he calls "Kirchliche Squatters." John Egidius Hecker, an irregular minister, preached occasionally at Indianland and it is possible he preached in all of the three churches of the district. Indian trouble forced him, like Frederici, to abandon the territory in 1755. In 1767, after serving Tohickon and Saucon, he returned and again preached at Indianland, Indian Creek and Petersville. He lived in Moore Township, died there in 1773, and was buried in the old church at Petersville where in 1873, a monument was erected to his memory.

An agreement was made May 20, 1771, between the Lutherans and the Reformed that they would unite in the support of each other's pastor. The corner-stone of the second church was laid in the spring of 1772. The Deacons at the time were Johann Dorn and Nicolans Schneider, Reformed; Christophel Feigner and Jacob Keppel, Lutheran. Building Superintendents, Bernard Kuntz and Peter Anthony, Lutheran; Jacob Buchman and George Leibenguth, Reformed. On Nov. 8, 1772, the church was dedicated, Rev. Christian Streit, Lutheran pastor in Easton, and Rev. Johann Wilhelm Pithahn, Reformed pastor at Hecktown, preaching the dedicatory sermons. The log church cost $450.00. The first log church was, doubtless, erected by the Lutherans.

In absence of the first record of Ministerial Acts, it is believed that the financial statements and the names of officers recorded in another book may be of interest.

The first of these business meetings took place on December 30, 1786. Lutheran Deacons, Conrad Hermann, Friedrich Moll, Peter Kuster, Nicolaus Antoni, Tobias Guldner and George Kuntz.

Settlement covering a period of three years showed a balance of two pounds, fifteen shillings and three pence. Nov. 14, 1789—the next triennial settlement—balance in treasury after settlement (paper money twenty-four pounds), four pounds, 1 shilling and two pence, adding balance of 1786 "summa summa" equals seven pounds, 5 shillings and five pence. Signed by Solomon Fried—the rest is torn out—(presumably Friedrich, possibly son of John A. Frederici) Tobias Gultner, David Shafer (?) and Ludwig Antoni.

December 5, 1791—Heinrich Bauman had in hand, fifteen pounds, three shillings and four pence. Signed by Ch. Solomon Frederich, David Shafer and Ludwig Antony.

August, 1797—George Herman reports thirteen pounds, nine shillings and eight pence. Ludwig Antony has in hand sixteen pounds, eighteen shillings and eight pence. He gave a "noth"—signed Frederich Kuntz, George Herman, Bernard Bauman and F. Eberhard.

December 26, 1798—Settlement—Frederich App;

Interest on Geo. Herman's note, 1 pound and 2 shillings.
Interest on Ludwig Anthony's note, 1 pound, 8 shillings and 7 pence.
Interest 1 shilling and 8 pence.

Signed, Fr. Eberhard
Christian Bertsch
Fried. App.

December 1799, Friederich App had in hand—5 pounds, 1 shilling and 5 pence.

Interest on Geo. Herman's note, 6 shillings and 6 pence.
Interest on Ludwig Anthony's note, 1 pound and 3 pence.

Signed, Kuntz

Designations in English money are found in settlements up to 1812, when "dollars" and "cents" began to be used.

The last settlement in the record Jan. 1, 1863-1864 is for 2 years:

Balance	$20.00	Credit—		To Anthony	$ 1.45
Jacob Heiny	1.26	Tax for '63	$ 3.80	John D. Schafer	5.12
Stern for wood	2.03	Jonas Diebert, tax	.69	John Benninger	2.79
Edwin Gabel	10.64	Sugear, making nails	4.69	John Stern	1.12
Reuben Walp	6.61	Oats	2.25	R. Walp	2.25
Sam. Becker	10.85	Jonas Newhardt, tax	2.19	Ed. Gabel	6.06
David Best	11.63	Joel Buck, School tax	.55	J. Leibenguth	4.00
	$63.02	Coal	2.52	R. Best	2.64
	54.54	Daniel Gabel, tax	2.98	Jos. Kuntz	4.00
	$ 8.48	Jonas Newhardt, tax	3.11	Sam. Kuntz	1.49
			$22.78	Wm. Remaley	.84
					$31.76
					22.78
					$54.54

Church Record II. 1826-1867

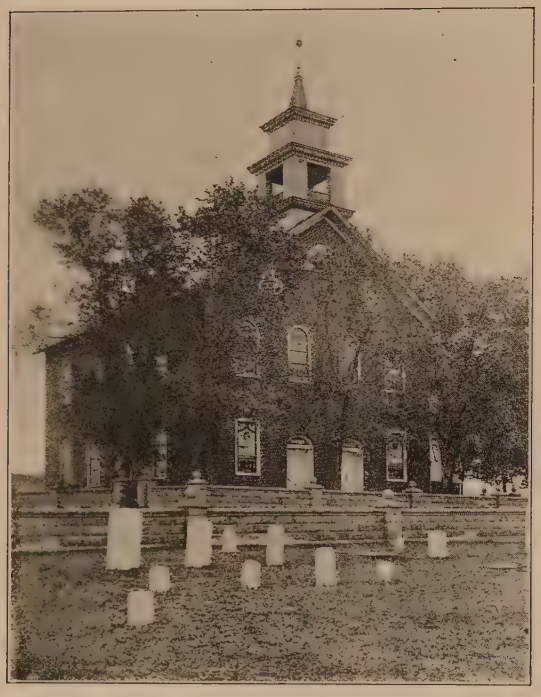
The names of about six hundred are entered as confirmed in St. Paul's. In 1826, the names of the following may be noted—Daniel Kuster, Henry Hauser, Peter Schaeffer, Jacob Eckert, John Meyer, William Antoni, Solomon Wentz, Edward Meyer, Daniel App, Conrad Antoni, Susanna Belford, Lena Meendsen, Maria Best, Susanna Best, Sarah Best, Maria Mayer, Lena Wentz, Sarah Hankies, Elizabeth Wentz, Katharine Meister, Sarah Heimbach, Elizabeth Berlin, Carolina and Sarah Antoni, Lucy Berlin and Hannah Kuster.

In 1858, the names of families who had children baptized are as follows: Kuntz, Stever, App, Smith, Newhart, Walp, Beil, Bachman, Schneider, Anthony, Clewell, Kratzer, Schofer, Markley, Leibenguth, Schmeck, Benninger, Wenrich, Oplinger, Berlin, Baer, Minig, Roth, Balliet, Auer, Miller, Hall, Queen, Best, Stern, Miller, Brion, Andrews, Beer, Koehler, Smith, Saeger, Monsius, Rusland, Breifogel, Nicolaus, Mack and Beck.

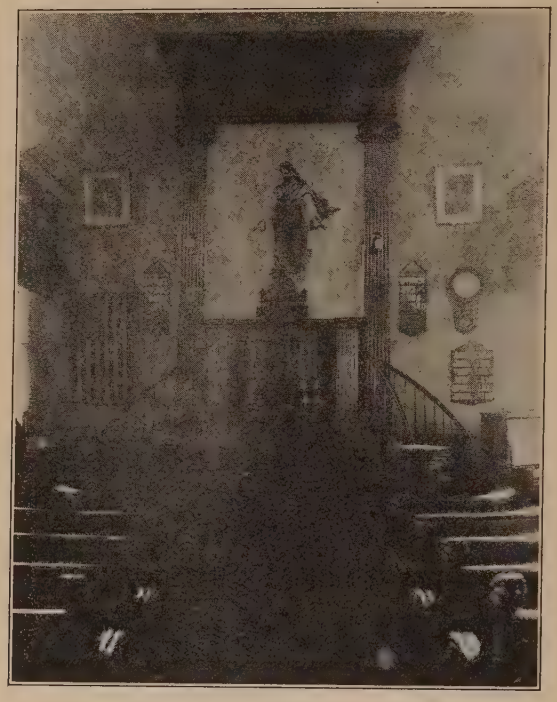
In 1861, Rev. D. Kuntz administered the communion to one hundred eighty-seven guests whose names by families may have some genealogical value: Saegar, Jacob and Anna, Amandas, Joseph and wife, Stephen and Sarah; App, Charles and Amandus; Heimbach, Ellawesa, Louisa, Anna M., Anna and Catharine; Bloss, Amanda; Young, Catharine, Elizabeth and Mary; Musselman, Joe and Eva; Glaser, Catharine; Rex, Tilghman; Hangy, Edwin; Gable, Benjamin, William, Edwin, Mary E., and Sarah; Schaeffer,

Thomas, Elizabeth, Peter and Lydia, Joe, Aaron, Stephen, Maria and John; Druckenmiller, Paul and Maria; Snyder, Catharine, Caroline and Mary; Eckert, Peter and Maria, James, William, Sarah, George; Anthony, Mary, Amandes, Susan, Jane, Emma; Wentz, Wilhelmina; Wert, Anna; Vogel, Daniel, Samuel; Leh, William; Breifogel, Susan; Kuntz, George and wife, William H., John J., Tilghman, Jonas, Enos, Reuben, John, Eliza, Anna and Christina; Deipert, Samuel, John, Jonas, James and Thomas; Beer, Eva; Bachman, Rosanna, Ruth, Louisa; Buchman, Sarah; Kleppinger, Sivilla; Miller, Lucy, Anna and Sarah; Reyer, Mary, Catharine Mary; Leibenguth, Catharine, Lydia, Mary and Sarah; Schneck, Elizabeth, Levi, Mary; Fenstemaker, Harriet; Benninger, Susan and Maria; Mummy, Jacob and Sarah, James and Amanda, Stephen and wife Sarah; Andreas, Sarah, Christian, Salome; Graber, Royal; Berlin, Edwin, Elizabeth, William, Adam and Leah, Emaline, William; Seip, Samuel and Rebecca; Bilheimer, Louisa; Nalor, Benjamin and Ellen; Wagner, John; Yehl, John and wife; Koch, Magdalena; Buck, William, Henry, Adam, Abraham; Beck, Julian; Redline, Michael; Reichert, Eliza; Steinbrenner (Stoneburner), Jacob and Amanda; Markel, Martin; Ostertag, Elizabeth; Soldt, Sarah; Kress, Chester; Keller, Catharine, Ebert, David; Queen, Mary and Lucinda; Farler, Anna; Griffith, Mary; Nicolaus, Eliza; Kichline, Amanda; Ohl, Milton; Gangaware, William, and wife; Hower, John and Rebecca, Mary; Stern, Emma, Yost, Christian.

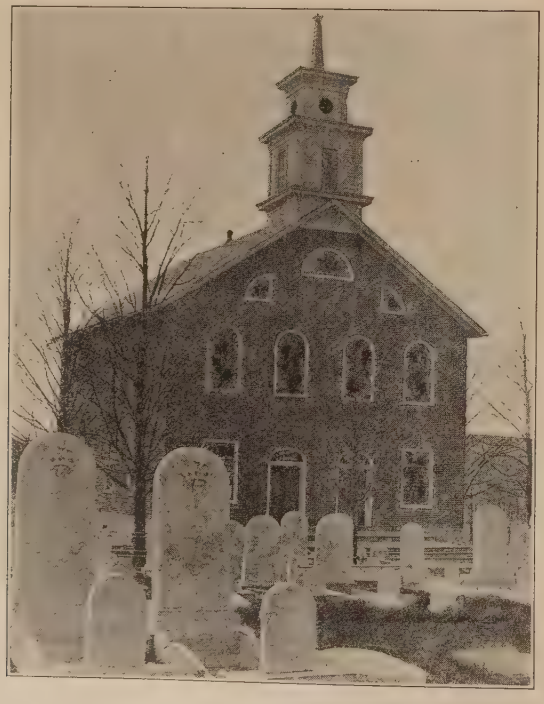
Rev. D. Kuntz had as a parish, Indianland, Kreidersville, Big and Little Moore and a few congregations in Carbon and Monroe Counties. His successor, Rev. R. B. Kistler, served the same parish. Under Rev. G. A. Bruegel, the Cherryville parish is constituted of Indianland, Petersville, St. John and East Penn. His membership in 1880 was seven hundred and fifty. Rev. J. J. Reitz, after serving Cherryville parish for about five years, asked for his dismissal from Synod in 1893. This independent relationship to the Synod continued for a number of years, when the pastor demitted the ministry for the practice of medicine in which he has been quite successful, and the congregations asked to be again received into Synod. The parish was next supplied by Rev. P. A. Behler, a member of the Ministerium, and he succeeded in bringing it into active relationship with the Synod and instilled new life into the congregation. When Pastor Behler resigned his parish, it was hoped by the Indianland-Petersville members that he would continue as their pastor, but on account of his physical condition, he preferred to continue his pastorate with the weaker part, i. e. with Cementon and Laurys, and Rev. F. S. Shupp, became his successor at Indianland-Petersville and Christ, Little Moore, which was added to these congregations to form the present Indianland parish.



CHRIST CHURCH, LITTLE MOORE, ERECTED 1852



INTERIOR OF EMMANUEL CHURCH



EMMANUEL CHURCH, ERECTED 1850

Emmanuel Church
Petersville

PASTORS

1749-1753—Rudolph Henry Schrenk.
1762-1773, or later—Rev. John Andreas Frederici.
1773-1850—Occasional services in the School-house.
1850-1866—Rev. Augustus Fox (Fuchs).
1866-1869—Rev. David Kuntz.
1869-1871—Rev. John J. Cressman.
1871-1877—Rev. R. B. Kistler.
1877-1887—Rev. G. A. Bruegel. Supply for Rev. Bruegel, Rev. J. W. Lazarus.
1887-1912—Rev. J. J. Reitz.
1913-1917—Rev. G. G. Kunkle.
1918-1922—Rev. P. A. Behler. Supply, Rev. J. W. Mattern.
Jan., 1924—Rev. Floyd E. Shupp.

ORGANIZATION

The date of organization seems pretty well established by Simon Dreisbach, one of the earliest settlers, who speaks of the irregular services to the disgust of the members.

Rev. Becker speaks of three small congregations existing already in 1750, namely Indianland, Indian Creek, and Petersville.

When the church fell into decay, occassional services were held in the school-house. In fact the minutes speak of a "school-house" congregation.

That there were services and ministerial acts is proved by the fact that the records were generally kept.

PRESENT CHURCH BUILT

In 1850, after the old church had fallen into decay many members having membership at Stone church united with the congregation in building a new church.

CHURCH COUNCIL—1926

Elders—Frank Flemish, Harvey Miltenberger and Wm. Fehnel.

Deacons—J. Flemish, H. Miltenberger, Clinton Shover and H. Anthony.

Renovation of the church, December 13, 1914.

MEMBERSHIP—1925.

Baptized	142
Confirmed	89
Communicant	70
Property Value	$7,250.00
Endowment	1,500.00
Total Expenditures	763.00
Benevolence	78.00

NOTEWORTHY EVENTS

1723

This is the date usually given for the origin of the Petersville Church. There are, however, no records as early as 1723.

The Scotch-Irish, who are acknowledged to have been the earliest settlers, arrived in 1728, and if the Germans followed soon after, then it is evident that the congregation at Petersville is later than 1728. As the earliest grave marked by a stone bears the date of 1760, it may be proper to date the Petersville Church at 1750, or somewhat earlier.

PAROCHIAL SCHOOL

When the old church had fallen into decay about 1776, occasional services as well as a school were held in the School-house.

The cemetery alongside the church at Petersville and the old burial ground, is kept in excellent condition.

In 1867, the organ in Zion's Reformed Church, Allentown, was installed in Emmanuel Church.

REUNIONS

A very successful reunion was held in 1873, when a monument was erected in memory of Rev. J. Egidius Hecker, the Reformed pastor, who died about a hundred years before.

Other reunions were held, the last on Sept. 20, 1923, when the life and labors of Rev. J. A. Frederici, and Rev. J. E. Hecker were dwelt upon by the speakers of the day. The celebration was announced as the Bi-Centennial and Re-union of Emmanuel Church.

Emmanuel Union Church, 1750-1773

"School-House Congregation"

Petersville, Pa., 1850

NOTHING could afford us more satisfaction than to reaffirm the historical references made in regard to the Petersville Congregation. It would, indeed, be a satisfaction to adopt 1723 as the date of the founding of Emmanual Congregation.

If that date were correct, then Petersville Church could claim the honor of being the second oldest congregation in the Ministerium, the oldest in the Allentown Conference, and truly the oldest of all churches in the Great Lehigh Valley, even antedating the Irish Settlement of 1728 as well as the other settlements in the Forks of the Delaware.

At the so-called "one-hundred and fiftieth" anniversary on Sept. 25, 1873, the Lutheran pastor—Rev. R. B. Kistler—read an historical sketch which in substance was as follows: The Scotch-Irish following the footsteps of the Red man, had early settlements in the present Northampton County—then Bucks County. Soon after, the Germans followed and dotted the wilderness with their huts. Before Whitfield or Zinzendorf came to America, the Lutherans and the Reformed already had their little church in which they, though not without fear of attacks from the Indians, gathered for worship. This church was erected in 1723 near the present site of the Petersville Church.

The Scotch-Irish arrived in 1728. The Indians had free course until 1737. The region above the Irish settlement in Allen was—at least up to 1752—for a long time considered a part of that settlement, so that the chances for a German settlement before or immediately after 1723 were very unlikely.

At the same anniversary, the regular pastor, Rev. J. Fritzinger, also read an historical sketch which was more guarded in its statements. Fritzinger states that the history of the church due to scarcity of material and tradition, is not complete enough upon which to base any definite conclusion. It is true, he states, the graves of the pioneers are marked as memorials of a past generation; that the ruins of the ancient structure are pointed out as a place where the remains of John Egidius Hecker lie buried under what was then the altar; that his grave, when the church had fallen into decay, was providentially marked by an apple tree which took root on the spot and stood there long enough for the oldest members of the present generation to remember, is interesting information. No claim is here made for the early date. That a later date is presumed, is evident, for Rev. Fritzinger points to the oldest gravestones as those of Jno. Nicolaus Heil, died, Feb. 14, 1760; John Martin Beck, died in 1764; and John Fried Miller, who died in 1764; Anna Margaretha Kleppinger, born, Sept. 29, 1710, died, Aug. 1, 1769; Daniel Balliet, died, Oct. 18, 1773; and Fronika Armbrust, born, 1728, died, 1773. There are other stones without inscription which no doubt are much older, but there is no evidence that any of them were erected many years before 1760.

There is no doubt that the old log church still stood when John Egidius Hecker was buried, Nov., 1773, beneath its altar. In 1873, a monument to his memory was erected on the site stating that he was "Pastor of the Reformed Congregation, a hundred years ago." Soon after it fell into ruins, but no effort was made on the part of the congregation to rebuild. Two reasons for this neglect are advanced: the first, the title to the property was not clear. Only in 1782 did the trustees, Philip Drum, Casper Erb and Henry Bartholomew, receive a clear title to the tract from Saul Flick who, together with Wm. Beck, had purchased it for John Snyder in 1774. Since the title was clear, why did the congregations hesitate to build on property that could only be used "for church and school purposes" as stipulated in the deed? There is the second reason, the members were widely scattered and desired a more convenient place for worship. Ac-

cordingly, a meeting of the settlers, Feb. 25, 1771, was called for the purpose of considering this question. Though at first in favor of forming a parish consisting of Petersville, Indian Creek, Indianland and the German residents of Allen township to build a church, Indianland retracted and decided to build a church of its own. This led to the resolution on the part of the Indian Creek people, together with those in Moore and Allen Township, that they would build not at Indian Creek but on the road from Jost Dreisbach's mill to Conrad Kreider, near Kreidersville. Contrary to plans, not only did Indianland and Zion's, Stone Church, decide to build, but Salem, Moore Township, passed a similar resolution. Three congregations in the district, each arranging in 1771 to build a church of its own, not only reduced the membership at Petersville, but left them practically without means to erect a church in place of the one which had fallen into decay. Though resolved to build, and agreed that the church be known as "Emmanual" (God with us) church, they did not bring it to pass at that time.

As to the Pastors who served in the old church, only two are definitely known. They are John Andreas Frederici, Lutheran, who wrote in the Indianland Record that he preached at Petersville from 1762 until the old church had fallen into ruins sometime after 1773. John Egidius Hecker, landed in Philadelphia from Rotterdam, Sept. 23, 1751, preached at Tohickon from 1756-1762. He applied for reception into the Reformed Coetus the following year but for some reason this was not granted. It seems, however, that Hecker kept right on serving congregations and from a letter written, 1773, by Simon Dreisbach, it is evident that Hecker served these congregations at least as early as 1755-1756. In 1767, after Indian troubles were somewhat quieted down and his usefulness in Tohickon and Saucon had come to an end, he is again found at Petersville and ministered there and to neighboring congregations until his death in Nov., 1773.

If R. H. Schrenk visited this district while pastor at Saucon and Forks, which seems probable from the fact that his successor, J. A. Frederici, was on the field soon after he took charge of the same parish, then Schrenk (1749-1753) as well as Frederici (1754-1780) were colleagues of Hecker in two of these congregations, namely, Indian Creek (Howerville) and Petersville and probably also at Indianland.

PETERSVILLE—1750-1773.

During the first period of the Church, the ministerial acts of previous years are entered in a book which purports to be the record of the Union Church of the Lutheran and Reformed Congregations in Moore Township, Northampton County, begun in 1763. Some of the entries are as follows:

Philip, son of Henry and Maria Elizabeth Shupp, born, March 15, 1755. Baptized, April 13th.

Anna Catharine, daughter of Henry and Maria Elizabeth Shupp, born, Dec. 11, 1757. Baptized, December 28th.

Frederick, son of Henry and Maria Elizabeth Shupp, born, July 28, 1760. Baptized, October 12th.

John Christian, son of Henry and Maria Elizabeth Shupp, born, Jan. 8, 1763. Baptized, January 29th.

Christoph, son of Johann and Eva Kleintop, born ———— Baptized ————

Maria, daughter of Johann and Eva Kleintop, born ———— Baptized in 1760.

Johan Philip, son of Jacob and Anna Maria Schantz, born ———— Baptized, Feb. 6th.

Susanna Catharine, daughter of Peter and Catharina Stattler, born, July 23, 1763. Baptized, July 31.

Fried. William, son of George and Elizabeth Walkert, born, Jan. 7, 1764. Baptized, February 26.

Johann George, son of George and Anna Maria Spielman, born, Dec. 15, 1763. Baptized, February 26, 1764.

Margareth Elizabeth, daughter of Fried. and Anna Maria Nagel, born, Dec. 13, 1763. Baptized, March 12, 1764.

Christian, son of Valentin and Marg. Mensch, born ———— Baptized, April 23, 1764.

John George, son of Christoph and Maria Anna Kleintop, born, April 23, 1764. Baptized, June 10, 1764.

Johann Jost, son of Johann and Elizabeth Treisbach, born, April 10, 1764. Baptized, June 10, 1764.

Anna Mary, daughter of Martin and Catharine Roer (Rohr), born ———— Baptized————

Johannes, son of Niclas and Anna Margaret Nelig, born ———— Baptized, August 27, 1764.

Johann, son of John Nicholas Andreas, born Aug. 26, 1764. Baptized September 27, 1764.

The first list of Communicants recorded in 1764, are as follows: Nic. Scholl, Fried. Beck, Jno. Nic. Leverman, Peter Walker and wife, George and Anna Otilla Mueller, George and Anna Maria Spielman, Geo. and Eliz. Walker, Johannes Heil, Elis. Shup, Anna Maria Mueller, Maria Verona Matterin, John Andreas Frederici and wife Catharine, Ludwig and Eva Christina Kuester, Jacob Altman, Peter Becker, John Kleintop, Andreas Diemer and wife Christina, Christian Mueller and wife Margareth, Heinrich Beck and wife Anna Maria, Valent. Waltman and wife Catharina.

As for the rest our object is attained with the mention of the family names as given from 1765-1773—Philip Drumpf, John George Miller, Valent. Hoppac, Benjamin Kratzer, Conrad Kreiter, George Mich. Bastian, John Heil, Johan Wepen, Joh. Berthold, Heinrich Bartholomes, Philip Heini, Jacob Keppel, John Kurz, Benedictus Schneider, Martin Meir, Caspar Altman, Christian Spengler, Michael Garber, George Sparr, Herman Fasius, Michael Glass, Valent. Waltman, John Soper, John Wilson, Jacob Kummel, John Egidius Hecker, Michael Reuberg, Fred. Hauer, Leonhard Sebold, George Mauhel, Herman Faas, John Sherer, Fried. Schwenk, Jacob Gerber, etc.

The second record book beginning with 1830 contains a history of the church and a description of the property. There are also given the regulations relating to the building of the present church, constitution and list of officers and pastors.

In 1820, regulations for use in the school-house are adopted. Trustees: Adam Koch and Abr. Stern, Andrew Lilly and Wm. Kleppinger. In 1822, ten acres of ground are sold.

Fifty acres of the original tract are to be sold according to a resolution of 1817. Trustees: John Heiny, John Silfies, John Fulton and Wm. Kleppinger. In the minutes, reference is made to "The Old School-house Congregation."

In 1850, Rev. A. Fuchs is elected pastor without a dissenting vote. In 1866, Rev. D. Kuntz is pastor; in 1869, Rev. J. J. Cressman; in 1871, Rev. R. B. Kistler; in 1877, Rev. G. A. Bruegel and Rev. J. W. Lazarus is supply in 1886. Rev. J. J. Reitz is pastor from 1887; in 1913, G. G. Kunkle; in 1918, Rev. P. A. Behler, and since January, 1924, Rev. Floyd E. Shupp gives his undivided attention to the congregation. Beside Petersville, Rev. Shupp is pastor also at Indianland and Christ, Little Moore.

Christ Church, 1830

Little Moore

PASTORS

REV. FREDERICK W. MEENDSEN

Aug. 15, 1830-Aug. 15, 1852—He became regular pastor in 1830, and no doubt founded the new congregation; nevertheless, he may have preached, probably in the school-house, as early as 1827.

Rev. Meendsen was born in Oldenberg, Denmark, Dec. 11, 1780; received a thorough Classical Training in his native land; studied theology under Drs. Helmuth and Schmidt, 1808-09. On June 29, 1810, he received his license, and then followed the call to the Lutheran churches, in Northampton County. He served as many as 10 congregations during his Ministry. He went to his reward, Aug. 15, 1871, and is buried at Stone Church, near Kreidersville.

REV. WILLIAM RATH

Jan. 1, 1853-1857—His parish included the following churches: Kreidersville, Indianland, Salem and Christ, Moore township, and churches in Monroe County.

REV. DAVID KUNTZ

1858-1869—His parish consisted of the churches at Cherryville, Stone Church, Salem and Christ, Moore Township, Towamensing and Washington. He reported, in 1859, 1308 members.

In 1870, Rev. Kuntz preached at Salem, Nazareth and Henry's. He does not report "Little Moore."

REV. ROBERT B. KISTLER

1870-1876—His parish consisted of the following: Indianland, Stone Church, Big and Little Moore and St. John's. His career was cut short by his early death, April 30, 1876.

REV. W. J. ANDRES

1877-1909—Parish: 1879, Salem, Christ, Snyder's and Stone Church. He was ordained, 1877, and died, Dec. 17, 1909.

REV. A. E. ERDMAN

1910-Aug. 14, 1922—Parish: Salem, Christ and St. Peter's Church.

REV. FLOYD E. SCHUPP

Jan. 13, 1924—Parish: Indianland, Petersville and Little Moore.

ORGANIZATION

Tradition has it that after Salem erected a new church, the old church was removed to the present site of Christ Church and to distinguish the Mother Church she was designated "Big Moore" while the old church on the new site received the name "Little Moore." The congregations are also known as "Old and New Moore." Many of the members who joined the movement to build Christ Church had been members of Stone Church. Later Howertown and Bath dismissed some of their members to Little Moore.

The Church was rebuilt in 1852.

THE CHURCH REMODELED

The dedication of the remodeled church took place during the week of October 4-6, 1921.

MEMORIAL ALTAR PRESENTED

The altar erected in memory of Mr. and Mrs. David Henry, by their daughter, Mrs. Lillian Geissinger, was dedicated on Oct. 11, 1925.

CHURCH COUNCIL—1926

C. A. Herman, Howard Heffelfinger, Francis Reph, Geo. Billheimer, Wm. Longenbach, Chas. Reph and Russel Seip.

MEMBERSHIP—1926.

Baptized	210
Confirmed	160
Communing	100
Property Value	$12,750.00
Expenses	577.00
Benevolence	75.00

NOTEWORTHY EVENTS

The township called Moore after John Moore, a representative of Northampton County, 1761-1762, in the Provincial Assembly, was erected in 1762.

The Early settlers of Moore worshipped at Salem and Emmanual churches of Moore Township.

BURIALS

Catharine Reph, born in 1791. Died in 1813.

Maria Margareth, widow of John Dieter, born Aug. 30, 1762. Died, Jan. 9, 1832.

Susanna, wife of Adam Dieter, born March 9, 1768. Died, March 24, 1852.

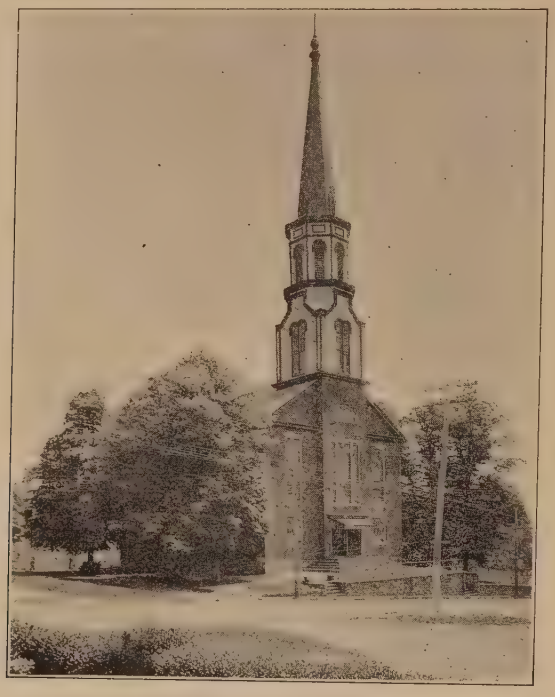
Catharine Heiny, nee Laufer, born 1778. Died, May 28, 1847.

Peter Schlegel, born, Sept. 4, 1814. Died, Feb. 4, 1846.

Juliana Jung, wife of Ephraim Jung, born, Sept. 10, 1818. Died, Jan. 11, 1847.

Rimerdus, son of Ephraim and Juliana Jung, born, Aug. 18, 1838. Died, Nov. 27, 1840.

"I have discovered amongst the old and uncared for papers of Christ Church, almost complete baptismal and communion records, from the year 1830, when the church was erected. There is also a copy of an old constitution which might be the original. However, I can find no date on it."—Shupp.



EGYPT UNION CHURCH, ERECTED 1851-52

INTERIOR OF EGYPT CHURCH

Egypt Union Church, 1857

Egypt, Pa.

PASTORS

REV. DANIEL SCHUMACHER

July, 1759-1768—Parish at the time, Weissenberg and many congregations in Lehigh County.

REV. JACOB VAN BUSKIRK

1769-1770—1789-1799—He served Egypt, while pastor at Macungie.

1771-1789—Rev. Jung, 1771-1773; Rev. Lehman, 1774-1778; Rev. Frantz, 1780-1783; Rev. Schellhardt, 1784-1786; Rev. Goetz, 1786-1789; Rev. Plitt, 1800-1801; and Rev. Dill, 1801-1806, including Pastor Van Buskirk's second pastorate from 1789-1799.

REV. HENRY A. GEISSENHAINER

1806-1810—Parish: Egypt, Ziegel, Trexlertown, etc. In 1807, Rev. I. Roeller also reports from Whitehall.
1810-1859—Rev. Frederick Wm. Meendsen.
1859-1866—Rev. Thomas Steck.

REV. J. S. RENNINGER

1867-1888—Pastor of Schnecksville Parish: Egypt, Union, Friedens, Heidelberg and Lowhill.

REV. JACOB D. SCHINDEL, D.D.

1888-1908—Whitehall Parish. J. J. Schindel, D.D., his son, assisting from 1899-1908.

REV. ELMER O. LEOPOLD

1908—Son of Rev. O. Leopold, who with the exception of his eight years' service at Girardville and Washingtonville, gave the greater portion of his ministry to the Egypt Parish.

SONS OF THE CONGREGATION IN THE MINISTRY

Rev. F. K. Bernd.
Rev. Alfred Breining.
Rev. John H. Kuder.
Rev. H. J. Kuder.
Rev. O. S. Scheirer.
Rev. Bela Shetlock.

ORGANIZATION

THE EGYPT UNION CHURCH

The Union Church was erected in 1764. Before this, services were conducted in the different homes by traveling preachers of both denominations, viz: Revs. Boehm, Goetchy, and Wirtz from the Reformed, and Revs. Schertlein and Schumacher from the Lutheran Church.

The first baptism in 1757 is not credited to any minister.

THE SECOND CHURCH OF STONE

Rev. D. Lehman delivered the address at the laying of the corner-stone, June 13, 1785.

BUILDING COMMITTEE

Philip Kohler, Esq., Philip J. Schreiber, Jacob Mickley, Samuel Saeger, Adam Zerfass, Micholas Saeger, Sr.

Rev. Casper Dill and Rev. Abraham Blumer signed the agreement as pastors.

THIRD CHURCH ERECTED, 1851-1852

April 11, 1852—Corner-stone laid. Officiating ministers, Revs. Dubbs and Meendsen.

BUILDING COMMITTEE

Aaron Kohler, John Erdman, Simon Kemmerer and John Trumbauer.

165th Anniversary was celebrated, Dec. 9, 1823.

EXTENSIVE IMPROVEMENTS

1905-1906—Steam-heating plant, Sunday School rooms, electric lights, provided at a total cost of $7,000.00.

CHURCH COUNCIL—1926

Elders—Francis O. Reinert and Wm. Handwerk.

Deacons—Herman Herb, Morris Lindenmuth, Fred Koch and Howard Koch.

Trustees—Charles Snyder and Charles Boyer.

Secretary—Wilson H. Schneck.

Treasurer—Edwin H. Ritter.

MEMBERSHIP—1925.

Baptized	881
Confirmed	500
Communing	403
Sunday School	400

1 Men's Society of 50 members.

Property Value (1925)	$3,400.00
Total Expenditures	2,750.00
Benevolence	1,100.00

NOTEWORTHY EVENTS

The effort to establish a preaching place by Rev. John J. Roth at Helffrich Springs, though interrupted by the incursions of the Indians, should not be ignored. The effort was praise-worthy.

FIRST ORGAN

A Dannenberg Organ was installed in 1786. The Church became known from that time as the "Organ Church."

A NEW ORGAN

A new organ was installed in 1870.

A 140-foot steeple was erected in 1874.

The use of the pewter communion set was discontinued and a silver-plated set took its place in 1880.

JUBILEE OF SUNDAY SCHOOL

In 1894, the Fiftieth Anniversary of the founding of the Sunday School was observed.

If Pastor Meendsen had not interposed, through the Sunday School organized in 1844 and continued under Messrs. Leisenring and Weaver until 1847, Egypt would have the credit of having the oldest Sunday School in Lehigh County outside of the City of Allentown.

Egypt Union Church, 1757

THE first Church was erected in 1764 as a Union Church. Though there were numerous settlers in the thirties, and more or less regular preaching by neighboring pastors, there seems to have been no united effort towards the erection of a church. Services by Reformed and Lutheran ministers who visited them and performed ministerial acts, were held in the different homes. While the records by the Reformed contain entries as early as Sept. 23, 1734, by Rev. John Philip Boehm, located at the time in Whitpain, the church records of Jordan, Saucon, Morgan Hill, and Macungie, also contain frequent entries especially of baptisms of children whose parents resided in Whitehall. The Reformed record contains the names of many Lutheran families who had their homesteads in the same district where the Reformed resided.

The union services in the Jordan church between 1745-1752, when the Reformed built their own church near the Jordan church, no doubt, furnished church facilities for the majority of the Whitehall settlers, until the number of settlers in the Egypt district had become sufficiently numerous to warrant the erection of a church in 1764.

If an organization existed it could not have had the support of the majority of the settlers, for the simple reason that a strong organization, judging from other communities, would not have been long without a place of worship. It is commendable to note that neighboring pastors ministered to them in spite of the absence of a place of worship. The Reformed report visits from John Philip Boehm, J. H. Goetchius, John Conrad Wirtz, Michael Schlatter (1747) and John Jacob Wissler. The Lutherans report visits from Friedrich Schertlein, John Joseph Roth and Daniel Schumacher. Both Schertlein and Schumacher with Weissenberg as a center, whose parishes extended over the greater part of Lehigh and part of Berks County, would render as much service at Egypt as was possible with a parish consisting of a dozen or more preaching places.

The effort on the part of John J. Roth to establish a congregation at Helfrich Springs came to nothing with the rise of Indian troubles, and the organization of a congregation in Allentown in 1762. The frequent visits by Friedrich Schertlein among the settlers are not sufficiently accredited to entitle him to be mentioned as one of the pastors. The same can not be said of Rev. John J. Roth, though his interest in the welfare of the settlers before the Indian uprising is worthy of recognition.

DANIEL SCHUMACHER, 1757-1768.

Dr. J. D. Schindel, who served this congregation from 1888-1908, a descendant of Daniel Schumacher and who had ready access to his diary (deposited in the Archives at the Mt. Airy Seminary) was in a position to tell of the great service rendered by Schumacher to the Lutheran settlers of Lehigh County. From Dr. Schindel's sketch the following items may be of general interest. In 1754, he arrived at New York from Nova Scotia where for three years he had been preaching to the Lutherans in Halifax and Lunenberg. He came to Muhlenberg with letters of commendation from Rev. J. A. Weygand of New York. Muhlenberg speaks of him in the Halle Reports as a "Candidate of Theology," but since he could not furnish any proof of his ordination he was never admitted to Synod. During his ministry at Egypt, the first church made of logs was erected. The pews were planks laid on blocks of wood. He kept the church records in good order and always affixed the letters, V. D. M. (Minister of the Word of God) to his name in the church records. After serving Trinity church, Reading from August, 1754 to Sept., 1755, he preached for a while in congregations of Berks County, but soon afterward he devoted most of his time to those in Lehigh County, with Weissenberg as a center. He preached at Egypt and at times in more than a dozen other places.

ENTRIES FOUND IN THE EGYPT RECORD.

1757—Baptism of Catharine, daughter of Hans Nicholas Koch and wife, Anna Catharine. Sponsors, Abraham and Catharine Ely. May 18, 1758. Baptism of Catharine Elizabeth, daughter of Nicholas Herzog, Feb. 10, 1760. Baptism of Maria Magdalena, daughter of Andres Schitterly and wife, Catharine Margaretha. June 19, 1763, Baptism of Jacob, son of Michael Laueri and wife, Barbara.

He reports the confirmation classes in 1760-1762; 1765 and 1767. Classes in Lehigh Township are recorded for 1769-1773.

In the records of the Blue Church there are entries of baptisms of children from Egypt as early as 1740. In 1757, there is an entry of a marriage of John Arenhard Eberhard from Egypt and Margaretha, daughter of Friedrich Weber, Lower Saucon. At Northampton (Allentown), a baptism is recorded, May 21, 1758, Maria Barbara, daughter of Henry Busch and wife, Anna Maria. Sponsor Anna Barbara Schaus. At Lehigh Church, a baptism on Nov. 25, 1759, of John Peter, son of John Peter Koch and wife, Catharine. Sponsors were Carl Kress and wife, Juliana, nee Drachsel. At Lehigh Church, a baptism on Feb. 11, 1760, of Anna Maria, daughter of Hans Nicholas Herzog and wife, Maria Catharine. Sponser Christopher Baehr. At Lehigh Church, a baptism on Feb. 11, 1760, of John Jurg, son of Jurg Ringer and wife, Christiana. Sponsers were Michael John Schad, Catharina Wedder, and Anna Maria Wirt. At Lehigh Church, a baptism on Sept. 10, 1760, of John Nic. Saeger, son of Samuel Saeger and wife, Anna Eva. Sponsors were John Michael Fuchs, Michael Saeger, Juliana Drachsel and Margareth Herzog.

JACOB VAN BUSKIRK 1769-1770; 1789-1799.

John George Jung, Daniel Lehman, Theopholus Frantz, Herman J. Schellhardt and Carl C. Getz served the congregaion from 1771-1789.

After the services of an independent preacher, it was not an easy matter for the Egypt congregation to adapt itself to the orderly ministrations of Pastor VanBuskirk. He had the benefit of a good training and a good example of pastoral oversight in Patriarch Muhlenberg's study from Dec. 31, 1760, to Oct. 12, 1763. He, with his wife, Anna Marie, nee Hallenbach, occupied the parsonage at Germantown. When Macungie, Salisbury and Upper Milford asked the Ministerium, at its meeting in Philadelphia, 1769, for a supply, and Rev. Buskirk (Bushkirch) was asked whether he would accept a call thither, he referred it to the Rev. Ministerium. When the Ministerium decided that he should accept it, he consented on condition that the "Germantowners" be provided with another pastor, namely, Rev. Mr. Schmidt.

When he removed to Macungie, the needs of the vacant Egypt congregation must have been brought to his attention, for he is reported as pastor in 1769. His first ministry there lasted only a year. His second from 1789-1799. There is no record of any special event during his ministry, but if the same faithfulness marked his services as in the other congregations of the parish, was also found at Egypt then it is safe to say, the congregation was well provided spiritually during his terms of service.

As for the pastors during the interval between VanBuskirk's first and second pastorate, their terms of service were brief. Jung lived at Jordan and supplied Egypt from 1771-1773. Dan. Lehman came as a Redemptioner. His passage money was paid by Dr. Kunze. He became tutor in VanBuskirk's family and supplied Egypt for about four years. His successor, T. E. Franz, was stationed at Jordan and for several years preached at Egypt. Rev. Herman Jacob Schellhardt was independent of synod, had a checkered career while pastor of Unionville, Weissenberg, Jordan and Egypt. During 1784-1786, when Synod refused to ordain him, Rev. Lehman gave Schellhardt a license to preach. He spent the rest of his ministerial life chiefly in Upper Lehigh. He is buried in New Tripoli.

During his short pastorate, he had the honor of making the address at the cornerstone laying of the Second Egypt Church, June 13, 1785. Prior to the erection of the stone church, the members of the two congregations entered into an agreement, April 18, 1785, to erect a new stone church, 40 by 50 feet, for joint use and selected as their building committee: Philip Kohler, Esq., Samuel Saeger, Philip Jacob Schreiber, Adam Zerfass, Jacob Mickley, and Nicholas Saeger, Sr. At the same meeting the members

pledged themselves to contribute to the necessary expenses according to their ability, until the cost of building the said church was paid. The names of Abraham Blunner and Casper Dill are appended to the resolutions as pastors. This raises the question whether Dill was pastor of Egypt at the time, or as reported, from 1801-1806. (1802, Dill reports 4 congregations and 497 communicants; 1804, 640 communicants). The Documentary History states, 1791, that he is licensed for one year. Evidently, he was an independent preacher up to that time and no doubt stood in such good graces of the members that they recognized him as their pastor while Schellhard occasionally preached from 1784-1786. This is an easy explanation of the difficulty, but it may be as good as many which could be offered.

In 1786, a Dannenberg organ was installed, from which incident, the Egypt Church became known as the "Organ Church."

As to Carl Christopher Goetz and Conrad Frederick Plitt, the proofs of their pastorates are lacking so much in details that one might be led to conclude there had been occasional supplies. At any rate, the next pastor, Rev. Henry Anastasius Geissenhainer, is of a different type. He was the father of Rev. Augustus Theodosius Geissenhainer, at one time pastor of St. Paul's Church, Allentown, and St. Thomas, Macada and for eleven years the Treasurer of Synod. After his ordination, he served Pikeland and from 1806 he served Egypt, Ziegel, Trexlertown and other places. In 1807 he reported 1106 communicants. When he left, he was succeeded at Egypt by Rev. Fred. Wm. Meendsen. This parish, his first charge which included Egypt, he served for 49 years. He studied theology under Drs. Helmuth and Schmidt, preached in Camden, N. J., was licensed in 1810 and ordained in 1816 in St. Michael's Church, Philadelphia. His parish covered the larger part of Northampton County and extended from Upper Milford into Carbon and Monroe counties. He preached regularly three times a Sunday, traveling on horseback from place to place and covering on each trip about forty to fifty miles. He died at Klecknersville, Aug. 5, 1871, having reached in his life's span more than ninety years. The funeral sermon was preached by Rev. A. Fuchs on the text found in Acts 20:25-38. Memorial services were held, Sept. 2, 1871, at Egypt. The ministers participating were: Prof. Muhlenberg, Revs. E. A. Bauer, S. A. Leinbach, J. S. Dubbs and J. S. Renninger.

With the arrival of his successor, Rev. Thos. Steck, at Egypt in 1859, the Schnecksville parish was constituted consisting of Heidelberg, Union, Lowhill, Friedens and Egypt. The parsonage was located at Schnecksville and occupied by Rev. Steck. He entered the ministry in 1850 and united with the Ministerium in 1851. He was a good man, a faithful pastor and when he left the parish in 1866, he was held in high esteem. From 1866-1870, he was agent for the Orphans' Home and during the rest of his ministry, he served parishes at Bernville, Wilmington, Lykens, Berwick, Phillipsburg and Bridgeport. He died at Catawissa November 21, 1892.

When Meendsen gave up his parish, consisting of Stone Church, Kreidlersville (Moore Township), Towamensing and Indianland, Rev. Wm. Rath continued the work of the parish from 1852-1857. This reference will show how parishes were arranged and provided for at that time. Rev. J. S. Renninger was called by the Schnecksville parish from Ringtown, April 29, and preached his first sermon, June 7, 1867. His first parish after graduation as a licensed candidate seems to have been in Schuylkill County. He was filled with zeal for the upbuilding of the Lutheran Zion. As pastor of the Egypt parish he organized St. John's Church, Slatington; preached at Schnecksville and Slatedale chapels, organized, 1872. The Union Church at Laurys' he built in 1884; and the chapel at Cementon; resigned in 1888, Egypt and Laurys in order to join them with Coplay and Mickley's in a new parish, and continued his ministry in the rest of the Schnecksville parish for a short time, then resigned to spend the remainder of his active career in missionary work. He organized and served as the first pastor of St. Luke's, and served Grace Church, Allentown. In 1894, he served St. Joseph's, Allentown, and St. Matthew's on Northampton Heights, and later the same in Bethlehem. He died full of work, full of days and full of service in 1919. He made many improvements at Egypt, an organ was erected in 1870 and steeple on the church in 1874. He encouraged many young men to study for the ministry and organized one of the first Missionary societies in the Conference.

Rev. J. D. Schindel, the first pastor of the newly-constructed Whitehall parish—Egypt, Mickley's Coplay, Laury's and Cementon—entered upon his labors, April 1, 1888, and continued for 20 years. He was born in the Jordan parsonage, a son of Jeremiah and grandson of John Peter Schindel, both well-known Lutheran pastors. He received his early training in the Allentown Seminary, Gettysburg College, and the Philadelphia Seminary. He was ordained by the Ministerium of Pennsylvania in 1867. He was pastor of St. John's, Mickley's and St. Paul's Catasauqua, from 1867-1888. Coplay, 1873-1888 and Whitehall, 1888-1908. English Secretary of the Ministerium, 1878-1881. Veteran of the Civil war, and member of the U. S. Sanitary Commission. He died in Allentown, June 27, 1908, at the age of 67 years, 5 months and 16 days. He had resigned his parish on account of throat trouble, May 31, 1908.

His son, Jeremiah Jacob Schindel of a long line of pastors, a graduate of Muhlenberg and the Philadelphia Seminary, was ordained and became a member of the Ministerium in 1899. The same year he became assistant pastor of Whitehall parish until the death of his father in 1908, when he assumed the pastorate of Mickley's-Coplay's parish, including Schoenersville, till called as pastor of St. Mark's, Philadelphia, in 1918. His service in the ministry was recognized by his Alma Mater, who honored him with the title of Doctor of Divinity in 1918. In Egypt, extensive improvements were made in 1905-1906, at a cost of seven thousand dollars—steam heat, electric lights, pews, carpets and stained-glass windows, all during the pastorate of Revs. J. D. and J. J. Schindel.

At Egypt, Rev. Elmer O. Leopold succeeded Rev. J. D. Schindel, D.D., as pastor. He continues to serve as pastor of Egypt and Fullerton. At the beginning of his pastorate, he also served Cementon and Laury's, but these he resigned in 1918. He celebrated the 25th anniversary of his ordination to the ministry, Jan. 17, 1917. Rebuilt the organ which was dedicated on May 15, 1921. In 1923, the 165th anniversary of the founding of the Congregation and the 15th anniversary of the pastorate were observed.

In 1925, there are reported, 881 baptized, 500 confirmed and 403 communing members. A Sunday School of 380 members has been in existence for many years. The English Sunday School organized in 1844, the first in Lehigh County outside of Allentown, had to be given up because Pastor Meendsen opposed the movement. He advocated Kinderlehre instead.

The property is valued at $34,000.00 The total expenditures for 1925 were $2,750.00. For benevolence, the congregation contributed $1,100.00.

CHAPEL OF ST. JOHN'S, FULLERTON, ERECTED 1886

REV. ELMER O. LEOPOLD, PASTOR, 1908

St. John's Union Church, 1892
Fullerton

PASTORS

Pastors from Mickley's and Catasauqua conducted the first services in the Chapel.

1892-1902—Rev. J. D. Schindel, D.D.

St. John's Church.

1902-1903—Rev. James F. Lambert, D.D.

1903-1907—Rev. J. W. Mattern.

1907-1912—Rev. J. H. Raker, D.D.

1912-1916—Rev. J. W. Koch.

1916—Rev. E. O. Leopold.

ORGANIZATION

Chapel erected in 1886. Trustees of the association who directed its affairs were: Henry Kurtz, T. F. Diefenderfer, and T. M. Snyder.

FIRST SERVICE

First service was held in the Chapel on Christmas Day, 1886.

ORGANIZATION

St. John's Lutheran Church was organized as a congregation on August 7, 1902, with 144 charter members by Rev. J. F. Lambert.

CHURCH COUNCIL—1902

Elders—W. H. Krone and James W. Yost,

Deacons—C. P. Marshall, M. A. Faust, J. A. Storm and O. E. Scheirer.

Trustees—E. J. Smith and Michael Waverick.

CHURCH COUNCIL—1926

Elders—John Wenner and Edwin J. Smith,

Trustees—H. P. Hartman, Robert Scheirer and Wm. B. Trexler, M. D.

Deacons—Robert Dech, Fred Muthard, Wm. Witchen, John Katsch and Milton Bauder.

Financial Secretary—Geo. W. Dresher.

MEMBERSHIP—1925.

Baptized	315
Confirmed	175
Communing	125
Sunday School	360

1 Young People's Society of 50 members.

Property Value	$7,500.00
Total Expenditures	$1,113.00
Benevolence	113.00

NOTEWORTHY EVENTS

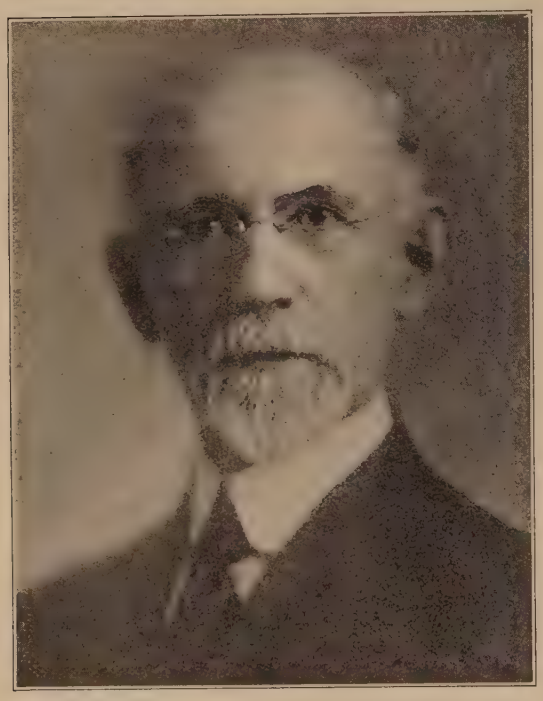
The Fullertown Chapel Association is the direct ancestor of St. John's. The Sunday School sessions in Sterner's school-house held since 1875, seemed to be ill adapted for that work and acting upon a desire on the part of the members to have a Sunday School building, a chapel was erected, 1886.

ORGAN AND BELL INSTALLED

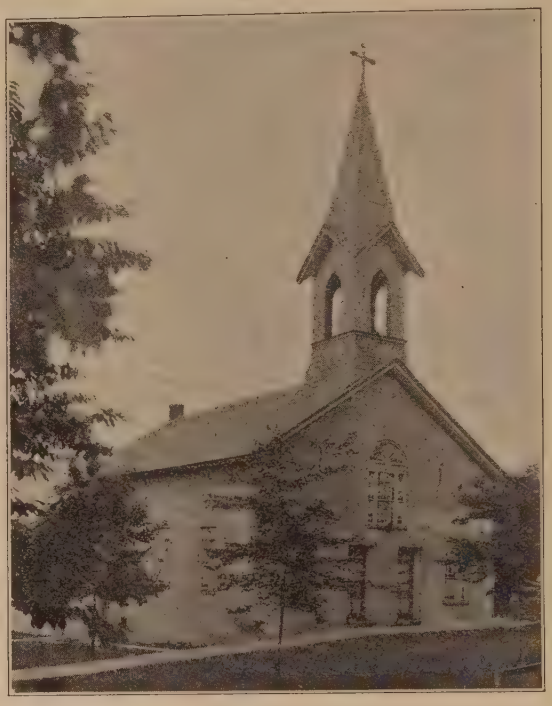
In 1889, a new organ was installed, a steeple erected, and a bell provided.

In 1907, Conference placed St. John's, Fullerton, and Grace Church, Allentown, under the care of Rev. J. H. Raker, D.D.

This Congregation has resolved and had plans made to build a new church to cost about One Hundred Thousand Dollars.



Rev. Charles J. Cooper, Pastor Emeritus, 1925



Jerusalem Union Church, Erected in 1847

The Old Graveyard
Beside its legendary history, is very old

Jerusalem Union Church, 1759

East Salisbury

PASTORS

REV. DANIEL SCHUMACHER

1759-1768—With Weissenberg as a center, Schumacher served as many as sixteen Congregations. He may have preached at East Salisbury.

REV. JACOB LISCHY

1769—A Moravian minister, recorded several baptisms.

REV. JOSHUA YEAGER

1843-1883—Assisted his father for several years, and then became regular pastor. From 1883-1886, Rev. Prof. W. Wackernagel, D. D., LL.D., served the congregation.

REV. W. F. SCHOENER

1886-1901—Parish: St. Peter's, Bethlehem and Jerusalem, Salisbury.

July 2, 1901—Spring of 1902—Stated Supply, Dr. Wackernagel.

1902—July 1, 1903—Rev. E. H. Eberts.

Nov. 8, 1903-March 1, 1907—Rev. H. A. Kunkle.

Mar. 1, 1907-Sept. 1, 1907—Supplies.

REV. C. J. COOPER

Sept. 1, 1907-Feb. 19, 1924—Pastor Emeritus from Feb. 19, 1924. Synod at its session in Philadelphia, 1925, noted the fifty-fifth anniversary of his ordination.

1924-1925—Student Supplies.

Jan., 1925—Rev. Titus V. Druckenmiller.

ORGANIZATION

While it may be inferred that there was preaching, possibly a decade before the erection of the Church in 1759, no organization seems to have been effected.

Rev. Schumacher records in the Church record he began, the first baptism, July 22, 1759, of George David, son of David and Martha Hammam. Rev. Lisce entered the next baptism in 1769 and Rev. Carl C. Goetz, the last in the old record, May 21, 1786.

COMMUNION

On April 23, 1791, the last list entered, concludes all references to a congregation until 1848.

NEW CHURCH

Corner-stone laid, May 13, 1847. Dedication, Oct. 9 and 10, 1847, of the Union Church. Ministers officiating, Revs. Dubbs, Oberholtzer, Leonard and Yeager.

COMMUNION

Easter Monday, April 24, 1848, 26 guests communed.

CHURCH COUNCIL—1926

President—Rev. Titus V. Druckenmiller.

Secretary—Truman Ueberroth.

Financial Secretary—Anson Fehr.

Treasurer—George Springer.

Deacons—Edgar C. G. Ueberroth, Philip Roeser, Howard F. Miller, Archibald Rudolph, Henry York, James Lavenburg.

MEMBERSHIP—1925-1926

Baptized	180
Confirmed	150
Communing	130
Sunday School	77
Property Value	$2,650.00
Expenditures	1,029.00
Benevolence	144.00

NOTEWORTHY EVENTS

Congregations in the vicinity in 1759: Forks, Jordan, Egypt, Zionsville, Indianland and West Salisbury, etc.

Renovations, 1884, 1898.

CEMETERY ASSOCIATION

Organized, 1885, for the purpose of improving and keeping in order the graves and plots of the cemetery.

The old grave-stones, the inscriptions of which are still legible contain the names of Geiss, Moritz, Stuber, Jacoby.

SUNDAY SCHOOL ANNEX

Dedication services, September 20, 1925, under the direction of the pastors.

Jerusalem Church, 1759

East Salisbury

THIS like Petersville is a congregation whose history probably dates back to 1747, or earlier, but for some reason the congregation's history is blank for upwards of fifty years. If the supposition that Schlatter visited this congregation as the one "near the Lehigh" (bey der Lechouw) June, 1747, as advanced by that reliable historian, Dr. W. J. Hincke, and his co-laborer, Dr. J. B. Stoudt, then East Salisbury must have been a preaching place even before Schlatter's visit in 1747. The statement of Rev. Schumacher that the reorganization in 1759 took place "after the Indians had again ceased to burn and kill" would seem to imply an earlier organization. The entry in the church record by Rev. Daniel Schumacher is as follows:

IN THE NAME OF GOD, AMEN.

"The Christian Evangelical Lutheran and Reformed, both adhering to the Protestant Religion, have together erected a church in Salzburg Township in Northampton County in the year of our Lord, 1759. This church was built after the Indians had again ceased to burn and kill in this neighborhood and by the poor people only, who were, however, assisted by their brethren with small contributions."

His text, "The glory of this later house shall be greater than of the former, and in this place will I give peace," Haggai 2:9, on which he preached at the dedication, VI Sunday after Trinity, also implies an earlier meeting place. The itinerant preachers or school-teachers at either West Salisbury, Macungie, Forks of the Delaware, Blue Church, or some of the other preaching places, may have preached at "Morgenland" or East Salisbury.

The deacons elected during the process of building were later given the privilege of occupying the pew reserved for members of the church council and were charged with the collection of the offerings. Christian Liez was selected to fill the place vacated by the withdrawal from the congregation of John George Weber. Other members of the council were Christian Kaub, Matthis Gurth, and Conrad Jacobi.

The church record has entries by Rev. Schumacher from July 22, 1759, to 1768. The baptisms administered by him usually took place in the church. The first entered in the East Salisbury record was that of George David, son of David and Martha Hammann, born, July 11, 1759, and baptized, July 22, 1759. Other family names found in the record are those of Kaup (Cope), Hertzog, Eberhard, Weber, Miller, Emich, Schoener, Giesz, Claus, Boehm, Wagner, Hartman, Duerr, Smetzer, Brasser, Lazarus, Kotz, Stahl, Gorges, Nagel, Theyle, Mertz, Rentzheimer, Rassmuss, Gernet, Lehr, Stuber, Appel, Rubb, Schneider, Kaiper, Grumbach, Ziesloff and Schwenker.

In 1769 Rev. Lizce baptized two children. The last entry (May 21, 1786) is by Rev. Carl Christopher Goetz, minister at Jordan. It records the baptism of John George, son of William Kaup and his wife, nee Reutzheimer, born on January 12, 1786. The sponsors were George Kaup and Christina Rentzheimer. The names of communicants are the only ones found in the old record. They are entered as follows: Elder Henry Rentzheimer, Michael Stahl, Christian Gernet, Peter Stoehr, John Gernet, Conrad Rau, George Gernet, George Ueberroth, George Duerr, George Kaup, Frederick Kaup, Peter Nagel, Catharine Rentzheimer, Elizabeth Gernet, Elizabeth Stoehr, Margaret Gernet, Barbara Duerr, Maria Teyle, Agnes Ueberroth, Susanna Kaup, Catharine Moren, Maria Frone Arassmuss, Maria Margaret Teyle and Hannah Nagel.

It may also be of interest to refer to a list of articles bequeathed and contributed to the Lutheran congregation. Anno 1759, Elizabeth Ottern gave a white altar cloth. Anno 1760, Martin Schneider gave a pewter cup for use at the Holy Communion and a white cloth.

There is more than fifty years of silence. No record, no reference is found to East Salisbury from 1791 to 1843. It is a fact, however, that the organization of Frieden's Church at Friedensville by Rev. John Conrad Yeager in 1793 reduced the membership of East Salisbury very much. The reduced number did not consider themselves strong enough to build a new church in place of the one built in 1759 and falling into ruins. In spite of the absence of any record, it is clearly evident from the inscriptions on the tombstones that burials were made in the adjoining graveyard during the interval.

REV. JOSHUA YEAGER'S MINISTRY, 1843-1883.

While serving the people as a pastor, Pastor Yeager was, no doubt, often approached about the need of a church building in East Salisbury. Accordingly, a building committee consisting of David Giez and David Moritz, Solomon Diehl and Solomon Boehm were appointed on Ascension Day, May 13, 1847. The corner-stone was laid, and the church dedicated on October 9th and 10th of the same year. On both occasions the committee made announcement that the sale of strong drink was forbidden. The preachers on the first day of the dedication were Rev. Joseph S. Dubbs and Rev. Oberholzer. On the second day, the day when Rev. Joshua Yeager dedicated a part of the building for divine worship, Rev. Leonard, a Moravian minister, and Rev. Joshua Yeager preached.

Pastor Yeager's first entry in the church record is a list of communicants in the new church, Easter Monday, April 24, 1848. William Zoellner and wife Susanna, David Moritz and wife Anna, Michael Stuber, Christian Deily and wife Susannah, Christian Kaufer and wife Catharine, George Bauer and wife Maria, Michael Mosser, William Stuber, Helene Moritz, Elizabeth Lein, Louisa Ueberroth, Juliana Boehm, Elizabeth Deily, Frederick Stuber, Jacob Trumbauer, George Berger and wife Caroline, Emalinda Deily, Maria Stuber, Maria Yost and Maria Reichenbach. (26)

From this time on the communicants were, with few exceptions, regularly entered. Altogether, in twenty-five classes of catechumens, 424 names were entered, making an average of almost seventeen for each class.

The late Rev. Prof. William Wackernagel, D.D., LL.D., served as an assistant during the last years of Rev. Yeager's pastorate and continued to serve until Rev. W. F. Schoener became pastor in 1886. After the death of his successor, Rev. W. F. Schoener, July 2, 1901, he again acted as pastor until the spring of 1902.

Rev. Schoener's pastorate, beside the regular pastoral work, was noted for the adoption of new rules and regulations by the congregation and the Sunday School association, and the erection of a tower and the installation of a bell in 1888. These made for efficiency in every way.

When Rev. E. H. Eberts became pastor of Jerusalem, he became at the same time, pastor of St. Stephen's, Bethlehem, and St. John's, New Williams. He remained here only about a year when he was called to the Rittersville-Schoenersville parish. With the formation of the new parish composed of St. Stephen's, Bethlehem, Friedensville and East Salisbury, the Rev. H. A. Kunkle became pastor, November 8, 1903, and served until March 1, 1907. Many improvements marked this pastorate. Especially noteworthy were the installation of a new organ, January 27, 1906, the introduction of English services on alternate Sundays, the introduction of the church book, contributions to worthy causes, increases of salary, and the appointment of College Day.

Only a short time intervened between the departure of Rev. Kunkle and the entrance of Dr. C. J. Cooper upon the work of the parish as pastor. During this pastorate the activities of the Luther League were broadened, a Ladies' Aid Society organized, and the benevolence of the congrgation was raised in a more systematic manner. The sesqui-centennial of the building erected in 1759 was observed, July 24-25, 1909. The dedication of the renovated church took place, October 5, 1913. On October 29, 1922, the seventy-fifth anniversary of the erection of the present church building was celebrated. Due to the infirmities of age, after having served in the ministry for fifty-four years, Pastor Cooper resigned as active pastor, February 19, 1924, but was at once honored by being elected "Pastor Emeritus" by both the congregations of the Friedensville Parish. The honor was deserved and Dr. Cooper's brethren in the ministry re-

joice to know that there are still remaining some parishes which delight to honor the "Old Pastor."

The parish was supplied by students from the Lutheran Theological Seminary at Mt. Airy for about a year when student Titus V. Druckenmiller accepted a call extended him by the congregations of the parish, namely, Friedens and Jerusalem, St. Stephen's having become an independent parish a few years before. He was installed on January 14, 1925, by the President of the Conference at the request of Dr. H. A. Weller, President of the Synod, and entered upon his work in a commendable manner. A beautiful Sunday School annex was dedicated on September 20, 1925.

An old legend called the "Tambour Yokel Legend" clings to the cemetery of the East Salisbury church. It is, however, without foundation. What was intended as a joke was magnified by Yokel into a challenge to fight the Devil in the graveyard. Hair-splitting stories of this disastrous conflict were told. If all legends have no better foundation than the one connected with the East Salisbury graveyard, it were well to give credence to none. It well illustrates how legends may arise.

Frieden's Church, 1793

Friedensville

PASTORS

REV. JOHN CONRAD YEAGER

While pastor at Williamstown, he organized Friedens of Upper Saucon. He also served congregations in New Jersey from 1792, and Schoenersville from 1793.

1793-1831—Rev. John Conrad Yeager. (For sketch of his life see Schoenersville)

REV. JOSHUA YEAGER

May 22, 1831-1885—Assistant to his father from 1827-1831.

Father J. Conrad and son preached in this congregation almost a hundred years.

1885-1902—Rev. A. R. Horne, D. D. Died, December 23, 1902.

1902-1907—Rev. H. A. Kunkle.

September 29, 1907-1924. Rev. C. J. Cooper, D. D From February 19, 1924, Dr. Cooper has been Pastor Emeritus.

1924-1925—Rev. Russel W. Stine, supply.

June 14, 1925—Rev. Titus V. Druckenmiller installed as pastor.

SONS IN THE MINISTRY

Rev. William Rath. Deceased.
Rev. Jacob B. Rath. Deceased.
Rev. James F. Lambert, D. D.

ORGANIZATION

Pastor Yeager organized Friedens in 1793 and in the same year a church was erected. During the building of the church, Rev. John Conrad Yeager held services in Mr. Morey's barn.

1817—First church enlarged.

1839—The second church, the present one, erected.

Cemetery. While the old graveyard contains the remains of many of the old residents, the new and greatly enlarged cemetery is beautifully located and kept in good order.

NOTEWORTHY EVENTS

A private graveyard was laid out on the Hartman farm. This was part of tract No. 80 granted to Anthony Boehm in 1749.

TOMBSTONE INSCRIPTIONS

Wilhelm Boehm (1714-1766); Michael Weber (1705-1745), Frantz Thomas Hartman (1736-1809), Maria Elizabeth Hartman (1729-1819), Wendel Scheid (1722-1812), and Peter Scheid (1726-1808) are some of the names found on the tombstones.

Did this graveyard have anything to do with the warrant for twenty-five acres to Andreas Wind, granted March 16, 1754, to be kept in trust for the Lutheran Congregation of Upper Saucon? The two tracts were near each other and not far from the present site of Frieden's Church.

1794—701 reported as having communed in the Williamstown parish of which Frieden's was a part.

1847—Rev. Joshua Yeager reports five congregations and 1156 communed.

1853—Rev. Yeager is reported pastor of Upper Saucon, Macungie, Schoenersville, Hecktown, etc.

1870—Rev. Yeager reports five congregations and 1017 communed.

1880—1203 communed in Friedensville, Rittersville, Lehigh, East Salisbury and Schoenersville (Rev. Yeager pastor).

1890—Rev. Dr. A. R. Horne served the above named congregation and in addition Zion Hill and Macungie (Alburtis).

1906—October 7, New organ dedicated.

1913—August 31, The church renovated.

1920—June 13, Fiftieth anniversary of Dr. Cooper's service in the gospel ministry celebrated.

1921—May 16, Memorial tablet to soldiers erected.

CHURCH COUNCIL—1926

President—Titus V. Druckenmiller.

Secretary—George Clauser.

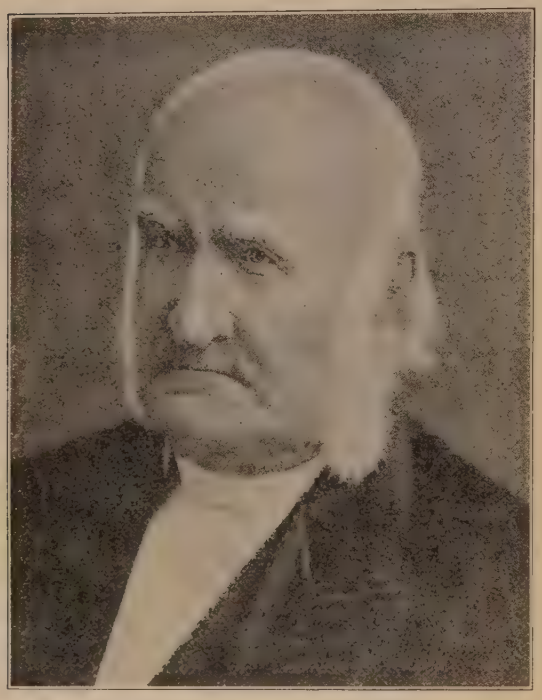
Financial Secretary—C. P. Xander.

Treasurer—M. A. Ritter.

Ernest Dimler, Harry Reinhard, Harry Mack, Daniel Eisenhard and Robert H. McGrath.

THE BIG PUMP AT THE ZINC MINES

At the time, the engine considered one of the largest—a work of great moment. To haul the parts, some weighing not less than 24 tons, from Philadelphia to Bethlehem and thence to Friedensville—was regarded as an undertaking beyond the average skill of men. In spite of all the pump could do and skill of man could devise, the flow of water kept right on and prevented the mining of the rich bed of zinc even unto this day. With the inventive genius of man, it is only a question of time when this very rich deposit of zinc will become available.



Rev. Joshua Yeager, Pastor for Fifty-four Years
Succeeded his father, who founded the congregation in 1793

Rev. Titus V. Druckenmiller
Pastor of Friedensville Parish, 1925

Frieden's Union Church, Erected 1839

Trinity Memorial Church, 1921

Mountainville

PASTORS

REV. MYRON O. RATH

Jan., 1901-April, 1920—Through the services conducted by pastor Rath in a hall, the people had the privilege of attending services in the town.

At the death of pastor Rath, May 6, 1920, Rev. J. W. Mattern supplied until Nov. 14, of that year. Then Rev. J. S. Savacool supplied until May, 1921. Superintendent Bertolet and President Lazarus saw that the pulpit was supplied for several months.

REV. JOHN W. KOCH

Sept. 18, 1921-Dec., 1923—Served as the acting pastor along with his parish in Howertown and Kreidersville.

PROF. C. B. BOWMAN, Ph. D.

1924-April 4, 1926—Acted as stated supply in addition to his numerous engagements as Prof. of Muhlenberg College.

REV. TITUS V. DRUCKENMILLER

April 11, 1926-.....—Became stated supply in connection with his work at Friedensville and East Salisbury.

ORGANIZATION

The congregation owes its origin to the efforts of Rev. M. O. Rath who held services for the accommodation of the members of his W. Salisbury Church, living in Mountainville.

SERVICES IN A HALL

For upwards of twenty-two years the services were held in the Hall owned by the Knights of Friendship when a call went out, Jan. 23, 1921, to canvass the number who wanted to unite in the erection of a Union Church. 189 Lutherans and 100 Reformed reported.

Acting upon the resolution of the Allentown Conference, Superintendent Bertolet interested the Lutherans of Mountainville in the organization of a congregation.

On June 26, 1921, the organization was effected, a constitution adopted with 64 charter members, and the name, "Trinity Memorial Evangelical Lutheran Church" given to the new congregation.

CHURCH COUNCIL

The finances necessary for the building project were left in the hands of the Church Council. This they assumed at great personal sacrifice and inconvenience.

The beautiful new church, the corner-stone of which was laid, Nov. 5, 1922, was occupied, Dec. 16, 1923. Consecrated, April 27, 1924.

CHURCH COUNCIL—1926

President—Rev. T. V. Druckenmiller.

Vice President—M. A. Bitting.

Secretary—C. D. Scheetz.

Financial Secretary—Myron Neiser.

Treasurer—C. C. Hildebeidel.

Truman Ruhf, Erwin Sterner, Wm. Moyer, John J. Weaver, Clinton R. Sell, Phaon E. Sell, David Koser, Clinton Reinbold.

MEMBERSHIP—1925.

Baptized	153
Confirmed	143
Communicant	90
Sunday School	250
Home Department	46
Cradle Roll	32
Property Value	$40,000.00
Total Expenses	4,553.00

NOTEWORTHY EVENTS

Mountainville, nestled at the foot of the Lehigh Mountain along the Philadelphia pike, had a few settlers before 1800. Even from that time to the present generation, the number of inhabitants did not multiply rapidly, but since the accommodation of the trolley lines have made the place more accessible, the growth has been rapid.

Services in a church erected by the Evangelical denomination in 1863, did not continue long and the congregation disbanded.

CHURCH COMITY

The result of the canvass led the representatives of the Allentown Conference and of the Lehigh Classis to authorize, 1921, the erection of a Lutheran church in Mountainville and a Reformed Church on Summit Lawn.

MEMORIAL

The members felt that no more suitable memorial could be erected to the late Rev. M. O. Rath and to Franklin Koses who died on the battle-field of France, and to the veterans of the World War, than the church they proposed to erect.

BUILDING COMMITTEE

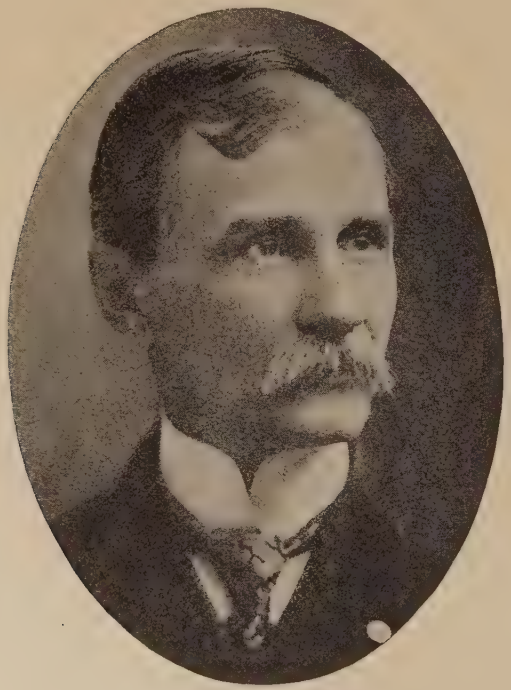
Charles Sheetz, Howard Fegley and John Weaver.

MONUMENT

While the church is a memorial building, it is equally as much a monument, a tangible evidence of the loyalty and effort of a consecrated band of charter members who kept faith under many trials and disappointments.

Conference has the honor of rendering financial assistance to Trinity Memorial in helping to pay some of the interest on the debt.

TRINITY MEMORIAL CHURCH, ERECTED 1923



REV. MYRON O. RATH, 1890-1920

Trinity Church, Hecktown, 1763

PASTORS

Rev. R. Henry Schrenk labored in this vicinity from 1749-1753.

Rev. John Andrew Frederici, who succeeded Pastor Schrenk, was the first pastor, 1754-1772. He confirmed a class of 23 in 1763, and administered communion to 107.

REV. FREDERICI

1754-1772—At first with Blue Church parsonage as his residence, Rev. Frederici ministered; then Smithfield, 1763; Allentown, 1763-1779. During his last residence at Smithfield, 1772-1790, he does not appear to have given any services in this part of Northampton County.

REV. CHRISTIAN STREIT

1772-1780—While pastor in Easton, served the Hecktown congregation.

REV. JOHN FREDERICK ERNST

1781-1791—The Congregation of Easton, Greenwich, N. J., Dryland and Moore Township had sent a petition, signed by twenty-one officers of the four congregations, that Rev. Ernst be ordained.

REV. DANIEL LEHMAN

1791 (?)- 1798 (?)—Reported himself to Synod several years as pastor of Dryland.

REV. JOHN CONRAD YEAGER.

1799-1832—Pastor of Schoenersville and neighboring congregations.

1832-1842—Rev. Joshua Yeager, successor to father, John C. Yeager.

1842-1843—Rev. Jeremiah Schindel officiated.

1843-1851—Rev. G. A. Wentzel.

REV. C. F. WELDEN

1851-1864—Pastor at Salem, Altonah and Arndt's.

REV. J. B. RATH

1864-1870—Pastor of Salem, Bethlehem, Nazareth, etc.

August 20, 1871-1905—Rev. I. W. Bieber, Pastor Emeritus, 1907-1909. Rev. V. J. Bauer, assistant pastor, 1905-1906.

July 1, 1907—Rev. J. A. Klick.

SONS OF THE CONGREGATION IN THE MINISTRY

Rev. O. F. Ettwin, Gilbert, Pa.

Rev. W. H. Fehr, Dushore, Pa.

Rev. Chas. G. Beck, Reading, Pa.

Rev. Harvey Snable, Selinsgrove, Pa.

ORGANIZATION

May 22, 1763—The first confirmation of a class of twenty-three followed by a communion service with one hundred guests.

1759—First church of logs erected.

1790—The second church was constructed of stone in the style usual in that day.

1849—The present church, though greatly improved in first-class style, was erected at a cost of $6,000.00.

A very well arranged Sunday School Annex was erected in 1916. The cost of the Sunday School building and improvements to the church entailed a cost of $50,000.00. Debt is entirely cancelled. The 75th anniversary of the Sunday School was observed, October 2, 1921.

MEMBERSHIP—1925

Baptized	650
Confirmed	471
Communing	398
Sunday School	373
1 Woman's Society	109

Property Value	$50,000.00
Total expenditures	8,549.00
Benevolence	273.00

CHURCH COUNCIL—1926

Jas. Gradwohl, Jas. Lazarus, David Teada, Roy Weaver, Asher Kreidler, Edwin Rohn, John Buss, Lovene Hartzell, Milton Fehnel.

NOTEWORTHY EVENTS

The old Nazareth Township was a dense wilderness before the advent of the white man. Through devastation wrought the hunting grounds (by the Indians) they did not yield much game and were practically abandoned when the first white settlements were made. The agricultural and mineral wealth which has been developed, was entirely unknown and would never have been developed by the Indians. The "wholesale robbery" of the worthless hunting grounds was to the average Indian of little concern.

A school-house built in 1785, served as residence of the teacher, who also served the congregation as chorister until 1851. When the public school system was adopted, the congregation granted the use of a room for public school purposes. The school-house erected by the Public School authorities designated the building "Academy." The marble block with the inscription "Academy" was placed in the wall of the school-house erected in place of the Academy building.

1794—The tract on which the first church was erected, did not belong to the church until it was bought from Sarah Wister, 1794. Matthias Gross and Christ Brown purchased it for twenty-five pounds and twelve shillings for the use of the church.

1857—A new organ installed.

1898—The Ladies' Aid organized.

1907—Charter granted to the Lutheran Congregation.

1915—Organization of the Willing Workers' Society.

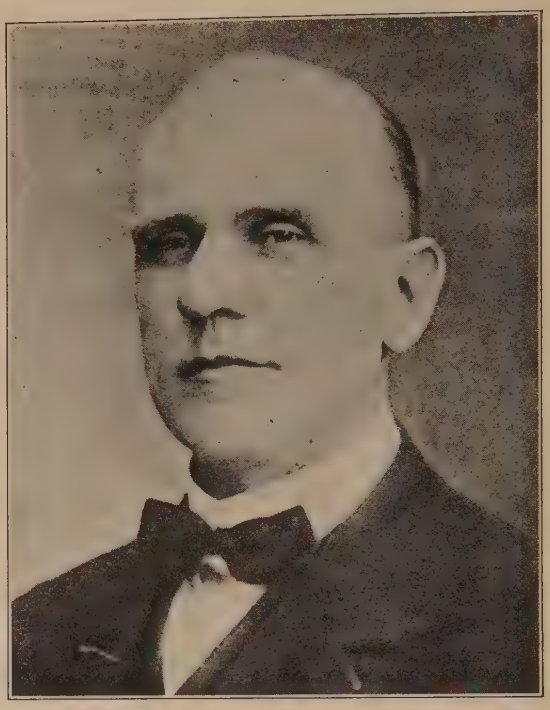
1922—Markers placed on the graves of members who had seen service in the Revolutionary, Mexican and Civil Wars.

Cemetery—A beautifully located cemetery lies north of the church.

COLLEGIATE INSTITUTION

The life of this preparatory school was of such brief duration, that little more than the fact of its origin through the efforts of the late Dr. H. A. Weller, can be given. As an attorney-at-law, he, however, preferred the Gospel ministry, and while in 1883 he had undertaken to prepare young men for the teaching profession or for entrance into College, he by permission of the President of the Ministerium, Rev. Dr. G. F. Krotel, studied theology under the direction of Rev. Enoch Smith, pastor of Salem Church, Bethlehem. The school ended its brief history when Dr. Weller entered the Philadelphia Seminary in 1886.

Trinity Church, Erected in 1849
Since then greatly improved. Sunday School Annex built 1916



Rev. Jonathan A. Klick
Pastor of Hecktown Parish

Hecktown Graveyard and Old House

Trinity Union Church, 1763

Hecktown

Originally known as "Dryland Church."

THE Dryland Church is of particular interest though much of its early history is shrouded in mystery. The Halle Reports refer to three visits, 1745-1747-1749, of Patriarch Muhlenberg to the "Forks of the Delaware." As the town of Easton was not laid out until 1750, the place must have been in the vicinity of the present city of Easton. This, no doubt, included Morgan Hill or the Lutheran Congregation along the Delaware where the early Drylanders were wont to worship.

With the advent, November, 1749, of L. H. Schrenk at the Blue Church, not only that congregation, but Upper Milford and the Forks of the Delaware, as well as the scattered settlers in the Forks and those above the Blue Mountains received his earnest pastoral care.

These congregations were well pleased with his services and conduct. When Pastor Schrenk was appointed the pastor at Raritan, N. J., 1753, Patriarch Muhlenberg appointed Catechist John Andrew Frederici as the pastor of the former's parish. Early in 1754 and until 1762, Frederici covered the field until he removed to Smithfield, but even from thence he continued to serve some of the congregations in this parish until the Indian uprising in 1763 when he was forced to flee with his wife and children and take up his abode in Allentown. There he must have prolonged his sojourn at least until 1770, for Patriarch Muhlenberg in that year, July 4, paid Frederici a visit. Later, he returned to Smithfield where he led a miserable existence as reports from that place, which end about 1790, indicate.

Occasional preaching in Dryland seems to have taken place between 1750-1763 by Schrenk and Frederici, the latter being pastor from 1754-1772, with possibly some intermission. The date for the Lutheran beginning is generally given as 1763, because on May 22, 1763, there was a confirmation of twenty-three catechumens and a communion of one hundred and seven guests, but if the first church built in 1759, was a Union church, as the records seem to indicate, the Lutheran church would be justified in taking 1759 as the date of its organization. The first baptism, that of John Yost, son of Gottlieb and Magdalena Dornblaser, is given as of Dec. 26, 1758. Another son, John Paul, as of Jan. 5, 1761. Anna Maria, daughter of Caleb and Margaretha that is reported baptized, May 13, 1761. Twenty-six baptisms are recored in 1763. Names of parents: Engelhardt, Fuchs, Braun, Stocher, Kuhn, Schmidt, Spengler, Paulus, Schweng, Kreither, Hamman, Beek, Unangst, Heinrich, Klees, Schmidt, Weiser, Hausman, Knecht, Hoppach, Voelker and Possert. Church Record gives 1760 and 1763 as date of organization.

The records as published also refer to a confirmation of a class of thirteen by Rev. J. E. Hecker in 1748. But according to the statements of Dr. W. J. Hinke, Hecker landed in Philadelphia, September 23, 1751. In 1755-1756, Hecker is reported as pastor of Petersville, Indianland and Indian Creek along the Blue Mountains. He may have preached in Dryland at that time. From 1756-1766, he served Lower Saucon; from 1756-1762, Tohickon, thus allowing him opportunity to serve Dryland during part of that period.

While the date 1748 for a communion service by Rev. Hecker seems to be out of question, it is not improbable that Dryland served as a preaching place for some itinerant preacher. J. C. Wirtz is regarded as probably the first pastor prior to 1753, but this seems to be contradicted by the fact that he made application to join the Presbyterians in 1750. From 1745-1749, he preached at different times at Springfield, Lower Saucon, Allemaengel, Tohickon, Forks, E. Salisbury (Lehigh), and Egypt. This, however, does not preclude him from having preached at Dryland, and there is evidence to presume it.

Classes confirmed in 1758 and 1766 by the Reformed and the confirmation and

communion by the Lutherans on May 22, 1763, are strong proofs that they were fair-sized congregations at the time, and undoubtedly, preaching services had been conducted by Lutheran and Reformed missionaries at least as early as 1750, if not before. Tradition has it that before the log church was built, services were held in barns and the school-house.

With this preliminary statement, it is proper to take May 22, 1763, as the date of the first Lutheran confirmation and communion on record. As the Reformed had a burial place where the Fox school-house stood prior to 1763, and also held services there, it is not entirely incorrect to date the Reformed congregation from 1758.

The first church of log was built about 1759. The trustees paid three pounds to Christian Gross to plaster the church. The ground on which the church was erected and on which the graveyard lay did not belong to the congregations until 1794, when Sarah Wister sold a tract of six acres for tweny-five pounds and twelve shillings to Matthias Gross and Christ Brown for the use of the Dryland church.

A second church of stone was erected and dedicated, August 15, 1790. It was rectangular in shape. The interior furnishings corresponded to the style prevailing in that day. The pulpit was of goblet-shaped construction. This church was replaced by the present structure, 1849, erected at a cost of $6,000.00. To this was added a Sunday School Annex in 1917 at a cost of $50,000.00. The dedication of the former took place December 8th and 9th, 1849; of the latter, the church at the same time was renovated and beautified, April 29, 1917. The corner-stone of the Annex was laid, September 3, 1916.

The Dryland people had no complaint to make against Frederici, but in 1770, they reported they were too poor to support a pastor. Delegates from Dryland, 1773, who reported that Frederici left them because they could not pay a regular salary, were assured at the meeting of Synod, 1773, that their congregation would be visited occasionally and served with the sacraments by one of the fellow-laborers from Easttown. The minister who took Frederici's place happened to be Rev. Christian Streit, 1772-1780. His duties as a Military Chaplain in the Revolutionary Army must have made his visits infrequent. In 1781 the congregations in and about Easttown expressed their satisfaction with his successor, Rev. J. F. Ernst. Dryland had joined Easton, Greenwich and Moore Township (Salem Church), and Indianland in a request for a pastor. He soon left Easton, but continued to serve the other congregations until the spring of 1791.

The barren condition of the soil due to the burning over of the timberland by the Indians in an effort to drive the game through the mountain gaps where it could be more easily taken, gave the name "Dryland" to this part of the Forks. In spite of this the early settlers soon reclaimed the soil, harvested abundant crops and prospered greatly.

The school erected in 1785, served also as a home for the teacher who likwise served as chorister. When the public school system took the place of the parochial school, one room was given for public school purposes. A few years after the adoption of the public school system, the need for a school of religion was met by the organization of a Sunday School, 1846, by Revs. Pomp and Wenzel. It is reported that Wm. Kunsman acted as the first superintendent.

On account of factions created by having several ministerial candidates for the same pulpit, Synod had to intervene. Rev. Joshua Yeager seemed to have made the best impression, but the dissatisfied reported the case to Synod, 1834. Rev. J. A. Probst had withdrawn but Revs. Yeager and German had their adherents until the German faction subsided. Messrs. Jacob Miller and George Schwab had been appointed delegates to represent the congregation at Synod in 1835. Synod resolved that the new vestry had been elected contrary to regulation, that the old vestry voluntarily resign, and that the vestry and congregation should have nothing to do with either Yeager or German. Yeager, however, is reported the pastor from 1832 to 1842. Thus from 1799 to 1842, the father and son, Revs. J. C. and Joshua Yeager, served the Dryland church. Between 1791, when Rev. J. F. Ernst resigned, and 1799, Rev. Lehman seems to have been the pastor. Synod reports, 1795, Lehman as pastor of Missilem, Macunshy, Druckenland in Nazareth with 1,227 communicants.

For several years, Rev. Jeremiah Schindel preached. In 1842 and 1843 he reports 1,877 confirmed and 2,089 communing members. His parish consisted of Jordan,

Trexlertown, Ziegel, Union, Weissenberg, Lowhill, Heidelberg and Dryland. From 1843-1851, Rev. G. A. Wentzel reported for Hecktown; Rev. C. F. Welden as pastor of Salem, Bethlehem, served Hecktown, 1851-1864. During Rev. Welden's pastorate a new organ was installed and dedicated in 1857.

Rev. J. B. Rath served between 1864-1870; Rev. I. W. Bieber from August 20, 1871 to April 1907; Rev. V. J. Bauer acted as assistant pastor, 1905-1906. Almost forty years of useful service had been rendered by Pastor Bieber in behalf of his parish: the congregations of Hecktown and Farmersville. The pastor was justly honored by being elected "Pastor Emeritus" in 1907. The congregation received its charter, May 18, 1908. The Ladies' Aid was organized, February 7, 1898; the Willing Workers, January, 1915. The present pastor, Rev. J. A. Klick, began his work in the parish, July 1, 1907.

The Hecktown Church gave a large number of its members to the cause of the country. The Liberty Bell Chapter, D. A. R., marked, September, 1922, with a D. A. R. marker, each one of the graves of members who had seen service in the Revolution, the Mexican, and the Civil War. Twenty-five had been in the service of the World's War. The congregation celebrated their home-coming, December 3, 1919. The cemetery is beautifully located and kept in good order.

The names of some of the Revolutionary soldiers whose graves have been marked are: Jansen, Kemmerer, Schweizer, Frankenfield, Boyer, Wind, Braunn, Haas, Miller, Vogel, J. H. Beck, I. Gross, J. Rohn, J. F. Frey, V. Kleys, Dreisbach, Santee, Dornplaser, Rohn, Schilp, Wilhelm, George, Spangler, Lawell, Schnable, Koehler, Hartzel, Wagner, Schmidt, Unangst, Schortz, Ritter, Young, Balliet, L. Beitelman, Knecht, Deichman, Gradwohl, Cotz, etc.

Conrad Fuchs and Johann H. Roder had been soldiers of the French and Indian War.

St. John's, Farmersville, Erected in 1847

Union Chapel, Butztown, Erected 1914

St. John's Union Church, Farmersville, 1846

PASTORS

REV. MARCUS HARPEL

1846-1848—He reports from Easton three congregations—Forks, Saucon and Mt. Bethel.

REV. G. A. WENTZEL

1848-1851—Parish: two congregations, Hecktown and Farmersville. Reports three congregations in 1850. Nov. 1851, Rev. Wentzel reported that he had resigned Hecktown Parish and accepted a call to Mt. Bethel charge.

1851-1856—Neighboring pastors supplied. Probably Rev. Welden.

REV. J. C. SCHMIDT

1856-1859—Parish 1856: Forks, Lower Saucon, Farmersville, Freemansburg and New Williams. March 30, 1859, Rev. Schmidt reports resignation of Forks and Farmersville congregations due to ill health.

REV. F. BERKEMEYER

(The apparent overlapping of pastorates is not easily explained.)

1859-1860—In May, Rev. Berkemeyer reported he had accepted a call to Forks and Farmersville, but reports from Farmersville and Chestnut Hill.

REV. J. C. SCHMIDT

1860-1861—He was ordained in 1846. Parish 1860: Forks, Lower Saucon, Farmersville, Freemansburg and New Williams.

REV. J. B. RATH

1862 (1860)-1870 accepted conditional call to Nazareth and Farmersville. Parish, 1862: Forks, Nazareth, Farmersville. Parish, 1863, Hay's added. Parish, 1865: Salem, Dryland and Farmersville. Parish, 1870: as preceding, but added Altonah and South Bethlehem.

REV. I. W. BIEBER

Aug. 13, 1871-1907—Pastor Emeritus, 1907-1909. Parish: Hecktown and Farmersville. Rev. Bieber observed the Twenty-fifth Anniversary of his pastorate, Aug. 9, 1896, with special services.

1905-1906—Supply Pastor, Rev. V. J. Bauer.

REV. JONATHAN A. KLICK

Aug. 11, 1907-.....—Parish: Hecktown and Farmersville. Observed the Tenth Anniversary of his pastorate, July 1, 1917, and the Fifteenth Anniversary, July 21, 1922.

CHURCH COUNCIL—1926

W. S. Frankenfield, W. H. Brotzman, Dupue Herster, I. M. Frankenfield, Ezra Koehler, Roy Beidelman, W. H. Bowers, Chas. Herring and A. Wimmer.

FIRST CHURCH COUNCIL

Elders—John Frankenfield, Sr., Wm. Clause, Sr., and Jacob Paulus. Deacons—Daniel Schnable, Adam Koenig and Samuel Engler.

BUILDING COMMITTEE—1846

Simon Frankenfield, John Koenig and Solomon Schnable, (Lutheran); W. H. Transue, Jesse Laubach and John S. Oberly, (Reformed).

CORNER-STONE LAID

May 30 and 31, 1846—Drs. Becker and Dubs, and Revs. Harpel and Reinecke took part in the services.

CHURCH DEDICATED

Jan. 30 and 31, 1847—Officiating Ministers: Revs. Harpel, Stern, Bornberger and Reinecke. The first communion was held in the new church by the Lutherans, Oct. 21, 1847, at which time 88 guests communed.

RENOVATION—NOV. 8, 1891

At a cost of $8,400.00, the old church was remodeled, a chancel recess built, a tower erected, a bell installed, and a new heating plant placed.

JUNE 20, 1897—FIFTIETH ANNIVERSARY OBSERVED

The pastors taking part in the jubilee services were: Drs. Schwedes, Snyder and Richards; Revs. Lambert, Coleman and Bieber.

1906—CHURCH REPAIRED AND IMPROVED

Special services, Oct. 14, 1906. Many neighboring ministers assisted the pastors at the services of dedication.

A S. S. CHAPEL WAS ERECTED IN BUTZTOWN AND DEDICATED JUNE 7, 1914

May 14 and 15, 1921—Seventy-fifth Anniversary of the organization of congregation observed with appropriate services. The pastors, Revs. H. J. Ehret and J. A. Klick, were assisted by Drs. Richards, Wiles and Haas; Revs. Kleckner, Wotring, Bauer, Laubach, Moyer, Crow and Lazarus.

MEMBERSHIP—1925

Baptized	518
Confirmed	401
Communing	368
Sunday School	233
Property Value	$20,000.00
Total Expenditures	2,124.00
Benevolence	598.00

NOTEWORTHY EVENTS

Farmersville is located on the main road from Bethlehem to Easton in that part of Bethlehem Township originally known as "Dry Lands."

The Minisink Path over which the Indians traveled to the settlements on the Falls of the Delaware, from thence back through the Gaps of the Blue Mountains to the headwaters of the Susquehanna River, passed through Dryland.

In the vicinity of the "Dry Lands Pond" between Hecktown and Farmersville, families by the name of Cleyder, Buss, Kocher, Bunstein, Hartzel, Hanshue, Ritter and Bingham erected their first log cabins between 1730-1740.

ST. JOHN'S CHURCH, FARMERSVILLE

The desire on the part of the residents in Farmersville to have a place of worship more conveniently located than those which they attended with considerable inconvenience led them to call a meeting, January, 1846, when a committee was appointed to draft resolutions as an expression of the wishes of the people in and around the village of Farmersville.

The committee, consisting of Simon Frankenfield, Daniel Schnable, Samuel Engler, John Frankenfield, John Paulus, Jacob Werner, Daniel Koch, John Dewald, Solomon Schnable, Peter Cole, Philip Frankenfield and Jesse Laubach, proposed the following resolution: "Inasmuch as it has been for some time the longing desire of the Christian people of this district to have a house of worship in their midst, therefore be it resolved that we at once make an effort to gather subscriptions, and learn if a sufficient amount can be raised to warrant us to proceed with the building of a church and the purchasing of a piece of ground for a graveyard."

At a subsequent meeting, Feb. 14, 1846, the amount of subscriptions seemed to warrant the undertaking, and a building committee and trustees were appointed.

Leonard Frankenfield and David Able donated each one acre for church and burial purposes.

At a third meeting, rules and regulations for the government of the church were adopted, also the time for laying the corner-stone was agreed upon. The name "St. John's Church of Farmersville" as the name of the new church was also agreed upon at this meeting.

Though St. John's Union Church is located in a rural community, a progressive spirit has always been evident. This is true, especially, in the line of church support, the method of gathering the current funds, and the introduction of evening services. The Sunday School is manifesting increased interest in the work at home and abroad.

Remodeled Zion's Church, Kreidersville

Rev. John W. Koch
Pastor of Howertown Stone Church Parish

Rev. Frederick W. Meendsen

Zion (Stone) Church

Kreidersville

PASTORS

The first ministers belonged to the itinerant and generally unordained class. It is likely Schrenk and Hecker preached occasionally at Indian Creek and neighboring congregations before 1756.

REV. JOHN A. FREDERICI

1756—Indianland, Petersville, Indian Creek. Stone Church, 1771-1780.

Rev. J. C. Steima is reported as pastor of Reformed Congregation, 1773-1781.

1795—Rev. J. C. Yeager.

1804—Rev. Casper Dill.

1806-1810—Rev. H. A. Geissenhainer.

REV. FREDERICK W. MEENDSEN

July 1, 1810-June 13, 1852—The honored pastor for forty-two years.

REV. WM. RATH

Oct. 31, 1852-Spring of 1857—Prepared for the Ministry under Rev. J. Schindel.

REV. DAVID KUNTZ

Oct. 31, 1857-Sept., 1869—Prepared for the Ministry under Rev. J. Schindel.

1870-from Jan. to April—Rev. J. D. Schindel (Supply Pastor).

April, 1870-Aug., 1876—Rev. Robert B. Kistler.

1877- Dec. 17, 1909—Rev. Wm. J. Andres. Died at Bath, Dec. 17, 1909.

1910-1912—Rev. A. E. Erdman (Supply).

1912-1915—Rev. Dallas F. Green.

1916—Rev. John W. Koch, Parish: Zion's and St. John's, Howertown.

SON OF THE CONGREGATION IN THE MINISTRY

Rev. Wm. O. Laub, of Reading, Pa.

ORGANIZATION

Services at Indian Creek, Howerville, were held as early as 1750 or even earlier. About the same time, services were also held at Indianland and at what is now known as Petersville.

BUILDING COMMITTEE, NOV. 9, 1771

Adam Dreisbach, Simmon Dreisbach, Casper Erb, (Reformed); Georg Edelman, Valentin Waltman, Geo. Michael Bastian (Lutheran).

These as members of the Committee entered into an agreement with different mechanics to build the Church.

The corner-stone was laid, June 18, 1772, Revs. Pithan and Frederici officiating.

DEDICATION

Revs. Frederici and Helffrich dedicated the new church, Nov. 15, 1772.

FIRST COMMUNION

On the 16th Sunday after Trinity, Rev. Frederici administered Communion to 66 guests.

CONFIRMATION

A class of catechumens was confirmed by Rev. Frederici in 1775.

SECOND CHURCH—1835

On account of liberal subscriptions, it was agreed to build a new church. The corner-stone laid, May 23, 1836, Revs. Brobst and Hoffeditz officiating. Dedication, Dec. 10 and 11, 1836, Revs. Yeager, Hecht, Dubbs and Becker officiating.

BUILDING COMMITTEE—1835

Jonas Snyder and Peter Anewalt (Lutheran); Jacob Boyer and Conrad Reyer, Esq. (Reformed).

CHURCH COUNCIL—1926

Elders—T. F. Weitknecht and Irwin Frack.

Deacons—E. H. Spengler, B. F. Jacoby, E. D. Eckert and R. W. Kern.

Trustees—Chas. H. Schall and John H. Borger.

Organist—Russel W. Kern.

MEMBERSHIP—1925

Baptized	693
Confirmed	467
Communing	340
Sunday School	245
Present Value, 1925	$10,000.00
Total Expenditures	3,282.00
Benevolence	450.00

NOTEWORTHY EVENTS

Zion is known far and wide as the Stone Church. A Church of stone was so unusual at the time, that the designation "Stone" Church—like the name "Organ" Church—became a mark of distinction.

PRELIMINARY MEETING

On Feb. 25, 1771, at a meeting held in Indian Creek, the representatives of Indianland, Petersville and Indian Creek Congregations as well as the German settlers in Allen Township unanimously agreed to build a stone church along the highway between Jost Dreisbach's mill and Conrad Kreider's residence near the township line. The several representatives from each district were elected to serve as a building committee and to purchase a tract of land from Peter Fried upon which to erect the stone church.

When everything seemed to favor the project, a letter unexpectedly came from members of the Indianland Church declaring they had decided to build a Church of their own, and therefore would not join in the building of the church near Kreidersville.

Notwithstanding, the movement had gained such a momentum that in spite of the withdrawal of Indianland, the rest consummated the purchase of an acre and 15 perches from Peter Fried, Dec. 7, 1771, in accordance with their plan to build. Adopted, March 16, 1771.

DONATIONS FROM INDIAN CREEK

The congregations at Stone Church were the recipients of the Baptismal Vessels, the Communion Cup, the Linen Cloth, the Clock, and the "Klingelsaecklein," formerly used in the Indian Creek Church.

The first Sunday School was organized in 1825 by Rev. D. C. Becker and Mr. Weber.

CENTENNIAL

Sept. 21, 1871, the 100th anniversary was celebrated.

On April 23, 1912, Zion's, Kreidersville and St. John's, Howertown were constituted a parish.

REUNIONS

The first reunion of 1870, encouraged the members to hold reunions thereafter every five years. These are called Quinquennial Reunions.

RENOVATIONS

In 1870, and in 1925. The latter involved an expenditure of seven thousand dollars, including a new lighting system. The dedication took place, August 23, 1925.

Zion Stone Church

Kreidersville

1750-1771 *Congregation at Indian Creek.*
1771—*Congregation in Allen Township.*

THE church near Kreidersville correctly dates its beginning, Feb. 25, 1771, but its real history begins with 1750, probably earlier. This is evident from a statement in the church record made by Rev. J. C. Becker, in 1835, where it is stated that about 85 years ago (1750) there existed three small congregations in this neighborhood; namely: one in Moore Township, one in the Indian Land and one at Indian Creek, which because of sparse settlement were only very small and on account of the poverty of the members were unable to support a settled minister of their own. They were, therefore, compelled because of lack of well-trained ministers who were identified with a synod, to put up with itinerant preachers who belonged to no organization and some of whom merely pretended to be ministers. Simon Dreisbach writes (1773) of his impressions when he settled at Indian Creek (Howerville): "The church services, or church attendance about 17 years ago (1755-1756) were very irregular, the preacher appeared only half the time though he had announced services. Then the people who met had to return home most of the time without hearing a sermon which displeased them very much."

"On February 25, 1771," writes Rev. R. B. Kistler, "many settlers of Allen, Moore and Lehigh Townships had a meeting for the purpose of considering the advisability of erecting a church." It developed that those from Lehigh Township declared themselves unwilling to assist even though at first they had promised to join in the erection of a church near Kreidersville. This did not dampen the order of the rest, for in regular order they resolved to build a union church in the spirit of brotherhood. An organization was effected in this spirit, and a building committee was appointed which consisted of Adam Dreisbach, Chairman, Caspar Erb, Simon Dreisbach, Valentine Wartman, George Edelman and George Michael Bastian.

On the ninth of November of the same year, the following contracts were allotted: All manner of carpenter work, (46 pounds) was allotted to George Dreisbach and John Diefenderfer; all manner of joiner work, (51 pounds) to John Canius; all the mason work, (45 pounds) to Jacob Fasbinder.

The lot was purchased from Peter Fried, December 7, 1771, for 3 pounds. The corner-stone was laid, June 18, 1772, on which occasion Rev. Pithahn of Dryland and Rev. J. A. Frederici of Smithfield, officiated. In the corner-stone there was placed a copy of the New Testament and a copy of the Lutheran and Reformed catechisms. At the dedication, November 19, 1772, Revs. Frederici and Helffrich officiated. The total cost of the building including lot was 399 pounds, 1 shilling and 1½ pence.

Pastor Helffrich as a supply administered the Lord's Supper on December 15, 1772; Pastor Frederici administered communion on the XVI Sunday after Trinity, which would indicate that the Lutheran communion was held in the incompleted building or at some other place, possibly at Indian Creek. There were 66 guests at this communion.

A large class of 42 catechumens were confirmed by Rev. Frederici in the new church, 1775. Among the number were the following: George Buche and wife, Catharine; Peter and Jacob Kuntz, George Heinrich Heimbach, Christopher Schantz, Nicolaus Seger, Conrad Leisenring, Leonhard Lazarus, Wilhelm Lauri, Catharine Anthony, Anna Elizabeth Mittelberger, Juliana Seiberling, etc.

In February, 1835, Rev. F. W. Meendsen and Rev. J. C. Becker, pastors, were appointed at the congregational meeting to obtain subscriptions towards renovation or the erection of a new church. The subscriptions were large enough to warrant the erection of a new church. The building of a new church was agreed upon and plans for same made in regular order for a building 50x65 feet. The members of the building committee on this occasion were Jonas Snyder and Peter Anewalt (Lutheran), Jacob Boyer and Conrad Reyer (Reformed) who made a contract with Adam Hower for the erection

of the church at a cost of $2,720.00. The corner-stone of this building was laid, May 23, 1836, with Rev. Hoffeditz, Mt. Bethel, and Rev. Probst, Easton, in charge of the services. In the stone there were placed a Bible, a Lutheran and Reformed catechism, a hymn book, a copy of the by-laws and an historical sketch, December 10 and 11, 1836, the dedication of the new church took place. The officiating clergymen at the dedication were Revs. Yeager, Hecht, Dubbs and Becker.

The Lutheran Pastors after Frederici were J. C. Yeager, 1795-?; C. Dill, 1804; H. A. Geissenhainer, 1806-1810; F. W. Meendsen, 1810-June 13, 1852; Wm. Rath, 1852-1857; D. Kuntz, 1857-September, 1869; J. D. Schindel, supply, 1869-1870; R. B. Kistler, April, 1870-August, 1876; Rev. Wm. J. Andres, 1877-December 17, 1909; supply A. E. Erdman, 1910-1912; D. F. Green, 1912-1915; J. W. Koch, 1916, present Pastor.

The Rev. J. C. Yeager (served Zion's in connection with Schoenersville parish) reported in 1795, 340 members. A more detailed sketch of Rev. J. C. Yeager will be given in connection with the history of the Schoneresville Parish. Geissenhainer's services were continued for such a brief period that no special treatment is required. Rev. Meendsen, however, with a record of forty-two years' service deserves a prominent place in this sketch.

In the Egypt and Chestnut Hill congregations, Rev. F. W. Meendsen served longer than in any other. He began his pastorate in July, 1810. At Zion's, Stone Church, July 1; at St. Paul's, Indianland, July 8; at Salem, Moore Township, July 15, and at Egypt, Whitehall Township, July 22; Chestnut Hill, Monroe Co., September 10. His labors at Zion's ceased, June 13, 1852; at St. Paul's, June 6, 1852; at Salem, July 18, 1852; at Egypt, March 1, 1859; at Chestnut Hill, October 22, 1865.

Besides these congregations, he also served at St. John's, Lower Towamensing, Carbon County, from April 11, 1811 to May 8, 1852; at East Penn, Carbon County, from September 17, 1814, to December 25, 1819; at Gnadenhuetten, Franklin Township, Carbon County, but how long is not stated.

During his long career as pastor his records show that he baptized, 24,564; confirmed, 9,412; buried, 7,218; administered communion to 76,482; and married, 4,148 couples. He preached at Stone Church and administered his last Communion on April 17, 1852, and preached his farewell sermon, June 13, 1852. He preached regularly twice a Sunday but frequently as often as four times a Sunday. His last sermon on Rev. 2.17, was preached for Rev. R. B. Kistler at a communion service, November 20, 1870, at which time he retired from the active ministry, due to age and general debility.

He died at Klecknersville, Moore Township, on Saturday, August 5, 1871, at the advanced age of 90 years, 7 months and 21 days. A monument to his memory has been erected over his remains, which lie buried in the Stone Church cemetery.

Frederick W. Meendsen, a son of William and Helena Meendsen, born Sunday, December 11, 1780, at Oldenberg, Denmark, was baptized in infancy by Rev. Loescher. He became a member of the Lutheran Church in 1795, and enjoyed the benefit of a good training in his native land. On August 5, 1805, he arrived in Philadelphia.

He began, July 13, 1808, a course of study in theology under the capable direction of Rev. Dr. Henry Helmuth and Rev. Dr. J. C. Smith. He was granted $50.00 to finish his studies. He preached his first sermon for Dr. Helmuth in Camden, May 9, 1809, on James 4:8. He left Philadelphia, July 29, 1810, in response to a call from the Cherryville Parish, in which he spent his entire ministry.

On April 17, 1812, he married Susan Herman, of Philadelphia, who died suddenly, September 17, 1841, about 30 years before her husband.

In his parochical report for 1811, Meendsen reports 4 congregations and 445 members communed. In 1816, when he is ordained a deacon, he reports 677 as communing. In the year of his ordination to the ministry, 1820, he reports 185 baptisms, 69 catechumens, 780 communicants, 24 deaths and 6 schools. Mr. N. Hauer and Mr. Kleppinger were delegates to synod in 1811, 1816 and 1818 from the Cherryville Parish.

In 1848, Meendsen was asked a reason for his continued absence from the meetings of synod, to which he replied that he did not care to be a member of that body; but, he must have changed his mind for in the year 1860 he was re-instated.

Meendsen's successor in the Cherryville Parish to which Stone Church belonged at the time was William Rath. He was born near Friedensville, September 23, 1826, studied theology under Jeremiah Schindel, assisted him until his ordination in 1852, when he became pastor of Stone Church and remained in this field until October 31, 1857. While Pastor of the Saucon parish, he served one term, of six years, 1871-1877, as President of the Old Second Conference and another term of three years from 1883-1886. He died in Allentown, July 2, 1889.

Rev. D. Kuntz, who obtained his theological training as a student in the parsonage of Rev. Jeremiah Schindel, preached at Stone Church from 1857 to September, 1869. Between the pastorate of Rev. Kuntz and his successor, Rev. R. B. Kistler, Rev. J. D. Schindel acted as supply pastor. Rev. Kistler began his labors in April, 1870, and continued to his death in August, 1876. As a son of the Conference he took great interest in studying the history of the congregations he served.

On July 29, 1870, elaborate arrangements were made for the Centennial Reunion, September 1, 1870.

The committee of arrangements consisted of the following: Henry Young, Sylvanus A. Becker, Edmund J. Reinhard, Aaron Young, David Beers, Wm. H. Hammel, L. Fenstermacher, Chas. F. Bachman, Jas. Kleppinger, Jr., Thomas M. Gable, Jas. Reinhard, John Kleppinger, Jr., Adam Koch, Adam Solt, Reuben Cole, Sr., John Miller, Sr., Daniel Knauss, Sr., Geo. W. Heiny, Wm. Borger, George Boyer, Abraham Lerch, David Laubach, David Schwartz, Wm. Daniel, Reuben Stewart, Abraham Young, Sr.

The Reformed Pastor Leinbach welcomed the guests at the Reunion. To this Dr. A. J. G. Dubbs responded, and at the same time presented chancel furniture in the name of former members. These gifts were accepted in the name of the Congregation by Rev. D. Kuntz. Addresses suitable to the occasion, were made by Rev. Strasburger, Rev. Carl Becker and Mr. W. R. Lawfer. Revs. Lazarus, Gantenbein, Rath, Brandel, Loose, Schindel and Kistler took part. The occasion was marked by the planting of four evergreen trees, in which many of the guests took a hand.

Monument Erected to
Memory of Rev. F. W. Meendsen

The next pastor, Rev. W. J. Andres, born in the territory of Allentown Conference, October 3, 1848, graduated in the Philadelphia Seminary, 1874; served as Principal of the Weaversville Academy, 1872-1874; was ordained, 1877, and the same year became pastor of the Moorestown Parish, with which Stone Church was then affiliated. He was highly esteemed and his pastorate was marked with sincere fidelity to his parish, which came to a close with his death, December 17, 1909. The parish was then supplied, 1910-1912, by Asa Edward Erdman, also a son of the Conference, and a graduate of Muhlenberg College, while he served as pastor of the Moorestown Parish.

Rev. D. F. Green, as Pastor of the Howertown Parish, served Stone Church from 1912-1915. The present Pastor, Rev. John W. Koch, a son of the Conference, and a son of the Snyder's congregation, is serving the Howertown-Stone Church Parish very acceptably since 1916. He had the pleasure of joining his colleague of the Reformed Church, Rev. G. E. Kopenhaver, in the dedication of the new lighting system, and of the beautifully renovated Zion's Church on August 23,

1925. The Pastors were assisted on the day of dedication by President of Conference, Rev. Dr. P. A. Laury and Rev. George P. Stem, and others.

Another commendable feature adopted by the congregations in 1870, are the quinquennial celebrations and reunions of pastors and members. They help to keep old memories alive and foster a spirit of good fellowship.

1925—Rev. J. W. Koch reports 693 baptized, 467 confirmed, 340 communing members and a Sunday School of 245. Property is valued at $11,000. The $3,283.00 expenditures of which $450.00 was for benevolence, indicates a general interest in the work of the church at home and abroad.

From Burial Record of Stone Church---Copied by Alfred A. Koch

MEMORIAL MONUMENT IN ZION'S CEMETERY

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Joot B. U. E. B. D. B.
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G: BOH. D. X- Jul: 1760
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HANNES
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G. B. D. 22: Feb.-1761
G: S D X ABRIL — 1764

ES RUHET AL HIR
JACOB DITER
E S
RUHET
ALL : HIR
MARY GETRAUT — D: B: N
G : BOHREND — 4 JULY 1768
G — STORBEND 18 August
ANNO 1769

AN DREAS CORBER
G — BO : 1698
G : STO : B: 1765
ANNA
MARIA KATTA
RINA : DREISBACHIN
GEBOREN D. 17 MERZ 1698
GESTOR : D: 22 MAY 1768-ALTER—
79JA9Wo (u:3T)

ES RUHET ALHIR ELISA
BETA — DREISBACHIN
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EHL — TOCHTER
GEBOH — D. 23 APRIL 1755
GSTOR : D 20 FEB 1764

ES — RUHET — AL—
HIR — DER — LEIB
DER — MARIA — DOR—
RODEA — DREISBACH—
IN — CEBOHREN
DEN — 26— APRIL— 1 M JAHRE
1734 — GESTORBEN— DEN — 8
July —(ET) IM JAHR— AO: 1773

1769
H. R N
—MARIA ULRIN
D: : DES HENRIC
H : C A — NAGLR
G. B. D. 14 JAN—1763
G: S.D : 2 ABRL 1764

(ANT — 246)
ICH UND DIE I1 ZWEILING MEIN
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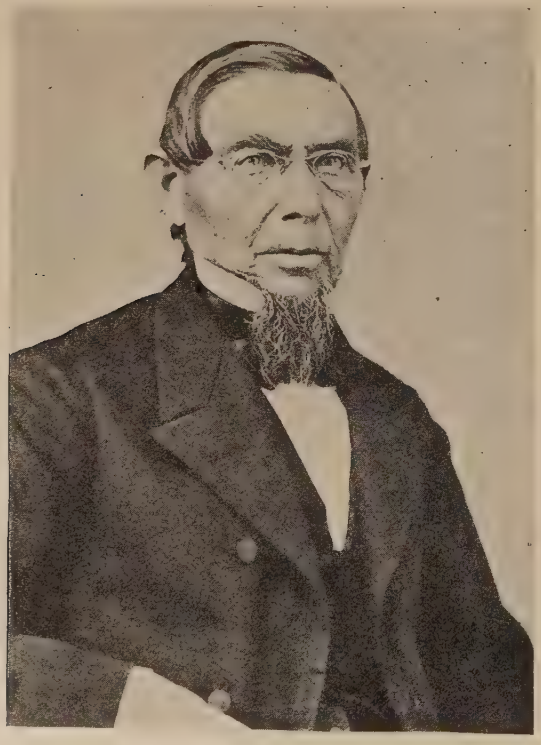
GESTOR BEN 1773

DREIS BACH GEBOREN
GESTORBEBD : 9 TAG
WIE WOHL IS MEINER
GESAN DEMLEYD

The headstones with the above inscriptions were collected from the abandoned burial ground at Howerville and brought to Stone Church Cemetery, July 22, 1920, and imbedded in a block of cement. The monument stands as a memorial to the Indian Creek Pioneers.

St. John's, Howertown, Erected 1835

St. John's, Howertown, Erected 1906



Rev. Augustus Fox
First Pastor of St. John's, from 1836-75

St. John's Church, 1835

Howertown, Pa.

PASTORS

REV. A. FUCHS

Feb. 28, 1836-May, 1875—The first pastor of St. John's. He confirmed a class of eighteen in 1837. Pastor of St. John's for almost forty years.

REV. S. A. ZIEGENFUSS, D.D.

Nov. 4, 1876-Jan., 1892—He was called to the Bath and Howertown charge, July 20, 1876.

REV. H. J. KUDER

1892-Feb. 15, 1912—He distinguished himself in caring for Siegfrieds and Northampton and in looking after the interests of the foreign population.

REV. DALLAS F. GREEN

Aug. 12, 1912-1915—Parish: Howertown and Stone Church.

REV. JOHN W. KOCH

1916—While giving excellent attention to the Howertown-Stone Church parish, he still found time to give several years of oversight to the new congregation at Mountainville.

ORGANIZATION

At a meeting, April 30, 1833, attended by about sixteen residents of Howertown and vicinity, it was resolved to accept the offer of John Hagenbuch in preference to others. He agreed to convey by deed an acre and a half of land and $125.00 in cash, provided the Church was erected on that tract. A constitution drafted by Messrs. Boyer, Laubach, Hower and Beil was adopted, December 29, 1834.

RESOLUTION TO BUILD A CHURCH

On the west side of the Bethlehem Road, the meeting of February 1, 1834, resolved to build the church. J. J. Levers was awarded the contract to build the church at a cost of $3,200.00.

BUILDING COMMITTEE

Daniel Levan, Jacob Boyer, Jacob Beil, Jacob Fatzinger.

CHURCH COUNCIL—1834

Elders—Reformed: George Weber, Jacob Koch; Lutheran: Abraham Hartman, Henry Klein.

Deacons—Reformed: G. Audenreid, S. Muffy, David Deshler, Peter Strauss; Lutheran: J. Herberling, D. Spangler, H. Miller, G. Shaffer.

Trustees—Reformed: David Bliem; Lutheran: Conrad Beil.

Corner-stone laid, June 8, 1835.

Dedication, December 25 and 26, 1835. Officiating ministers, Revs. Becker, Meendsen, Fuchs, Wolf and Irwin.

First communion, recorded in 1836, had 39 guests.

First class of 18 members confirmed in 1837.

Renovation, at a cost of $1,228.42, in 1858; at a cost of $2,536.42 in 1882.

CHURCH COUNCIL—1926

Elders—James Ruch (Emeritus), J. H. Spengler, P. S. Danner.

Trustee—L. C. Hower.

Deacons—C. A. Heberling, D. J. Ruch, E. R. Wasser, M. D. Ziegenfuss.

MEMBERSHIP

Baptized	389
Confirmed	322
Communing	225
Sunday School	210

1925

Property Value	$11,500.00
Expenditures	2,114.00
Benevolence	300.00

NOTEWORTHY EVENTS

While the members of Kreidersville and Schoenersville often spoke of the desirability of having a place of worship in the neighborhood of Howertown, it so came about at the burial of Mother Beaver, on a bleak, cold winter's day, that Mr. George Hower declared to Rev. J. C. Becker that the time had come to build a church in the vicinity of Howertown, and that he would donate the ground for that purpose.

SUNDAY SCHOOL

Organized 1846. Superintendents: Lisure, Rothrock, Weaver, Bindert, etc.

NEW CHURCH

Corner-stone laid, October 29, 1905.

Dedication, September 23, 1906, Pastor Kuder being assisted at the dedicatory services by Revs. Boyer, Lamont, Andres, Druckenmiller, Strodach, Stopp, Rupp, Scheirer, Stem and Bowman.

Building Committee: Samuel Beil, E. O. Reyer, A. H. Snyder, Tobias Smith and George Dieter.

REUNIONS

Since 1885, the time when the semi-centennial was celebrated, there have been regular reunions every five years. The last reunion was held on the 26th of June, 1925.

ANNIVERSARIES

April 14, 1907, fifteenth anniversary of Rev. Kuder's pastorate.

June 9, 1910, seventy-fifth anniversary of the congregation.

June 26, 1925, the ninetieth anniversary of the congregation was observed and the eighth quinquennial reunion.

CHORISTERS

Before an instrument had been procured, the singing was led by the following: J. Graffin, J. Baer, S. Siegfried and Frank Ritter.

PIPE-ORGAN

A pipe-organ was procured in 1884. Dedicated September 7, 1884.

The organists, in the order of service, were: Jacob Baer, William Knecht, Henry Landis, Edith Snyder and the present organist, Harley Dimmich.

SALEM CHURCH, MOORESTOWN, ERECTED 1829

REV. ALLEN R. APPEL
PASTOR OF THE MOORESTOWN PARISH, 1925

THE OLD HOUSE IN THE CHURCH YARD IS REPORTED TO HAVE BEEN FORMERLY USED AS A PARSONAGE

Salem Church, Moorestown, 1772

PASTORS

REV. CHRISTIAN STREIT

1772-1779—He was influenced, 1753, by Patriarch Muhlenberg to study for the Ministry. A graduate of the University of Pennsylvania, 1768, he received his Master's degree in 1771 and during that time also studied theology under Dr. Muhlenberg and Dr. Wrangel. Licensed and sent to Easton in 1769, he preached to the people there and in the congregations lying outside of Easton. He became Army Chaplain at the outbreak of the Revolution, was taken prisoner and released in 1782. At best his term of service must have been much interrupted.

REV. JOHN FREDERICK ERNST

1780-1786—At Schoenersville from 1780-1792, as well as at Greenwich, N. J., and Dryland. License is renewed in 1799—followed a call to Easton 1780. Forced by a vagabond preacher to give up Easton between 1781-1782, he moved to Greenwich, but continued to serve this and other congregations of the parish.

In 1783, he reports 350 baptisms, 225 confirmations, 1200 communed, and 31 funerals. In 1786, he was asked to resign and the congregation promised to pay the salary due.

1786-1790—Rev. Carl Benjamin Danapfel.

1790-1796—Rev. Frederick Niemeyer.

REV. JOHN CASPER DILL (DIEHL)

1796-1810—Lived at Macungie—served Kreidersville, Indianland to 1810; Egypt to 1796; Jordan 1801-1810.

REV. FREDERICK MEENDSEN

1810-1852—Died Aug. 5, 1871. Buried at Stone Church. His total ministerial acts are given as follows: Baptisms, 24,564; Confirmed, 9,412; Burials, 7,216; Marriages, 4,148; Communicants, 76,482.

REV. WM. RATH

1852-1857—Parishes: Kreidersville, Indianland and Moorestown.

REV. DAVID KUNTZ

1857-1869—Cherryville Parish.

REV. R. B. KISTLER

1870-1876—He died, April 30, 1876.

REV. W. A. ANDRES

1877-1909—Parish: Moorestown, Snyder's and Stone Church. He died, Dec. 17, 1909.

REV. A. E. ERDMAN

1910-1922—He died, Aug. 14, 1922.

1922-1925—Supplies, Revs. Hemsath and Schmoyer.

Rev. A. R. Apple—Installed, May 17, 1925.

SONS OF THE CONGREGATION IN THE MINISTRY

Rev. E. H. Eberts (Deceased).

Rev. Geo. S. Kleckner, Pastor of Forks—Arndts Parish.

ORGANIZATION

Minutes and records of Salem in 1780 are found in the record of St. John's, Easton.

1774—First Communion—43 guests.

1775—Second Communion—48 guests.

1776—First class confirmed.

1780—A strictly Lutheran Constitution, modeled after St. Michael's, Philadelphia. Signed by 33 male members and adopted during Rev. Ernst's pastorate.

CHURCH COUNCIL

Steckel, Schmidt, Scholl, Heil, Scholl, Bilheimer, Spengler.

1808—Second church dedicated.

1829—Present church built.

1872—The church remodeled.

1905-1906—The church remodeled and enlarged at a cost of $13,000.00. Toward the payment of this debt, the members contributed liberally. The Ladies' Aid helped to the amount of several thousand dollars. Many donations from individual members and families for memorial windows and church furnishings were made.

CHURCH COUNCIL—1926

Trustees—Francis A. Minnich and Harry F. Mann.

Elders—John J. Heyer and Thos. A. Graver.

Deacons—Warren A. Florey, Clarence W. Williams, Clinton F. Heckman and Geo. H. Steinmetz.

MEMBERSHIP—1925

Baptized	521
Confirmed	315
Communing	200
Property Value	$26,000.00
Total Expenditures	2,312.00
Benevolence	312.00

NOTEWORTHY EVENTS

The first church in Moore Township was Emmanuel's, Petersville. The old log church was falling into decay and when, in 1771, an effort was made to unite the congregations at Petersville, Howerville and Indianland and settlers of Allen in the erection of a large church for the district, Indianland decided to build its own church; Howerville relocated near Kreidersville and built Stone Church. This left Petersville too weak to rebuild. This action on the part of Indianland and Howerville influenced the residents from Moore and Bushkill to unite in the erection, 1772, of a church in Moorestown.

1750—The first settlement dates back to 1750. About fifty persons lived in this district in 1751.

1756—The inhabitants of Moore Township, or "Adjacents of Allen," as it was then called, were greatly terrified by Indian incursions and massacres in January. The homes of Christian Miller, Henry Diehl, Henry Shopp, Nicholas Heil, Nicholas Sholl and Peter Doll were burned, as well as their barns. A man, John Bauman by name, and a child of Nicholas Heil were killed.

TOMBSTONE INSCRIPTIONS

Samuel Bauer, 1771-1775; Catharine Rohrig, 1726-1791; Maria Eliz. Juncker, 1795-1817; Ulrich Houser, 1772-1775; Martha Rohrig, 1717-1800; Peter Koken, 1754-1819; Peter Engler, 1785-1830.

Names of some others: Maria Elizabeth Krauss, Daniel and Catherine Klockner, Anna Christina Steinmatz and Susana Hecker.

CENTENNIAL CELEBRATED

Sept. 7, 1922—Sesqui-centennial of the organization observed.

Sept. 11, 1924—Sesqui-centennial Aniversary of the first communion service observed.

Sept. 9, 1897—Fifth Quarter Centennial and Reunion held.

St. Peter's, or Snyder's Church, Erected 1875

The Cemetery is Prominently Located and Kept in Excellent Order

St. Peter's Church, 1874
Snyders

PASTORS

REV. D. KUNTZ

1864—Supplied these people with religious services.

1875-1877—Rev. M. J. Kramlich.

REV. W. J. ANDRES

1877-1909—Parish: Salem, Christ, Stone Church and St. Peter's.

REV. A. E. ERDMAN

1909-1922—Parish: Salem, Christ and St. Peter's.

1922-1924—Supply Pastors, Rev. Chas. Hemsath and Rev. Melville Schmoyer.

REV. ALLEN R. APPLE

May 17, 1925-.....—Parish: Salem, Moorestown, and St. Peters, Seemsville. Stated supply, St. John's, Williams.

SON OF THE CONGREGATION IN THE MINISTRY

Rev. John W. Koch, ordained in 1902. Pastor, North Water Gap, 1902-1903; Shellsville, 1903-1907; Pittston, 1907-1912; Grace, Allentown, 1912-1916; Howertown-Stone Church, 1916 (Mountainville for a few years).

Pastor Koch's father was one of the first deacons in Snyder's Church.

CHURCH COUNCIL—1926

Trustees—Wm. H. Spengler and Palmer D. Roth.

Elders—Eugene L. Stettler and Howard E. Kessler.

Deacons—Russel V. Smith, Chas. F. Saylor, Clayton S. Renner and Frank S. Roth.

President—Henry G. Fehnel.

Treasurer—George J. Spangler.

Superintendent of the Sunday School—Harvey Koch.

ORGANIZATION

Meeting, Oct. 8, 1873, held at Seemsville to consider the advisability of erecting a new Church.

BUILDING COMMITTEE

Nathan Miller, Joseph Bartholomew and Franklin Andres (Reformed); Joseph Musselman, George Ziegenfuss and George Spangler (Lutheran).

OFFICERS

President—Levi Knauss.

Secretary—Clinton H. Snyder.

Treasurer—Franklin Andreas.

Unanimous consent to build granted, Jan. 15, 1874. The church to be built of brick and without a gallery, but with a basement.

CORNER-STONE

Rev. Robert Lisberger and Rev. Robert B. Kistler officiated at the laying of the corner-stone, Aug. 2, 1874.

DEDICATION, JUNE 6, 1875

The Pastors, Revs. Lisberger and Kramlich had charge of the services. Rev. Dr. Horn, Rev. Loose and Rev. D. Kuntz, assisted.

BELL PROCURED

Set apart for its mission, March 10, 1878. Pastors, Lisberger and Andres assisted by Rev. J. Smith had charge of the services.

THE CHURCH RENOVATED—1892

The old bell replaced by a new one in 1900. Walls on east side were weather-boarded, 1904. New pews, new carpet, new reed organ and many other improvements made during the course of decade.

NEW PIPE-ORGAN

Procured at a cost of $3,150.00. Dedicated Nov. 21, 1920.

MEMBERSHIP

Baptized	172
Confirmed	90
Communing	72
Sunday School	200

Property Value	$15,000.00
Expenses	1,222.00
Benevolence	63.00

NOTEWORTHY EVENTS

SCHOOL-HOUSE

A "Subscription" School had been provided for as early as 1776.

The school-house had a room for the school and another for the teacher's residence.

Trustees, elected by the residents, had control of the school.

Clear title to the property was granted, Mar. 11, 1815. The first building served the purpose of the school until 1836, when the trustees erected another building for school purposes.

Then school buildings also served the purpose of imparting religious instruction on Sunday as early as 1800. Sunday School instruction began in 1877.

In place of the church, the school-house was also used for church services, 1864, by neighboring Lutheran and Reformed Pastors.

FIRST CHURCH OFFICERS

They were elected in 1868, though their services had to do with the meetings in the old school-house, as the services in the church did not take place until 1875.

THE JUBILEE ANNIVERSARY

On Sept. 11, 1924, the pastors, then in office, arranged an excellent program for an all-day celebration of the anniversary.

There were present and took some part in the services, eleven Lutheran and eight Reformed pastors.

The Twenty-fifth Anniversary had been observed Oct. 3, 1899.

CEMETERY

Laid out in 1874, is beautifully located and kept in excellent condition.

St. John's, New Williams, Erected 1887

Rev. William A. Lambert, Pastor, 1923
Stated Supply, 1925, Rev. A. R. Appel

St. John's Church, 1844
New Williams-Union
Lutheran Since 1887

PASTORS

1844———————

Probably, Rev. G. A. Wentzel, 1846-1851.

1851———————

REV. J. C. SCHMIDT

1856-1860—Between 1858-1859, Rev. N. Yeager seems to have supplied the pulpit. At least in 1860, May 2nd, Rev. Yeager informed President of Synod he had received and accepted a call to Williams Township.

REV. PHILIP PFATTEICHER

1861-1862—Parish: Easton, New and Old Williams.

REV. JOHN J. CRESSMAN

1867-1877—Parish: South Easton, New and Old Williams.
1877-1885—Rev. J. Q. Upp.
1885-1899—Rev. C. E. Sandt.
1900-1901—Rev. G. D. Druckenmiller.
1902—Vacant.
1902-1903—Rev. E. H. Eberts.
1904—Supplies.
1905-1909—Rev. S. M. Wenrich.
1910-1914—Rev. J. S. Renninger.
1915-1919—Rev. L. S. Trump.
1920—Vacant.
1921-1923—Rev. O. S. Scheirer.
Dec. 2, 1923—Rev. W. A. Lambert.
Nov. 1925-.....—Rev. Allen R. Apple, Stated Supply.

ORGANIZATION

1887—St. John's Church.

THE FIRST CHURCH

Erected by Lutheran and Reformed in 1844, provided a place of worship for those residents living in the vicinity, but who found it inconvenient to attend the services at "Old Williams."

NEW ST. JOHN'S LUTHERAN

Dedicated January 16, 1887.

MEMBERSHIP—1925

Baptized	148
Confirmed	123
Sunday School	90

Property Value	$12,000.00
Endowment	1,300.00
Total Expenditures	790.00
Benevolence	100.00
Endowment	1,900.00

CHURCH COUNCIL—1926

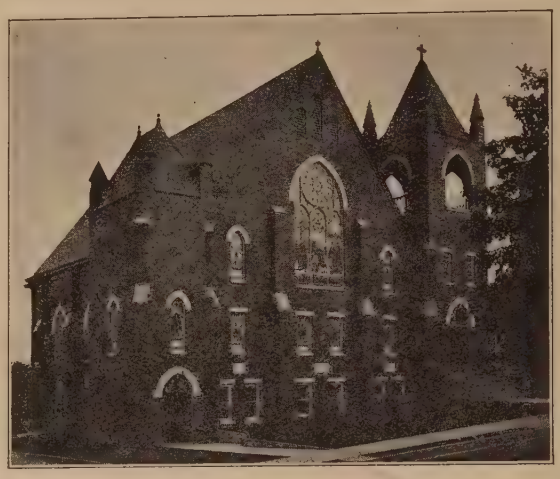
E. F. Trittenbach, John O. Miller and William H. Ruch.

Treasurer—Clayton Hogenbuch and William H. King.

Secretary—Collins Trittenbach, Montford Illick and William Lear.

Financial Secretary—Raymond Kunsman.

First Church, Williamsburg, Erected About 1774



Christ, or Stone Church, Centerville, Erected 1912

Rev. B. F. Apple, Pastor from 1864-83

Christ Lutheran Church, 1774
Centerville

PASTORS

The names of the first pastors are not known.

Rev. J. A. Frederici may have preached at Williamsburg on his journeys to and from Smithfield.

1782-1788—Rev. Carl Benjamin Dana.

April 12, 1789-Oct. 27, 1792—Rev. Frederick Niemeyer.

1792-1798—Rev. Solomon Frederici.

1799-1801—Rev. Henry Augustus Schmidt.

REV. CHRISTIAN FREDERICK ENDRESS

1801-1806—His influence was of the best.

REV. JOHN CASPER DILL (DILE)

1806-1810—As Rev. Dill served Hamilton, 1806-1809, and Plainfield, Moorestown and in connection with Mt. Bethel it is likely that he preached at the last place until 1810.

1811-1815—Rev. Carl William Colson.

REV. JOHN AUGUSTUS PROBST

1815-1840—Pastor at Plainfield, Lower Saucon and Forks. Organized the Church at Martin's Creek, 1832.

REVS. MARCUS and JEREMIAH HARPEL

1840-1850—Brothers who followed in succession but only for short periods.

1850-1853—Rev. G. A. Wentzel, D.D.

1853-1855—Rev. Wm. Gerhart.

1855-1859—Rev. Jacob Albert.

REV. NATHAN YEAGER

1860-1863—Parish: Upper Mt. Bethel and Flicksville.

1863-1864—Rev. Ernest Lubkert.

Dec. 1, 1864-April 1, 1883—Rev. Benjamin Franklin Apple.

1883-1886—Rev. J. W. Klinger.

May 15, 1887-Dec. 31, 1903—Rev. J. W. Lazarus.

1904-1908—Rev. W. F. Heldt.

1908-1920—Rev. W. E. Wenner.

1921-1922—Rev. M. F. Cope. Supplies Revs. Trafford and Hemsath.

Aug. 19, 1923-June, 1926—Rev. Harvey C. Snyder.

July 11, 1926—Rev. Paul Frederick Spieker.

ORGANIZATION

Baptisms recorded and preparatory services with 45 present in 1774, indicate a place of worship. A log church used also as a school-house, 24x38 feet, stood on ground purchased from Mr. Dateman. The church record, begun in 1774, bears the inscription, "Church Book of the Evangelical Lutheran Congregation in Mt. Bethel Township, Northampton County," seems to bear out the supposition that there was a congregation as well as a church as early as 1774.

1794—The population must have increased for in 1794, the log church had become too small. Ground was donated for church, school and burial purposes by Jacob Emerich, on which the Lutherans and Reformed built a stone church.

This Church stood about two miles south of the log church and the place took its name from the church—and is called "Stone Church."

1832—On November 11 and 12, the third church was dedicated on ground purchased from Abraham Depui. It was built of brick and served the two congregations as a Union Church until 1912, when the Reformed bought the church and remodeled it, while nearby the Lutherans built their own church at a cost of about twenty-five thousand dollars.

1912—On Oct. 27, Rev. Wenner dedicated the new church, the corner-stone of which was laid, June 25, 1911.

CHURCH COUNCIL—1926

President—Clark Horn.

Treasurer—Luther Dietterich.

Financial Secretary—Henry Brodt, John Straub, C. D. Sandt and Leroy Cruver.

Secretary—Lewis Nicholas.

O. Morey, L. Koehler, Ralph Horn, Milo Schoch, Amos Ackerman, C. Robt. Weidman, Levi Nicholas and Henry Stahl.

MEMBERSHIP—1925

Baptized	226
Confirmed	208
Communing	134
Sunday School	120
Cradle Roll	12
Property Value	$29,500.00
Total Expenditures	1,900.00
Benevolence	235.00

NOTEWORTHY EVENTS

Williamsburg was named in honor of William Landers, who owned the ground on which the village is situated, now called Mt. Bethel, in the neighborhood of where the Scotch-Irish had their homesteads as early as 1734.

The old burial ground contains tombstones with inscriptions as early as 1750.

INDIAN FIGHTERS

The most famous were Edward Marshal, (the successful walker in the Indian Walk of 1737) Housers and La Bars.

The De Puis and La Bars, Huguenots, were among the earliest settlers.

1924, THE SESQUI-CENTENNIAL

It was appropriately celebrated on October 12, 1924. To commemorate the occasion Pastor Snyder prepared a beautiful historical souvenir.

The President of Synod, the President of Conference, and the President of the Parish and School Board assisted the Pastor in the celebration, which was largely attended.

Christ Lutheran Church

Centreville-Stone Church, Pa.

THE beautiful Historical Sketch published by the energetic pastor, the Rev. Harvey C. Snyder, on the One Hundred and Fiftieth Anniversary of Christ Church furnishes so many interesting details of the congregation's history that we are satisfied a repetition of the same with the addition of a few minor details will furnish us with a good description of Lutheranism in Upper Mt. Bethel.

The first matter of interest to Lutherans is Patriarch Muhlenberg's journey (1750) accompanied by Conrad Weiser, Esq., to New York by way of Saucon, Bethlehem, Nazareth, the Wind Gap to the Delaware, where he tarried over night, probably with Aaron Depui or the La Bar brothers near Slateford, crossing the Delaware in the neighborhood of the Gap.

Williamsburg, named in honor of William Landers, who owned the land on which the village was built, in what is now Mt. Bethel, was an early settlement. The Scotch-Irish of the Hunter Settlement had their homesteads in the vicinity as early as 1734. Among them, especially around Williamsburg, were a number of Lutherans. The earliest inscription on a tombstone in the old graveyard has the date 1750. Other stones, the inscriptions of which are still legible, contain inscriptions as follows: I. W. W. M. 1774, Eliza(beth), 1774; Casper Grube, 1778; Elizabeth H. A. Guth, 1——; Catharine Schmidt, 1791; Georg Reinmal, 1744, Elizabeth, 1785; Barbara Elizabeth Reinmal 1730-1750; ——— Beck, 1755-1824; Joh. Jac. Beck, 1736-1819; John Georg Beck, 1705-1775, aged 70 years.

The early records of Christ Church indicate that the Lutherans had a place of worship which they used also for school purposes. This must have been erected before the Revolution, for Baptisms are recorded in 1774. On March 6 of the same year a preparatory service was held at which forty-five persons were present. The log church and school-house was 24x38 feet with a ceiling eight feet high. It stood on ground obtained from a Mr. Dateman. The first church record contained the statement, "Church Book of the Evangelical Lutheran Congregation in Mt. Bethel Township, Northampton County, begun in 1774." The Reformed had services in the church under the direction of Rev. John Weber as early as 1776. Thus from the year of the Declaration of Independence dates the initial co-operation of Lutheran and Reformed in Mt. Bethel. The first school was held in the log church. Mr. John Oyer was the first teacher so far as is known.

The settlement must have extended in the direction of Centerville, for the records show that in 1794, the log church had become too small to hold the growing population. Ground donated for the church, burial and school purposes by Mr. Jacob Emerich was then used by both congregations to build a stone church two miles north of the old log church in Williamsburg. The articles of agreement were signed, May 29, 1794, by members of both congregations and from this date, "Stone Church" as a post village, and named after the church, begins its history. Mr. John Beck (Peck), who settled about a mile east of the village, Mr. John Weidman and Mr. Conrad Keyser, who settled about a mile north, were among the first settlers.

The third church was built on ground purchased from Abraham Depui, the cornerstone of which was laid on May 6, 1832, and the building dedicated, Nov. 11 and 12, 1832. The officiating minister was the Pastor, J. Augustus Probst, assisted by Revs. Miller and Yeager. The Reformed pastors present on the occasion were Revs. Hoffenditz, Pomp and Becker.

The brick used in this building were burnt near the present location of the church. It was built in the prevailing, or Colonial style of architecture, and 54x60 feet in dimensions. It was used as a place of worship by both congregations until 1912, when

the Reformed bought the old church and the Lutherans erected their own church at a cost of approximately twenty-five thousand dollars. The dedication took place on October 27, 1912. Rev. W. E. Wenner, the pastor, was assisted by Rev. Prof. E. T. Horn, D.D., of the Philadelphia Seminary, in the service of dedication.

PASTORS

The names of the first pastors are unknown. Rev. J. A. Frederici might have been one. Rev. Carl Benjamin Dana, who served from September, 1782, to the fall of 1788, is the first pastor whose name is recorded. The Record gives the name of Rev. Frederick Niemeyer as the next pastor who served from April 12, 1789, to October 27, 1792. Following this pastorate, the pastors of St. John's, Easton, Rev. Solomon Frederici, 1792-1798; Henry August Schmidt, 1799-1801; and Christian Frederick Endress, 1801-1814 (1806), acted as supplies as time and circumstances permitted.

Of the first-named supply little is known and that little is not very favorable. The second came from Germany as an ordained man, but Synod took no action when he applied for reception in 1792. He had indifferent success at Easton and resigned in November, 1801, and in 1802, Synod dropped him from further consideration. Rev. C. F. Endress was a man of a different type. His influence was of the best wherever he ministered.

The next regular pastor was John Casper Dill (Dile, Diehl). He served Moorestown, Plainfield and Hamilton in connection with Mt. Bethel, but only for several years. At least his successor, Carl William Colson, served as pastor from 1811-1815. He reported from Mt. Bethel to Synod in 1813, number of members communing 240; number baptized 153; confirmed 39; deaths 27, and schools 5.

The pastor at Forks, Rev. John Augustus Probst, who was reported as a Catechist in 1813, was granted permission to accept the call extended (1815) from Mt. Bethel and Forks. Thus, according to the Documentary History, Probst must have entered upon the field in Mt. Bethel soon after Colson resigned. The records, however, show that he became pastor, May 22, 1819. He was a faithful pastor and during his quarter of a century's ministry accomplished a great deal for the Master's cause. At the same time, he also served Saucon, Plainfield and Forks. In 1832, he organized a congregation and built a church known as "Martin's Creek," or "The Three Churches." This is the region made famous by the preaching of David Brainerd, a missionary to the Indians almost a century previous. This church has maintained its Colonial style and is one of the few churches where the Colonial may be seen in all its simplicity. Rev. Probst died, May 22, 1844, and his remains were interred in the graveyard connected with the Forks Church.

Rev. Marcus Harpel served Mt. Bethel for four years and his brother Jeremiah for about five years. When the latter refused to join the Ministerium which the Constitution of Christ Church required, he resigned and organized the Bethel Church at Johnsonville in 1850. During the next decade and a half, the congregation had as pastors, Rev. G. A. Wentzel, D.D., 1850-53; Rev. William Gerhart, 1853-55; Rev. Jacob Albert, 1855-59; Rev. Nathan Yeager, 1860-63; and Rev. Ernest Lubkert, 1863-64. The parish consisted of Upper and Lower Mt. Bethel and Flicksville most of the time.

The next pastor was a leader and organizer of great ability. It is a pleasure to write about a minister who leaves such a noble record. That man was Rev. Benjamin F. Apple, who left his impress on the churches he served in Northampton and Monroe counties. His service of fifty-two years was replete with good works. There was no more familiar face, no heartier greeting, none more sympathetic, none more jovial, more universally esteemed and respected than "Father" Apple.

Rev. Apple's life was an unusually busy one. His sermons, of which he preached 6,434, were faithfully prepared and his records well kept. He solemnized during his ministry 1,054 marriages, baptized 2,222, and officiated at 1,229 funerals. He answered the last summons after an extended illness on Saturday, November 21, 1914, aged 82 years 2 months and 6 days. His remains lie buried in the beautiful cemetery adjoining Stone Church, where he ministered so long and well.

A son of Hon. Andrew and Margaret Apple, Rev. Apple was born in Pleasant Valley, Bucks County. His early training he received in the public schools; in John Price's

Boarding School, Line Lexington, at Freeland Seminary; Gettysburg College and Seminary. He was ordained in St. John's Church, Allentown, June 18, 1862. His first parish was at Maytown, where he served two years. On December 1, 1864, he received and accepted a call to Mt. Bethel parish, where he labored until April, 1883, observing the centennial of the congregation, October, 1874, and in the meantime organizing Trinity, Bangor, 1878. Resigning all his other congregations, he, at a great financial sacrifice, undertook the pastorate of the Bangor Church. There he built a large brick church at a cost of $15,000.00, organized a Sunday School in East Bangor, and also built a church there. After twelve years of successful work in Bangor, he resigned to take up the pastorate of St. John's, Stroudsburg, April 1, 1895. In less than a year he saw the need of a new congregation, and accordingly organized Grace Church, East Stroudsburg, and directed the building of the church. While he was nursing the East Stroudsburg congregation and providing for his own church, he organized St. Mark's, at Minsi, April 25, 1896, now called North Water Gap. In 1912 (July 1) he resigned St. John's when the congregation and property were in excellent condition, and took charge of St. Mark's, North Water Gap, though a man 80 years of age, and served this field until physically unable to meet his appointments and until the Master called him to his reward in 1914.

Though Father Apple's successor—Rev. John W. Klingler—gave promise of great usefulness by his gifts as a speaker and as a leader, nevertheless his term of service covered only a little more than three years. He resigned in December, 1886, and Rev. J. W. Lazarus, his successor, was called March 22 and installed, May 15, 1887. His principal efforts were in the line of Christian education. Rev. Lazarus has, with Rev. H. S. Fegley, of New Tripoli, the distinction of partly preparing six young men for Muhlenberg College, two of whom graduated and after the theological course in the Philadelphia Senimary entered the Lutheran ministry.

He was also a skilled organizer. The first Women's Missionary Society of the parish, and the first Luther League were organized by him. The Sunday School also had the benefit of his organizing ability. In 1899, he, with his Reformed colleague, had the pleasure of dedicating the old church, which had been renovated at a cost of over twelve thousand dollars. In the same year the 125th anniversary of the founding of the church was celebrated. He closed his pastorate, after sixteen years of service, December 31, 1903. The four congregations of the parish were Centreville, Flicksville, Mt. Zion and Mt. Bethel.

The successors of Rev. Lazarus in order were: Rev. W. F. Heldt, 1904-08; Rev. W. E. Wenner, 1908-1920, and Rev. Mahlon F. Cope, 1921-1922. During the pastorate of Rev. W. E. Wenner, the Reformed bought the interests of the Lutherans in the old union church and a beautiful Lutheran church was erected near the old church at a cost of about twenty-five thousand dollars. The separation was not effected without some misunderstanding in reference to the cemetery and church property, but this has been settled to the satisfaction of both parties.

As a student of the Seminary, Rev. Harvey C. Snyder had endeared himself to the members of the Mt. Bethel parish so much that they not only gave him a unanimous call, but became so persistent that he yielded to their pleadings and accepted the call. From the time of his installation on August 19, 1923, to June, 1926, his energetic services in the pulpit and to the parishioners prove that their confidence had not been misplaced. All the congregations of the parish, consisting of Centreville, Flicksville, Lower Mt. Bethel (Mt. Zion) and Bethel (Johnsonville or Stiers) are enjoying an era of prosperity, due to the wise leadership of pastor and friendly co-operation of the members.

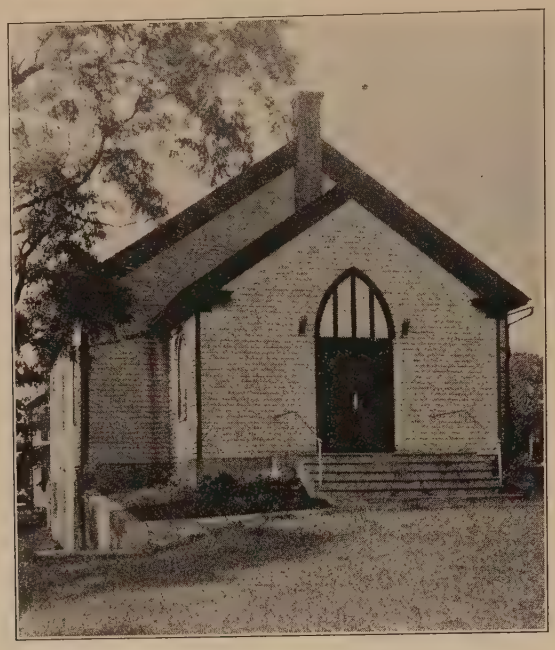
The Sunday Schools, the societies, Luther League and Brotherhood are giving substantial aid to the parish, beside the benefit they derive from the organizations themselves. The Duplex Envelope System has been adopted and the Common Service Book introduced in several congregations of the parish. The sesqui-centennial of Stone Church was observed, October 12, 1924, amid the gathering of happy members and their friends. According to the report to Synod for 1925, the parish contains 662 baptized; 511 confirmed; 224 communicant members. The members in the Sunday Schools number almost five hundred, not including the Cradle Roll and Home Department.

Rev. Paul Frederick Spieker succeeded Rev. H. C. Snyder, June 15, 1926, who resigned June 1, 1926, to accept a call to St. John's, Nazareth.

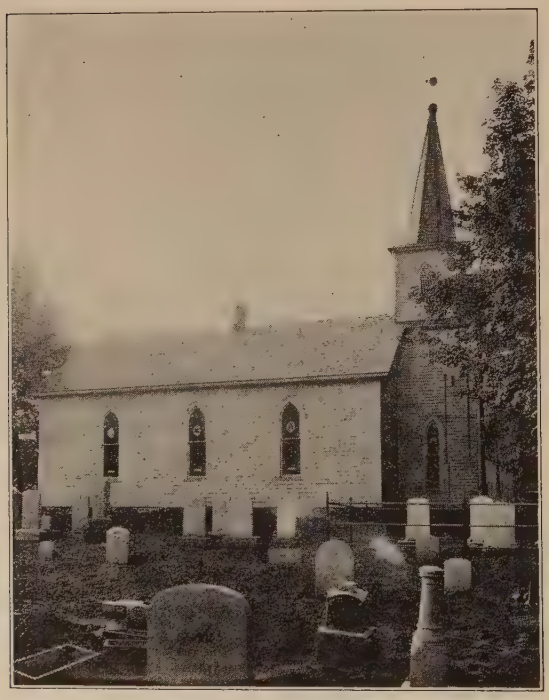
Interior View of Zion's

Rev. Paul F. Spieker
Installed July 11, 1926

Mt. Zion (Martin's Creek) Church



St. Paul's Church, Flicksville, Erected 1893



Bethel Church, Johnsonville

Mt. Zion Church, Martins Creek, 1832

Lower Mt. Bethel

This locality was made famous by the preaching of David Brainerd, the great apostle to the American Indians, in this and neighboring districts.

It is said the ravines witnessed his agonies of soul as he wrestled in behalf of the Indian. At times he preached to thousands, some of whom came as far as twenty miles to hear him. On Feb. 17, 1745, he preached a whole day on John 7:37.

His cabin stood near Martins Creek, and the site is now marked by a monument.

REV. J. AUGUSTUS BROBST

1832-1840—Founder and Organizer of Mt. Zion.

REV. MARCUS and REV. JEREMIAH HARPEL

1840-1850—From this time on the Pastors were practically the same as reported for Stone Church and Johnsonville, especially since Rev. Apple's Pastorate. Present Pastor is Rev. Paul F. Spieker.

CHURCH COUNCIL—1926

President—C. N. Snyder.
Secretary—Herbert D. Snyder.
Treasurer—Sylvester Garr.

Jacob Horn, Oliver Meyers, Vernaldo Frey, John Kunsman, A. W. Sandt, John I. Baker, Walter Mack, Madison Jacoby and Milton Honsberg.

MEMBERSHIP—1925

Baptized	186
Confirmed	142
Communing	120
Sunday School	143
Cradle Roll	12
Property Value	$3,000.00
Total Expenditures	865.00
Benevolence	220.00

ST. PAUL'S CHURCH, FLICKSVILLE, 1847

The first house of worship was destroyed by fire.

Then in Jan., 1893, the Lutheran, Reformed, Mennonite, and Presbyterian congregations resolved to erect a church in which all would have equal rights.

The resolutions provided: 1st, no meetings to be held in the evening; 2d, Funerals to have preference; 3d, The members of one denomination were not to interfere with the business of another denomination; 4th, The minister of one denomination not allowed to present a minister of another denomination to preach; 5th, No confusion or "new measures" shall be tolerated in the services; 6th, Each denomination to contribute equal sums towards the repairs or improvements; 7th, No alterations or change of regulations without consent of majority of the denominations; 8th, A trustee by each denomination to be elected on the first day of January; 9th, Rights in the property may be bought or sold if the majority so agree.

THE FIRST COMMUNICANTS, NOV. 18, 1849.

Paul and Susannah Brodt, Jacob and Cath. Albut, Eva and Mary Albut, Leah and Eliz. Brodt, Geo. and Eliz. Shook, Dan and Malinda Shook, Sally Eva Buzzard, Barbara Flick, Jacob and Hanna Ackerman, John Beisher, Will and Sarah Spear, Geo. Fisher, W. H. Shumany, John and Eliz. Meyer, Mary and Matilda Derron, Eliz. Cranford, John Florey, Michael Cressman and John Honck.

CHURCH COUNCIL—1926

President—L. A. Darron.
Secretary—C. O. Meyers, Jr.
Treasurer—C. O. Meyers.
Financial Secretary—C. Steinmetz.

Jacob Meyer, Joseph Pysher, Arthur Ackerman, A. S. Ackerman, Arling Reagle, Chas. Ackerman, Herbert Pysher, Willard Pysher and Alvin Klein.

MEMBERSHIP—1925

Baptized	150
Confirmed	142
Communing	70
Sunday School	155
Cradle Roll	16
Property Value	$3,000.00
Total Expenditures	803.00
Benevolence	178.00

First Pastor, Rev. Albert. The pastors since then about the same as at Martin's Creek and Johnsonville.

BETHEL CHURCH, JOHNSONVILLE, 1850

1850-.....—Rev. Marcus and Jeremiah Harpel.
1860-1863—Rev. Nathan Yeager.
1864-1883—Rev. Benjamin F. Apple.
1883-1886—Rev. J. W. Klingler.
May 15, 1867-Dec. 31, 1903—Rev. J. W. Lazarus.
1904-1908—Rev. W. F. Heldt.
1908-1920—Rev. Wesley E. Wenner.
1921-1922—Rev. M. F. Cope.
Aug. 19, 1923-June 1, 1926—Rev. H. C. Snyder.
July 11, 1926—Rev. Paul Frederick Spieker.

CHURCH COUNCIL—1926

President—Enoch Reimer.
Secretary—Steward Labar.
Treasurer—Luther Lohman.

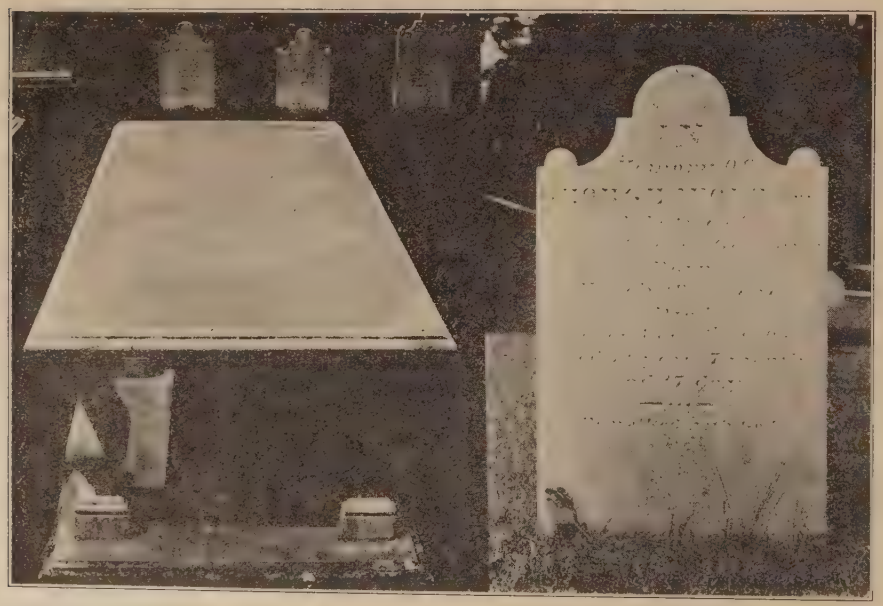
W. S. Weidman, Floyd Rutt and Carl Oyer.

MEMBERSHIP—1925

Baptized	100
Confirmed	94
Communing	40
Sunday School	104
Cradle Roll	18
Property Value	$2,000.00
Total Expenditures	521.00
Benevolence	59.00

CHRIST CHURCH, SCHOENERSVILLE, ERECTED 1872

REV. HARRY T. SELL
PASTOR OF MICKLEY'S PARISH, 1918



GRAVESTONE OF REV. J. C. YEAGER
(Father of Rev. Joshua Yeager)

GRAVESTONE OF GEORGE WOLF
(Father of Ex-Governor George Wolf)

Christ Church, Schoenersville, 1780

Hanover Township

PASTORS

REV. JOHN FREDERICK ERNST

1780-1792—(November 4, 1781) Parish: Easton, Dryland, Greenwich and Moore Township.

March 18, 1792-1793—Rev. George Joseph Wichterman.

REV. JOHN CONRAD YEAGER

1793-1832—Removed from Williams to Hanover Township about 1793 and died there Nov. 8, 1832. Lies buried in the graveyard belonging to the congregation.

REV. JOSHUA YEAGER

1832-1885—Parish: Friedensville, Allentown, Schoenersville and Hecktown.

DR. A. R. HORNE

1885-1902—Parish: Friedensville, Schoenersville, Rittersville and Lehigh.

REV. E. H. EBERTS

1903-1904—Parish: Rittersville and Schoenersville.

REV. A. O. EBERT

1904-1906—Parish: Idem.

REV. IRWIN B. RITTER

1906-1916—Son of Lehigh Church. Died while serving as pastor of the above parish.

REV. J. J. SCHINDEL, D. D.

1916-1918—Parish: Schoenersville, Mickleys and Coplay.

REV. H. T. SELL

1918-.....—Parish: Schoenersville and Rittersville.

SONS OF THE CONGREGATION

Rev. Joshua Yeager, 1802-1888.

Rev. A. P. Pflueger, deceased.

Rev. A. L. Benner, brother of the late Sup't. E. R. Benner, pastor of Grace Church, Lancaster, Pa.

Rev. O. E. Pflueger who spent part of his boyhood days in Schoenersville, is also regarded as one of the sons.

Rev. W. A. Bilheimer, who died trying to rescue a young lady from drowning, Aug. 8, 1905.

ORGANIZATION

CONGREGATION, OFFICERS, ETC.

1779—Organization effected by Revs. Ernst and Gross. (1780—according to Congregational History)

BUILDING COMMITTEE

Nicholas Sterner and Valentine Waldman (Lutheran); Peter Beisel and Jacob Gloeter (Clader) (Reformed).

1801—Lutheran trustee, Casper Ritter; Reformed trustee, Peter Beisel.

CONSTITUTION

Nov. 3, 1849, United Congregation adopted a constitution.

Trustees—Conrad Shimer and George J. Laubach, Jr.

Elders—William Rohn, John Knauss, John Laubach and Henry Snyder, Jr.

Deacons—George Brader, Aaron Koch, William H. Lerch, Solomon Snyder, Isaac Huber, John Sweitzer, Jr., Thomas Craig and Joseph Lichtenwalner.

372 members. Expenditures $3,137.00. Benevolence, $1,279.00.

The complete renovation of Christ Church was undertaken in 1926.

MEMBERS OF THE CHURCH COUNCIL—1926

Elders—Titus Heckman, Chas. Heckman, Frank Rhine and Harvey Heckman.

Deacons—C. A. Heist, L. J. Bennet, S. J. Hahn, Floyd Schaeffer, Howard Schaeffer and Marvin Sterner.

Trustees—Oliver W. Rudolph, Quintus A. Schaeffer and George Hess.

Organist—Oliver H. Cressman.

NOTEWORTHY EVENTS

CONSECRATION AND SPECIAL SERVICES

At first known as Zion's church.

April 10, 1779, ground purchased for church purposes.

March 5, 1780, building operations began—Log Church erected.

Christmas (1781), the new church dedicated by Rev. Wack, and pastors, J. F. Ernst and John Ingold assisting.

First Baptism by Rev. Ernst. Nov. 24, 1782, Barbara, daughter of Henry and Barbara Ritter, born, September 14, 1782.

Additional ground purchased 1828 and in 1883.

1819—Erection of the second church of stone. Corner-stone laid, May 20, 1819. Dedicated, Christmas, 1819. Cost, $16,977.48.

1872—Third church of brick erected. May 26, 1872, corner-stone laid. 1873, dedicated. Entire cost reported as $21,997.28.

Combined dwelling and schoolhouse erected by congregation, 1850. Late Rev. O. Leopold, school-teacher for five years, and organist of the church.

Improvements. August 6, 1905, after general improvements, church was dedicated.

Centennial. October 13, 1880, the One Hundredth Anniversary of the founding of the church was celebrated.

Reunions. The first reunion was held, May 31, 1873. The second in 1880, and since then regularly every five years.

Thirty-two soldiers who served their country in the Revolutionary War lie buried in the adjoining cemetery.

Ex-Governor Wolf's father and mother lie buried here. Father, born March 19, 1737, died, November 5, 1808; Mother, born May 5, 1736, died, Nov. 10, 1811.

Christ Church, Schoenersville, 1780

THE town of Schoenersville, situated on the boundary line between Lehigh and Northampton counties, is worthy of note not only because the Union Church is located there but because it is on the road from Bethlehem to the Gap. This is of interest on account of the Indian Trail that passed through this region, and on account of the "Walking Purchase," which followed practically the same course. This was also the route taken by the Moravian missionaries from Bethlehem to Gnadenhuetten, the course of the march of Benjamin Franklin from Bethlehem to Fort Allen, and last, but not least, because the remains of the parents of Governor Wolf, the great hero in the fight for the Public School system, lie buried in the cemetery along which this road passes. The parents of Rev. Joshua Yeager lie buried in the same graveyard.

The early settlers in this district were the Scotch-Irish. These, however, were soon followed by the Germans, who by 1798 had become sufficiently numerous to petition the County Court for a new township to be cut from the lower part of Allen and called it Hanover, thus commemorating their former home in Germany. As this territory embraced the Manor of Fermor, the settlers soon learned that their titles were defective. The controversy that ensued was settled by an agreement in which it was stipulated that the settlers pay half the costs of litigation and $1.75 per acre for the land they held.

The town of Schoenersville derives its name from Adam Schoener, who settled there in 1784. Other settlers given are: Conrad Knauss, John Handshue, Daniel, Casper and Martin Ritter, Lawrence and George Brader, Jacob Mack, Martin Daniel, Leonard Lazarus, Stephen Koehler, Joseph Daniel, George Newhart, Peter Smith, David Hausman, George Santee, Peter Shelp, Anthony Kleckner, etc.

The church was organized in 1780 as a Lutheran and German Reformed Church, with Rev. Frederick Ernst, Lutheran, and Rev. J. Daniel Gross, Reformed, pastors. A three-acre tract was purchased, April 10, 1779, in the name of George Newhard, Philip Stuber and Balzer Rochel, for the use of the congregations. The Building Committee consisted of Peter Beisel and Jacob Clader (Gloeter), Reformed, and Nicholas Sterner and Valentine Waldman, Lutheran. Casper Ritter and Peter Beisel were the first trustees of the Union Congregation.

Building operations were begun, March 5, 1780. The first service was held in the log church, though only partly finished, in the fall of 1781.

The Church Record begun by Rev. J. F. Ernst contains a description how the work was carried on. After several fruitless consultations, they were finally united by the grace of God, and to the glory of His name and the spread of Christ's Holy Gospel, they decided to erect a church. With this object in view, they unitedly purchased three acres and twenty-two rods of land admeasured to George Newhard, Philip Stuben and Balzer Rochel, April 10, 1779, upon which to erect a union meeting house. Both congregations united under certain conditions, and elected a building committee on the Reformed side, Peter Beisel and Jacob Gloeter (Clader). Mr. George Newhard, Sr., was elected to fill the vacancy caused by the death of Mr. Beisel. The Lutheran members of the committee consisted of Nicholas Sterner and Valentine Waldman. In great poverty and with great difficulty, they began, March 5, 1780, to erect the church on the above tract. By autumn, 1781, the building had been completed sufficiently to hold services. The Reformed minister, Rev. Ingold, preached, November 25, 1781, and Rev. Ernst on December 16. The church was called "Zion's" and dedicated by Rev. Casper Wack.

The first record of a baptism is that by Rev. Ernst, November 24, 1782, when he baptized Barbara, daughter of Henry and Barbara Ritter. The child was born, September 14, 1782, and had as sponsors Martin Ritter and his wife, Barbara. The first burial was that of the child of Conrad Young. The next was that of Anna M. Kleckner, who died, December 10, 1789, at the age of twenty-three years.

The second church was built of stone. The corner-stone was laid on Ascension Day, May 20, 1819, and dedicated the Christmas following. The ground on which the church was built George Brader and George Schaeffer bought for $166.25. In 1828 another tract was purchased, this time not in the name of Zion's but in that of Christ Church.

The change of name is noteworthy, but no explanation for the change is at hand. The tract purchased in 1883 was also in the name of Christ Church.

In this age of high prices it may be of interest to know of a church built about a century ago. The mason work, John Miller, mason, cost $629.65. The joiner work, costing $1,075, was paid to Frederick Gude. Several committees were charged with tne collection of funds to pay for the church. One committee, consisting of Jacob Best, John Sweitzer, George Brader, John Sterner, Henry Snyder and John Swartz, collected $9,945.40. Another committee, consisting of William Lerch, George Kurtz, Christian Clewell, Abraham Schwartz, Jacob Deshler and Johannes Moyer, a few years later collected $7,032.00, a total of $16,977.48, the approximate cost of the church.

The constitution of 1849 was signed by Conrad Shimer and George J. Laubach, Jr., Trustees; William Rohn, John Knauss, John Laubach and Henry Snyder, Jr., Elders; George Brader, Aaron Koch, William H. Lerch, Solomon Snyder, Isaac Huber, John Sweitzer, Jr., Thomas Craig and Joseph Lichtenwalner, Deacons.

The school at Schoenersville was one of the first in Hanover Township. The term consisted of four or five months and was supported by subscriptions. The instruction was imparted in the German language. The school-teacher, John Daniel Young, also served as organist when the church installed an organ on July 19, 1795. Other teachers were Mr. Bibighouse, who later entered the Reformed ministry; Frederick Holey, who taught in the log school-house erected by Christ Church. John D. Lawell conducted an English school in the brick building erected in 1827-1828. Mr. Owen Leopold, later Rev. O. Leopold, lived (1850-1855) in the building used for residence and school purposes and served as the organist of the church as well as teacher of the school.

The cemetery is kept in excellent condition. It was laid out, 1866, on ground purchased from Samuel Saylor. The officers of the Cemetery Assocation in 1910 were: President, J. M. Ritter; Secretary, O. H. Cressman; Treasurer, Victor Schleicher; Collector, O. H. Cressman; Board of Managers, C. A. Heist, J. P. Lichtenwalner, Jr., J. J. Mittman, Adam Bitner and C. O. Cressman.

A new church of brick was erected, 1872, in place of the old stone church. A fine steeple graces the building and may be seen from a distance. In the first church of logs, Lutheran services were conducted by Rev. John Frederick Ernst in 1781. In 1784 Rev. Ernst reports 1,200 communicants from Greenwich, serving Greenwich, Dryland and Moore Township. Rev. George Joseph Wichterman, 1792-93, reports 123 communicants, and in 1802, Rev. John Conrad Yeager reports 631 communicants.

In the second, or stone church, Rev. Yeager preached until 1832. Then his son, Joshua, took up the work of the parish and preached in this church until the stone church was replaced by the one of brick, 1872. In the brick, or the present church, Joshua preached until Trinity Sunday, May 31, 1885.

Thus it is seen that the Yeagers, both father and son, preached in all the churches erected by Christ congregations, and in the one hundred forty-seven years of its history they together preached ninety-three years. As the father, John Conrad Yeager, is buried in the cemetery adjoining, it is fitting and proper to present at this point a short sketch of his life.

The tombstone contains the inscription—"John Conrad Yeager, born October 14, 1768, died November 8, 1832—aged sixty-four years and twenty-four days." By his side lie the remains of his wife, Barbara, born, July 7, 1761, died, September 9, 1847—aged eighty-six years, two months and two days. Both were born near the city of York. By trade, John Conrad was a cigarmaker. One day his pastor, Rev. Dr. Goehring, paid him a visit and in the course of the conversation Rev. Goehring told him he had gifts for something better than making cigars. "You should become a minister of the Gospel"! The suggestion pleased Yeager and forthwith he put himself under the tutorship of his pastor, while he continued at his trade to earn money for the support of his family. When he had mastered the rudiments of the higher branches, particularly Greek, he took up his theological studies in Philadelphia under Drs. Schmidt, Schaeffer and Helmuth. His progress was so satisfactory that at the expiration of a year he was presented to Synod for licensure.

As licensed candidate, under Pastor Roeller of Goshenhoppen, he was sent, 1792, as the pastor of three small congregations in New Jersey. In 1793, he asked permission

to preach in the new congregation in Williams Township. In 1794, he reported 340 communicants, and his parish consisted of Greenwich, Williams, Friedensville and Schoenersville. He was poor but honest. He had the confidence of business men in Easton, who gave him credit with the conviction that he would pay as soon as he was in a position to do so. The congregation in Friedensville (Saucon) he organized in 1793. Before the church was completed, he preached in Mr. Morey's barn. He was asked to preach at Dryland (Hecktown), and served there from 1799-1832. Springfield was added to his parish in 1798. He was censured by Synod for writing articles in an Easton paper reflecting on the character of two of his members in Williams, but the matter was amicably settled. On June 17, 1800, he preached at Synod and was ordained at the same meeting. It seems he preached his ordination sermon. In 1802, he reports from Hanover Township, having resigned Greenwich and Williams parish a short time previous. From this time to his death in 1832, he made his home on a farm in Hanover Township. From this place he served Schoenersville and neighboring congregations. He served on several important committees and was elected secretary of Synod. He was outspoken in his opposition to the organization of the General Synod.

John Casper Dill, on a visit to J. C. Yeager, complained of the Northampton County manners. Yeager, however, told him, in America, the minister raises his hat to his parishioners. Dill replied, "that he would never do." He returned to Jordan, where the manners of the people were apparently more to his taste.

Joshua, the one son who studied for the ministry, was taken from the plow by his father to the study for the purpose of ascertaining whether he had the necessary qualifications for the sacred office. He was born, September 23, 1802, the youngest of nine sons and two daughters, on a farm near Schoenersville, and is therefore a son of the congregation as well as a son of the Conference. At the age of fifteen, he was received as a communicant member of Christ Church. His early training consisted of mastering the three "R's" and a daily reading of the Bible and writing what he remembered on a sheet of paper. When he was invited to his father's study, he was handed a Latin Grammar and told to study two hours, after which he was to ask all the questions he could of what he understood and what he did not understand. In 1827, he was licensed. From that time until 1831 he was his father's assistant at Friedensville, Allentown, Schoenersville and Hecktown. In that year the father retained for himself Schoenersville and Hecktown and gave Friedensville and Allentown to the son. At Allentown the son was pastor until 1853, when Schmucker was called as assistant pastor by the English speaking portion of the congregation. Friedensville had his services for fifty-four years; Schoenersville, fifty-three years; Lehigh, forty-three years; Rittersville, organized by him, forty-three years; East Salisbury, forty years; Macungie, eleven years, and Hecktown, ten years.

Largely from Joshua Yeager's parish there were organized during his ministry Appel's; Hellertown; Salem; St. Peter's; Trinity, Bethlehem; Catasauqua; Howertown; Altonah; Rittersville; East Salisbury, revived; Bath; St. Paul's; St. John's; St. Michael's, and St. Peter's, Allentown. "Father" Yeager, as he was familiarly called, died in Allentown, August 1, 1888, aged eighty-five years, ten months and eight days, full of years, full of faith and full of good works, a noble son of a noble father.

During the last years of his ministry Rev. Dr. A. R. Horne supplied the parish, and after Yeager's decease became the regular pastor, and served with general acceptance until his death in 1902. His successor, Rev. E. H. Eberts, installed, September 27, 1903, was called away from the ministry by his untimely death, April 2, 1904. On September 25, following, Rev. A. O. Ebert was installed, but the death of Rev. H. S. Fegley again necessitated a change, August 6, 1906, for he was called to succeed his father-in-law. His successor, Rev. I. B. Ritter, entered upon the work of the parish, December 16, 1906, and had the honor of celebrating the One Hundred and Thirtieth Anniversary, September 28, 1910, and the One Hundred and Thirty-fifth Anniversary, August, 1915, during his ten years' ministry at Schoenersville. But again death claimed the pastor. Rev. Ritter died suddenly in Allentown, May 7, 1916.

The parish was reconstituted. Mickley's and Schoenersville were now formed into a parish with Rev. J. J. Schindel, D.D., as pastor. His term of service was brief, for, in 1918, after two years' service, he was called as pastor of St. Mark's, Philadelphia. Since

that year, Rev. H. T. Sell has faithfully discharged the duties of pastor in the Mickley's-Schoenersville parish.

In 1880 the Centennial was celebrated by a reunion of members and the descendants of early settlers and friends. The first reunion was held in 1873. But since 1890, the reunions are held every five years. Not only are old acquaintances gratified to meet on these Quinqennial occasions, but the inspiring sermons and addresses make the reunion features long to be remembered. The visit to the graves of departed relatives and friends is a strong reminder that "in the midst of life we are in death," which becomes a solemn appeal that they be prepared for the last summons and the final Trumpet Call. Here will be found the graves of George and Maria M. Wolf, the parents of Ex-Governor Wolf, who died in Philadelphia, March 11, 1840, aged sixty-two years, two months and twenty-nine days, and is buried in Harrisburg. He was born August 12, 1777.

An incident in the Irish settlement connected with the Wolf Academy deserves mention here. James Rosbrough, son of the Revolutionary Chaplain, Rev. John Rosbrough, and a number of others anxious for school facilities in the settlement, accordingly solicited funds from the residents. When Mr. Rosbrough visited Father Wolf, who lived in the settlement (Jacksonville), and explained the object of his mission, he was refused with the remark: "Dis edication makes raskals." When Wolf was told that his own son might become Governor, he replied: "Vell den, ven my George is Gobenner, it will be queer." In brief, the father subscribed and himself helped to put up the building in which his son George obtained a good English education and thereby took the first step towards the Governor's chair, where he distinguished himself by upholding the Free School System, adopted during his first term but which the opposition threatened to overthrow. The Wolf Academy, an old moss and vine-covered building, still stands, but no one offers to preserve the building as a memorial to the founder of the Public School System of the State of Pennsylvania.

The inscriptions on the tombstones of the parents read as follows: "George Wolf, born March 19, 1737—Died Nov. 5, 1808—aged 71—7—17." "Maria M. Wolf, born May 5, 1736—Died November 11, 1811—aged 75—6—11."

The inscription on Governor Wolf's monument in the Harrisburg cemetery is as follows: "In memory of George Wolf of Northampton, who departed this life in Philadelphia, March 11, 1840—aged 62—2—29. Governor of Pennsylvania 1829-1835."

The sons of the congregation in the ministry are an ornament to any congregation. Schoenersville can well feel honored in having Father Joshua Yeager as one of her sons; then the two Plueger brothers, Asher and Oscar; H. S. Paules, elected Treasurer of the Ministerium of Pennsylvania, 1926, confirmed at Christ Church; A. L. Benner, pastor of Grace Church, Lancaster, Pa., and W. A. Bilheimer, deceased. While not everyone can be classed strictly as a son, yet their association with and interest in the welfare of Christ Church makes them worthy of mention in this sketch.

St. John's, Mickley's, Erected 1849

Chancel View of St. John's, Mickley's

St. John's Church, Mickley's, 1849

Also called South Whitehall Church

Nearly one hundred years before efforts had been made to organize at Helffrich's Mill by Rev. Roth.

PASTORS

1850-1859—Rev. Jeremiah Schindel.
1859-1860—Rev. E. B. Kramlich.
1860-1861—Rev. W. G. Mennig, Supply.
1861-1866—Rev. F. J. F. Schantz, D. D.
1866-1867—Carl Schlenker, Supply.
1867-1908—Rev. J. D. Schindel, D. D. (Rev. J. J. Schindel, D. D., assistant, 1899-1908).
1908-1917—Rev. J. J. Schindel, D. D.
1918, Nov. 3, ...—Rev. Harvey T. Sell.

ORGANIZATION

Lutheran Church Officers elected, April 1, 1849:

Elders—Solomon Kemmerer and Reuben Paul.

Deacons—Nathan Eberhard, David Gross, Jesse Reichard and Thomas Paul.

Trustee—George Kemmerer.

Chairman—John Sheirer

Treasurer for both congregations—Thomas Butz.

1926

Elders—W. F. Eberhard, L. Herman and E. Kingcaid.

Deacons—I. F. Kratzer, D. N. Semmel, F. Brandmeier, W. Moyer, H. E. Krock, R. Ringer, M. Reichenbach and Albert Schaeffer.

First class confirmed and first communion celebrated, October 6, 1850. Five in the class of catechumens and sixty-five in the list of communicants.

Semi-centennial observed, November 2, 1899.

Seventy-fifth Anniversary of the Founding of the Church observed, October 5, 1924.

Missionary Society organized 1888.

MEMBERSHIP—1925

Baptized	1132
Confirmed	815
Communed	523
Sunday School	725
Cradle Roll	137
Home Department	146
Women's Organization	130
Men's Organization	58
Young People's Organization	120
Property Value	$45,000.00
Total Expenses	6,365.00
Benevolence	1,360.00

NOTEWORTHY EVENTS

First meeting at Andrew Sheldon's, Nov. 11, 1848.

Second meeting in Butz's School-house, April 1, 1849.

Committee of eight appointed to draft a constitution: John Schaadt, Jacob Mickley, Peter Mickley, Peter Miller, David Eberhard, Thomas Butz, George Kemmerer and Charles Troxell.

Corner-stone was laid Whitsunday, May 27, 1849.

The dedication of the Church took place, November 18th and 19th, 1849.

Cost of building, $5,494.42. All paid for a few weeks after dedication.

The church renovated and dedicated, November 28, 1869, at a cost of $4,789.57.

Basement fitted out for Sunday School purposes, 1876.

Steeple erected and bell installed. House built for the organist at a cost of over $3,000.00. Dedication of steeple and bell, January 8, 1882.

New Pipe-organ presented by G. P. Stein and family, 1882.

1889—Repairs and improvements. Dedication, June 4, 1899. Cost of improvements about $3,000.00.

Sunday School Annex dedicated, June 7, 1908.

Addition to Chancel, and organ chimes dedicated, May 13, 1923.

St. Peter's, Plainfield, Erected 1919

Plainfield School-house. First Erected in 1766

Rev. Luther B. Klick
Assumed Pastorate of Plainfield Parish, 1926

St. Peter's Church, Plainfield, 1805
(Miller's Church)

PASTORS

Previous to 1805, Pastors, Niemeyer, Frederici, Schmidt and Endress preached in this vicinity.

REV. CASPER DILL

1805-1811—Probably 1812-1815—Ordained 1802. In 1806, he held a pastorate in Mt. Bethel, Hamilton, Plainfield and Moorestown. In 1810, a request for a pastor came from the above congregations.

REV. CARL W. COLSON

1812-.....—Is reported to have preached at Plainfield.

REV. PETER RUPPERT

1817-1819—He reports from Plainfield about 150 Communicants. He lived at Plainfield.

REV. HENRICH KURTZ

Aug., 1819-Sept., 1823 (22)—From Plainfield he removed to Fort Pitt.

REV. J. AUGUSTUS PROBST

1822-1844—Pastor at Saucon, Forks, Plainfield, Upper and Lower Mt. Bethel. Preached sometime at Plainfield, likely after Colson, Ruppert and Kurtz.

REV. AUGUSTUS FUCHS.

1845-1870—Preached at Bath, St. John's, Plainfield, Union and Emmanuel churches. The Reformed colleague of the above pastors from 1796-1848, was Rev. Thomas Pomp.

1870-1872—Rev. G. A. Struntz.
1872-1874—Rev. Chas. Weber.
1874-1877—Rev. M. J. Kramlich.
1877-1908—Rev. E. A. Erdman.
July 26, 1908-Oct. 28, 1912—Rev. Harvey S. Kidd.
Jan. 1, 1914-April 30, 1919—Rev. W. A. Driess.
Nov. 1, 1919-Jan., 1921—Rev. P. G. Beer.

REV. L. D. LAZARUS

1922-1925—25th anniversary of his ordination observed in June, 1923.

Sept., 1925- Sept., 1926—Rev. J. W. Mattern, supply.
Sept., 1926—Rev. L. B. Klick.

ORGANIZATION

1808—Rev. Dill reports: 187 Baptisms, 83 Confirmed, 362 Communed, 23 Funerals and 4 Schools.

1810—Rev. Dill reports: 4 Congregations, 74 Baptisms, 36 Confirmed, 218 Communed, 23 Deaths and 1 School.

1812—Geo. Zell, Delegate. Rev. Dill reports: 45 Baptized, 14 Confirmed, 151 Communed, 7 Deaths and 1 School.

1817—Rev. Peter Ruppert reports from Plainfield: 119 Baptized, 20 Confirmed, 158 Communed, 20 Deceased and 3 Schools. With Plainfield, he may have served Hamilton. No report from Ruppert after 1818.

1820—Catechist H. Kurz reports from Plainfield, as having 4 congregations and in 1821 reports: 116 Baptized, 55 Confirmed, 252 Communed, 22 Deceased and 4 Schools.

Corner-stone of the present or fourth church was laid in 1916. June 4, 1917, Sunday School Building was dedicated; the completed church, August 10-15, 1919.

Nov. 1, 1925, Fine organ dedicated.

MEMBERSHIP—1925

Baptized	500
Confirmed	420
Communing	262
Sunday School	160
Property Value	$77,000.00
Expenses	2,773.00
Benevolence	353.00

NOTEWORTHY EVENTS

The Dutch called this stretch south of the Blue Mountains—Planveldt—from which the name Plainfield is derived. With the exception of the names Bender and Heller, the names of the Holland Dutch who may have settled here are unknown.

GERMAN SETTLEMENT

The first settlements took place between 1750-1760. The township was laid out in 1762. About that time services were held by the Reformed. Lutheran pastors from Mt. Bethel and Easton performed ministerial acts, and no doubt held preaching services. No Lutheran organization is noted before 1805, though contributions were made to Synod as early as 1779, as receipts for same would indicate.

In the assessment list of 1780, the names of many Germans appear, a number of whom were identified with the Lutheran Church.

DIFFICULTY BETWEEN PASTORS

Rev. Dill, 1812, made a violent attack on Rev. H. A. Geissenhainer, Jr. The matter was referred to a committee of Synod. No report in 1813, but Rev. Dill left the field and became a traveling missionary in Ohio, 1815.

THE OLD ORGAN

The Union Church on North Third Street, Easton, now Third Street Reformed Church, sold its old Danneker organ, upon which all kinds of music was played during the Indian Treaty (1777) in Easton, to St. Peter's, Plainfield, in 1832. when the Union Church was built. After it was discarded by Plainfield, it soon after was stored in an old shed until the Historical Society of Northampton County purchased it for its museum in 1920.

First Church of logs erected by the Reformed; the second also of logs, in 1805, in which the Lutherans were permitted to worship, as also most likely in the first.

Third church of bricks as a Union Church was built by both congregations in 1832 at a cost of $6,000.00.

The present beautiful church of Holmesburg Granite, erected, 1916-1919, at a cost of $40,000.00, was dedicated on Aug. 10-15, 1919.

The warrants of 1750 and 1791, granted for tracts of land obtained by Adam Dietz, were for use of the Reformed congregation.

Erected about 1766. The school-masters beside teaching, also preached to the early settlers as early as 1750. The school was the forerunner of the Church and the Sunday School. In 1823, trustees had direction of the school in their care.

UNION, OR HENRY'S CHURCH, ERECTED 1828

GRACE CHURCH, BELFAST, ERECTED 1905

Union Church near Belfast, 1834
Grace Church, Belfast, 1904

PASTORS

REV. F. W. MEENDSEN (Mensing)

Union Church, 1834. Pastor at Stone Church, Kreidersville.
To 1838—Rev. Prof. F. Schmidt.
June 23, 1839-Jan. 1, 1867—Rev. A. Fuchs (Fox).
Feb. 10, 1867-March 26, 1869—Rev. R. S. Wagner.
Aug. 22, 1869-Nov. 4, 1877—Rev. D. Kuntz.
Jan. 6, 1878-1904—Rev. A. E. Erdman, Grace Church, Belfast.

REV. A. E. ERDMAN

1904-1908—Parish: Plainfield, 1877-1908; Bushkill Center, 1877-1908; Wind-Gap, 1894-1908.
1908-1912—Rev. Harvey S. Kidd. Parish: Same as preceeding.
1913—Supplies.

REV. W. ADDISON DRIESS

1914-1919—Parish: The four congregations of the Plainfield parish.
Nov. 1, 1919-Jan., 1921—Rev. Phares G. Beer.

REV. LUTHER D. LAZARUS

1922-1925—The 25th anniversary of his ordination observed, June, 1923.
Sept. 1, 1925-Sept., 1926—Stated Supply, Rev. J. W. Mattern.
Sept., 1926—Rev. L. B. Klick.

ORGANIZATION

Without a place of worship within three miles, a number of inhabitants of Bushkill Township resolved to erect a church and a school, and adopted a constitution in which three trustees, one from the Lutherans, one from the Reformed, and one from the Moravians, were charged with the administration of the "Union Church."

BUILDING COMMITTEE—1828

Lewis Mieke, Thomas Gold, John J. Rogers, Mat. L. Henry and William Henry.

CORNER-STONE LAID, JUNE 24, 1828

The ground on which the church was erected, was donated by John J. Rogers, a member of the Reformed congregation. The ground for the burials was purchased by the Lutheran and Reformed congregations.

OFFICIATING CLERGYMEN

Moravian or Reformed, Rev. Wm. Lambert; Moravian, Rev. L. Schweinitz and Lutheran, Rev. Augustus Probst.

First Communion list was recorded by Rev. T. L. Hoffenditz, 1832, Reformed and Rev. F. W. Meendsen (Mensing) 1834, Lutheran.

DEDICATION, DEC. 21 and 22, 1828

The new church cost $1,907.00 and this was all paid by 1844.

Grace Church organized in 1904. Corner-stone laid on Oct. 2, 1904. Grace Church dedicated in Sept. 30, 1905.

CHURCH COUNCIL

John Berger, Calvin Babp, Harvey Bridgeman, Asher Rader, E. W. Laub, R. V. Rader, Chas. Gold, John Rath, E. P. Laub and Frank Riegel.

MEMBERSHIP—1925

Baptized	200
Confirmed	110
Communing	88
Sunday School	100

1 Women's Society of ten members.

Property Value	$15,000.00
Total Expenses	1,024.00
Benevolence	234.00

NOTEWORTHY EVENTS

The Township of Bushkill derived its name from the stream of the same name. It was originally a part of the Indian Reservation of five thousand acres, the greater part of which was in Lehigh and Monroe townships.

ELECTORS

All who contributed a dollar were entitled to one vote at the congregational meetings; additional dollars contributed so many additional votes, for those residing within a distance of two miles from the Union Church.

SERVICES

Each denomination was entitled to hold services in the church every third Sunday by the ministers of the respective congregations.

MINISTERS

The trustees invited the ministers to officiate and directed them to preach either in German or English. They also maintained the right to appoint other ministers to preach occasionally when it did not conflict with the services held by the regular ministers.

SCHOOL-TEACHERS

The Trustees of the school, who might be the same as those of the church, appointed the teachers.

BURIALS

The Trustees had authority to permit the burial of those only who had been regular contributors. The contributions had to be paid semi-annually.

NAMES OF SOME OF THE EARLY MEMBERS

Christian Stout, Breidmyer, Wm. Eckert, Henry Kostenbader, Christian Wolf, A. Klein, A. Eberts, E. Hauser, etc.

Original Constitution of Belfast Union Church

WHEREAS it hath for some time past appeared desirable to the friends of religion in this neighborhood, that a Church and School-house be erected in the Southeast part of Bushkill Township, Northampton County, Pennsylvania; inasmuch as the population of this vicinity hath rapidly increased of late years; and there is no place of public Worship, within three miles of the place specified.

We, the Subscribers, have been induced to contribute from our Substance to the aforementioned purpose, and have, after mature deliberation, and for the regulating of our above joint concerns, adopted the following Constitution, to Wit:

CONSTITUTION OF THE UNION CHURCH IN BUSHKILL TOWNSHIP, NORTHAMPTON CO., PENNA.

I. The Church to be erected shall be named the Union Church; as not being appropriated to any one Christian Denomination exclusively.

II. The concerns of the Church shall be administered by three Trustees, one of whom shall always be elected from among the Lutherans, one from among the Reformed, and one from among the United Brethren of Moravians.

III. The election shall be held every three years on the 1st Saturday of October in or at the Church.

IV. At the election, all those shall be entitled to vote, who have subscribed at least one dollar, (annually) to the support of the Church and worship, and are residents within the distance of two miles from the said Church; the number of votes, which each contributor, belonging to the United Brethren is entitled to, being in proportion to the amount he contributes; viz., the payment of one dollar, entitling him to one vote, and every additional one dollar, to one additional vote.

V. The Trustees, thus elected, shall after the expiration of their term, be re-eligible; they shall also be competent to supply vacancies in their board, until the time of their next election.

VI. The Trustees shall for their own government, enact By-Laws, in strict conformity, however with the Articles of this Constitution.

VII. The public worship on the Sabbath, shall be conducted by Ministers of the three above-named denominations alternately, in regular rotation; so that each denomination be entitled to every third Sabbath successively.

VIII. It shall be the duty of the Trustees to appoint and invite the Ministers to officiate; also to direct when the worship is to be held in the German or in the English Language, moreover in case a clergyman of one of the three denominations be prevented from attending in his turn, the Trustees, on receiving due notice, shall be empowered to supply his place, and if need be, by a minister of one of the two remaining denominations.

IX. Ministers of different Christian denominations, other than the three aforementioned, may likewise be appointed by the Trustees to officiate occasionally in the Union Church, without however interfering with the above regulations.

X. The concerns of the School-house, belonging to the Church shall be administered by a distinct board of Trustees, consisting of three, to be elected every three years, at the same time and place, and in the same manner with the trustees of the Church; yet, without reference to religious denominations, and so, that a trustee of the Church may likewise be chosen a trustee of the School.

XI. These trustees of the School, shall appoint the Schoolmaster, and attend to the regulation and maintenance of the School, to the best of their ability.

XII. To interment in the grave or Church yard belonging to the Union Church, none but the regular contributor above described and their families shall be entitled, the trustees are however authorized to issue permit for interment to others on due application.

XIII. The Contributions to these purposes, herein specified, shall be paid punctually half-yearly, in such wise as the Trustees may direct.

XIV. The Union Church, with the School-house, grave yard and appurtenances,

shall in no wise be sold, nor leased, rented or appropriated for any other than the purposes herein specified, except only in case the votes of nine-tenths, (at least) of the actual Contributors above described shall in a regular meeting, decide in favor of such a measure.

XV. Nor shall any alteration be made in this Constitution except only with the consenting vote of at least, nine-tenths of the regular contributors.

XVI. Pursuant to public notice a meeting was held this 15th day of March, 1828, and the following amendments were unanimously adopted:

The IV Article of the above constitution shall be so understood as to give full right and privilege, to every member from among the Lutherans and Reformed to elect their trustees as they see meet, that is to say, no one being from and among them entitled to more than one vote: and further so, that no one of the three denominations interfere or vote for any other member of the board of trustees for the Church Government, but from and among their own denomination.

Further the word "annually" in said IV Article shall be null and void; and the distance or boundary shall not prohibit anyone for being fully entitled to vote.

XVII. To the faithful performance and peaceable observance of this Constitution, we do solemnly pledge ourselves, in token whereof we have hereunto affixed our respective signatures.

UNION CHURCH, BELFAST

Just who the first person was to suggest the erection for this House of God, we do not know. "A long felt need of a house of worship for the residents of Bushkill Township" is given by the records as the principal reason for erecting this Belfast Union Church.

The building committee, which was also the soliciting committee, was composed of the following: Lewis Mieke and John J. Rogers, of the Reformed Church, Thomas Gold, of the Lutheran and Mat. L. Henry and William Henry, of the Moravian Denomination.

On February 27, 1828, the building committee met and selected the place for the erection of the church.

William Henry was at the same time authorized to engage hands to raise stone and make sundry preparations.

On March 20, 1828, the mason work was let by contract to Martin Frey, at 50 cents per perch, he to do all the work but the building committee to find all material necessary. Eight days later Martin Frey surrendered the contract, and on April 3, 1828, the committee made a contract with Philip Bauman to do the work at 58 cents per perch and to have the wall finished in three months time. The carpenter work was given to Thomas Gold, one of the members of the building committee. The work now went forward and the people in the vicinity rejoiced to see their "long felt need" become a reality. Even the joy during the time of building the Temple in Old Testament times could not have been more complete.

THE OLD DEED.

The original deed, which is recorded at Easton in Deed Book E, Vol. 5, page 134, shows that the land of the church lot, together with the old grave yard, was donated by John J. Rogers, a member and officer of the Reformed congregation. The legal consideration of one dollar is named as the purchase price. The deed was given on June 23, 1828, or one day before the corner-stone was laid. The original lot contained one acre and nine and three-quarters perches strict measure. To this has been purchased, by the Reformed and Lutheran congregations, several acres for the purpose of making a new cemetery, which has been divided into plots.

This has become a most beautiful "God's Acre," in which this Union Church may take a godly pride, and thus giving evidence that the Church cares for the bodies as well as for the souls of her members.

CORNER-STONE LAYING.

The corner-stone was laid with appropriate services on June 24, 1828. In the middle of the stone, says the record, was placed an oblong tin box, cut into the stone,

into which were put, after the ceremonies of the day, a copy of the constitution written on parchment, with the names of the present chief magistrate, governor, etc. The chief magistrate referred to was President John Quincy Adams, and the governor of Pennsylvania at this time was John A. Shulze.

The services at the corner-stone laying were opened by Rev. William Lambert at 11 o'clock a. m., after which Rev. J. Brobst delivered an appropriate sermon, and Rev. L. Schweinitz followed with prayer, standing on the newly laid corner-stone, after which a closing hymn was sung.

The records do not say in what language these services were conducted, but very likely in the German.

Who were those three clergymen who officiated at the corner-stone laying? They were not the first regular pastors of the three congregations interested, viz: Reformed, Lutheran and Moravian, as we infer from the fact that their names are not found elsewhere on the church records, and that the first communicant lists, which are recorded by the Reformed and Lutheran congregations, are headed by Rev. Theo. L. Hoffenditz, D. D., and Rev. Mensing (Meendsen), respectively. Rev. F. W. Meendsen is reported at Allentown, 1859-1877. We suggest Rev. Meendsen who preached in the district. No communicant lists of the Moravian denomination appear on the records, due to the fact that they have never had an organized congregation here. It is, however, probable that the three clergymen present at the corner-stone laying represented the three denominations interested and were perhaps delegated by the synod or classis of their respective bodies, viz: Rev. Wm. Lambert of the Reformed, Rev. J. A. Probst of the Lutheran, and Rev. L. V. Schweinitz of the Moravian church.

Or was this Rev. William Lambert, a minister of the Moravian church? For we are told by Rev. Bahnson that there was also a Moravian minister by the name of Lambert. If so, then it is probable that Rev. T. L. Hoffenditz was perhaps here and was not mentioned or had intended to be here, and was unavoidably delayed, as he lived at this time at Mt. Bethel.

DEDICATION.

The church was dedicated on December 21st and 22nd, 1828, with appropriate services.

The records are silent as to the nature of these services, not even giving the names of the clergymen who were present.

But one of the officiating clergymen was evidently Rev. Theo. L. Hoffenditz, D. D., who had already been elected by the Reformed congregation as their pastor, and who preached his first regular sermon on January 5, 1829, or two weeks after the dedication of the church. During the first year, the record says, Rev. Hoffenditz preached without pay, for the second year he received $28, and the highest amount that he received during any year in the first decade was only $32. We see thus that while ministers are poorly paid in our day, they were by no means overpaid in those early days. The amount received in cash at the dedication was $80.06, besides a number of pledges.

ORIGINAL COST OF CHURCH.

The original cost of the church, not including the large amount of donated labor, was $1,907, according to the records. After the building committee had settled up the accounts there remained a debt of $500. Henry Albright forwarded the money, receiving as security a six per cent bond and mortgage.

By special effort this mortgage was paid off on April 1, 1837, but in doing so the treasury of the church was overdrawn to the extent of $90.99. The treasurer, Lewis Mieke, was now given the same per cent of interest based upon the balance due him from year to year.

This amount became less and less until the annual settlement on January 1, 1844, when the amount was found paid in full and a balance of $2.88 in the treasury. Thus after a period of 15 years the church became free of debt. What a feeling of relief must have come over those officers and pastors!

The original subscription list contains 217 subscriptions. It is a roll of honor upon which any one may feel proud to find the name of an ancestor. Some of the largest subscriptions on the list are the following:

Joseph Henry	$200.00
William Henry	200.00
Mat. S. Henry	200.00
John J. Rogers	100.00
A Friend in New York	50.00
Lewis Mieke	20.00
Wm. H. Vleck	20.00
Abraham Ward	10.00
Michael Lair	10.00
Thomas McKeen	10.00
Lewis DeSchweinitz	10.00
John Jordan	10.00
Joseph M. Thompson	10.00
Elizabeth Jordan	10.00
Daniel Laubach	8.00
Michael Weaver	6.00

Then follow forty-three subscribers of $5.00 each.

Subscriptions like these are lasting monuments to the memory of the kind donors. For by their liberal gifts it was made possible to erect this House of God. And long after the marble stones which now mark their resting places shall have crumbled to dust the godly influence coming from those liberal hearts will continue to be felt in generations yet unborn.

The liberality of the Henry family is especially noticeable by the list, and their gifts are even more praiseworthy when we remember that they gave these large offerings not that they themselves might have a church home—for they never severed their relation with the Moravian church at Schoeneck, Pa.—but that others who had no church home within reasonable distance, might enjoy such a blessing. I need not tell you that this community appreciated those $600 coming from that family, for the popular or nickname "Henry's church," has been an unconscious effort to memorialize those gifts.

Then too, the liberality of John J. Rogers is worthy of special mention. Not only did he donate the land where the church is built, but he served on the building and finance committee, and gave a $100 subscription beside.

THE GALLERY.

The church was originally built with a gallery only at the west gable end. On November 15, 1851, a meeting was held and it was decided that an addition be put to the gallery on the south or front of the church, and on the east gable end. On motion Geo. Sweitzer, Samuel Steinmets, Henry Mohn, Jr., and Jos. Reech were appointed collectors. And that as soon as they had $200 subscribed the gallery would be built. In less than two months time the required amount was pledged, and on January 1, 1852, bids to do the work were received, of which there were five, ranging from $219.48 up to $300. Henry Mohn, Jr., being the lowest bidder, was given the contract. The collectors reported the following:

George Sweitzer, solicited	$103.87
Samuel Steinmetz, solicited	58.12
Joseph Reech, solicited	69.87
Henry Mohn, Jr., solicited	65.50

THE OLD RECORDS.

The old records, which are mostly all in English, are rather poorly kept.

The baptism recorded is that of Johann Wilhelm, a son of Frederick Sehler (Saylor) and wife Sarah, and bears date of March 5, 1829, the child having been born, February 12, 1829. The sponsors were John Rihth (Wright) and wife Cath. The records do not, with the exception of the last few years, give the name of the minister by whom the baptisms were performed. There are 524 baptisms recorded up to the year 1894.

The first communicant list of which we have any record is as follows:

"June 1, 1832, administered by Rev. Hoffenditz, D. D., pastor of the Reformed congregation.

1. Lewis Mieke
2. William Koch
3. Aaron Koch
4. Geo. Stadler
5. William Smith
6. Samuel Heaney
7. John Stadler
8. Christian Lindel
9. Henry Mohn
10. Michael Johnson
11. Henry Kosdenborder
12. Jacob Bishop
13. Lewis Horning
14. Elizabeth Gold
15. Catharine Rader
16. Barbara Koch
17. Susana Ward
18. Mary Gless
19. Franz Stadler
20. Catherine Ward
21. Miss Trein
22. Julian Fehr
23. Mary K. Patrick
24. Caroline Kosdenborder
25. Mary Bishop
26. Catherine Meyer
27. Elizabeth Rismiller
28. Susana Shafer."

No communicant list of the Reformed congregation is then to be found until that of June 22, 1834, when a list of 26 names appears. It is quite likely that the intervening lists were first put into a separate record, which has been lost, or it may be that the scribe neglected his duty.

The first Lutheran communion was administered by Rev. F. W. Mensing (Meendsen) on October 15, 1834, when 15 persons communed, after which no list of the Lutheran congregation appears until September 18, 1836, when Rev. Frederick Schmidt administered communion to 19 persons.

The Reformed congregation, according to the communicant lists, must have been in the beginning of this union church about twice as strong as the Lutheran congregation. The Reformed continued to be the stronger until about 1845, when the membership was about equal. But in 1849, the Lutheran congregation added many members under Rev. Fox, swelling their communicant membership up to 57, while the Reformed record a list of only 32.

Perhaps the most interesting of all the church records for the historian, is the treasurer's account book. From it we fix the date of the several pastorates and estimate the size of the audiences to which the different pastors preached. From it we learn the extent of improvements made from year to year, the price of fuel and building material, as well as that of hand and team labor. In fact, the treasurer's account book when rightly kept is of itself almost a complete history of the church.

ORGANS AND ORGANISTS.

Up to 1862, a period of 33 years, the members of this Belfast Union Church worshipped without the use of an organ, the singing having at times been led by a person appointed and paid for that purpose. The first person recorded as having led the singing was Simon Snyder in 1859, and received $15 per year for it. Henry Mohn was leader from 1860 to 1862 and also received $15 per year.

By the efforts of a committee composed of Felix Stocker, Andrew Friebly, Jacob Fehr and George Schweitzer, a second-hand pipe organ was purchased from Catherine George for the sum of $150.00. The first payment of $111 was paid on March 11, 1862, and the remaining $39 were paid on March 31, 1862.

The organ was dedicated, March 14, 1862, with appropriate services. This instrument was used 25 years and then disposed of and a new reed organ purchased. This reed organ was dedicated on December 4, 1887. There have been eleven regular organists since the dedication of the first organ, as follows:

1. Lewis B. Clewell.....1862—1868
2. Charles Wohrle.....1868—1879
3. Mr. Heller.....1879—1880
4. Francis Fehr.....1880—1888
5. Oliver L. Steinmetz.....1888—1890
6. Reuben Kotz.....1890—1894
7. C. Rader.....1894—1897

8. Annie Clewell .....1897—1901
9. Mrs. Ida Riegel.....1901—1903
10. Mrs. Amanda Laub.....1903—1905
11. Miss Laura Stetler.....1905—

THE SUNDAY SCHOOL.

The Sunday School of this Union Church dates back to January 8, 1837, when the first officers were elected, of whom we have any record. These officers were as follows:

President—Abraham Ward.

Secretary—Fred Bortelma (Bartholomew).

Treasurer—Lewis Mieke.

Librarians—Lewis Horning and Christian Lindel.

Teachers—Christian Lindel, Lewis Horning, Fred Bortelma and Joseph M. Thompson.

Of these the Secretary, Fred Bortelma, resigned, and Michael Fehr took his place, and Christian Lindel, one of the Librarians, resigned, and Philip L. Belling took his place; also two of the teachers resigned, viz: Fred Bortelma and Jos. M. Thompson. Their places were filled by Philip L. Belling and Reuben Mieke. The records do not tell whether these persons who resigned served their offices for a time and afterwards for some reason or other resigned, or whether they resigned immediately after being elected.

A constitution written in German was adopted by the Sunday School on June 11, 1837, of which Article 1 says: "The name of this Association shall be 'Die Evangelische Sonntagschule der Union Kirche'." (The Evangelical Sunday School of the Union Church.) Article 2 names the officers to be president, secretary, treasurer, librarian and assistant librarian.

Article 5 says every person paying yearly 50 cents shall be a regular member of this association.

In 1845, a Sunday School library was started, for which purpose a subscription was taken. This list bears the names of seventy-three persons with subscriptions ranging from 10 cents to 50 cents. The list is headed as follows: "As we in the name of God have established a Sunday School and with the desire to do good for the souls of the children of this congregation, we feel ourselves obliged to pray the members of this congregation to support us with some money to buy some books for the children."

This heading is in the handwriting of Lewis Mieke, whose name also stands at the head of the list.

Just how long Abraham Ward, the first president or superintendent, served we are unable to say, but in 1847, just ten years after the organization, he evidently was still the superintendent, as we infer from receipts signed by Rev. Theo. L. Hoffenditz as having received money from Abraham Ward for Sunday School books.

During this time the Lutheran congregation was served by six pastors, viz:

1. Rev. Mr. Mensing, (Meendsen) 1834.
2. Rev. Frederick Schmidt, to 1838.
3. Rev. A. Fuchs (Fox), June 23, 1839, to Jan. 1, 1867.
4. Rev. R. S. Wagner, Feb. 10, 1867, to March 26, 1869.
5. Rev. D. Kuntz, Aug. 22, 1869, to Nov. 4, 1877.
6. Rev. A. E. Erdman, Jan. 6, 1878?

The Moravians, though they have never had an organized congregation here, have, however, at times conducted services here. Among the ministers of that denomination who preached here were Rev. L. Clewell, from Oct., 1864, to June, 1865; Rev. Van Vleck, from Aug., 1865, to July, 1866, and Rev. G. F. Bahnson, from Aug. 17, 1890, to March 29, 1891.

This church was already planning to make some necessary repairs. At a congregational meeting held, February 21, 1903, it was decided to build a new church instead of repairing the old. A finance committee was appointed, with the understanding that

when $2,000 would be subscribed the new Union Church would be built. In about two months' time nearly three thousand were pledged, but then a dissension arose among the building committee as to the location of the new church, whether on the old foundation or on part of the new cemetery. Then followed a number of compromise meetings, and in the meantime the Lutheran congregation was making plans for the erection of a separate (Lutheran) church. As the excavations were in progress for the new church building of the Lutheran congregation, Rev. W. H. Brong through the president, John Berger, called a meeting in the Union Church on Monday evening, August 8, 1904, to vote on repairing said Union Church.

After three hours' discussion, which was more or less friendly, it was decided without a dissenting vote that Eugene Mohn, Owen Kostenbader and Asher Rader be constituted a building committee, authorized to remodel and repair the Belfast Union Church, on the condition, however, that the Belfast Lutheran congregation be not held responsible for any of the debt.

Charles E. Gold, Belfast, Pa.

Elmer C. Jones, Bethlehem, Pa.

Jehovah Union Church, Bushkill Center, 1873

PASTORS

REV. M. J. KRAMLICH

1873-1877—Parish: St. Peter's, Snyders, Plainfield and Jehovah.

REV. ASA E. ERDMAN

1877-1907—Also served Union (Henry's), Plainfield, and from 1894, Wind Gap. Union (Henry's) became Grace Belfast in 1904.

REV. HARVEY S. KIDD

July 26, 1908-1912—Served as pastor of the Plainfield Parish. He served as supply pastor during 1907.

1913—Supplies.

REV. W. A. DRIESS

Jan., 1914-1919—Pastor of the Plainfield Parish.

REV. PHARES G. BEER

1919-1921—Pastor of the Parish.

REV. L. D. LAZARUS

1922-1925—Pastor of the Parish. In June, 1923, celebrated the 25th anniversary of his ordination.

REV. J. W. MATTERN

From Sept., 1925, Supply Pastor to Sept., 1926.

Sept., 1926—Rev. L. B. Klick.

SON OF THE CONGREGATION IN THE MINISTRY

Rev. Howard R. Gold, New Rochelle, N. Y., spent his boyhood days in the midst of the congregation.

ORGANIZATION

FOUNDERS

On Sept. 3, 1923, on the Jubilee anniversary of the founding of the congregation, the following persons (Founders) still in fellowship with the congregation, were reported: John Reph, Rudy Hahn, Alexander Hahn, Mrs. Wm. Heckman and Mrs. Jefferson Fyte.

The orner-stone was laid on May 25, 1873.

Dedication took place in December, 1873. Ministers participating in the services, Rev. Dr. A. R. Horne, Rev. M. J. Kramlich, Rev. David Kuhns, Rev. B. E. Kramlich and a number of Reformed pastors.

FIRST CHURCH COUNCIL—1873

Elders—Joseph and Reuben Fehr and Ernst Rismiller.

Deacons—Daniel Seibold, Adam Kratzer, James and Franklin Fehr.

1873

Elders—Joseph Fehr, Earnest Rismiller, Thos. Kostenbader and Wm. Frace.

Deacons—Edwin Johnson, Adam Krazer, Jesse Werner, Daniel Seibold, Reuben Kostenbader and Edward Rodenbach.

Treasurers—Aaron Able and Julius Freebly.

Trustees—Chas. Hahn, Sr., Jno. Abel, Geo. Remer, Aaron Holb, Jos. H. Savitz, Michael Reph.

1874—Rev. Kramlich reported 2 congregations, 325 confirmed members.

1877—The last report by Rev. Kramlich to Synod shows a parish of three congregations and 425 confirmed members.

1878—Rev. E. A. Erdman reports three congregations, Plainfield, Bushkill Center and Henry's (Union) and 500 confirmed members.

MEMBERSHIP—1925

Baptized	150
Confirmed	120
Communing	100
Sunday School	62
Property Valuation	$10,000.00
Expenses	708.00
Benevolence	130.00

NOTEWORTHY EVENTS

The township of Bushkill is noted for its slate beds, which with the timber formed the basis of an extensive industry a generation ago.

FIRST SCHOOL

At the Union Church, or Henry's, conducted by Earhart and Fadenack in German. John Conway conducted, 1820, the first English School.

PLANS FOR A NEW CHURCH

On Jan. 25, 1873, residents of Bushkill decided to organize a church in a more convenient locality than Plainfield or Moorestown.

Conrad Kocher presided. The members present decided to raise subscriptions and to select a suitable lot. On Feb. 15, 1873, subscriptions to the amount of $1,870.50 were reported.

Some of those participating were: Kostenbader, Rodenbach, Able, Transue, Hahn, Werner, Hildebrant, Bender, Rismiller, Wright, Clewell, Mensch, Reph and Hoch.

Building Committee: Jesse Rodenbach, James Hoch and Lewis B. Clewell.

First services by Revs. Kramlich and Lisberger, Oct. 26, 1873.

Sunday School organized, Sept. 5, 1873, with 63 scholars.

WORLD WAR VETERANS

Monroe Bill, Floyd Gold, Harold Kocher, Jere Kramer, Wm. A. Milheim, Granville Oplinger, Lovine P. Rice, Elmer Rismiller, W. C. Wilmer, W. C. Schlamp and Howard Trach. Of these Monroe, Bill and Jere Kramer made the supreme sacrifice.

DEDICATION

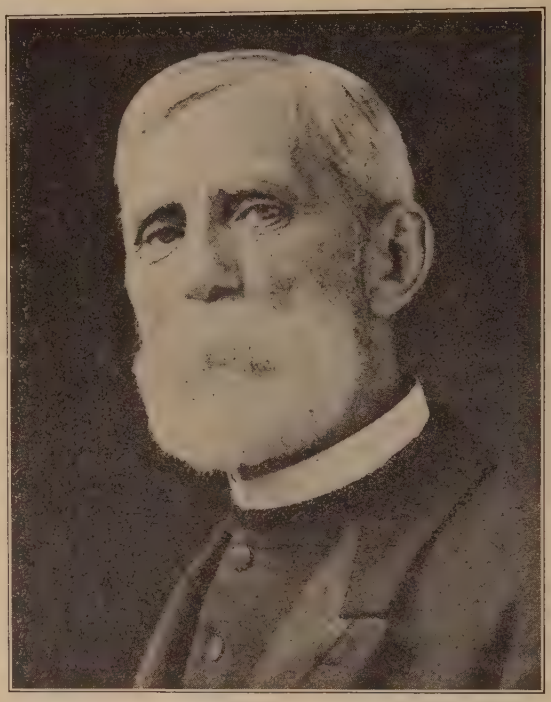
In 1901, after renovation.

On June 10, 1923, the extensive improvements, heating, memorial windows, carpet, altar hangings, painting, etc., were set apart for sacred use.

Poem by one of the members, recited at the dedication of the church:

"A church at Bushkill Center,
From the Blue Mountains not far,
Built in one summer
Made the plan in winter
Hauling brick in cold weather
From Nazareth, hauled with teams
Brick and stones it seems
Presented 150 loads in all.
The foundation from bottom to top
Woodwork, roof-painting all
Stands complete—a House of God."

JEHOVAH CHURCH, BUSHKILL CENTER, ERECTED 1873



REV. JOHN W. MATTERN, SUPPLY PASTOR, 1925-26

TRINITY CHAPEL, WIND GAP, ERECTED 1888

Trinity Union Church, 1894

Wind Gap

PASTORS

REV. ASA E. ERDMAN

1888-1908—Preached in the building erected 1888—and was the First pastor of the Congregation.
1908-1913—Rev. Harvey S. Kidd.
Jan., 1914-April 30, 1919—Rev. W. A. Driess.
Nov. 1, 1919-Dec. 31, 1921.—Rev. Phares G. Beer.

REV. L. D. LAZARUS

March 7, 1922-Sept. 1, 1925—Celebrated the 25th anniversary of his ordination, June, 1923.
Sept., 1925-Sept., 1926—Rev. J. W. Mattern, Stated supply.
Sept., 1926—Rev. L. B. Klick.

ORGANIZATION

First church used as a preaching place, consecrated in 1888.

A Sunday School had been conducted here for about ten years previous to the organization of the congregation.

ORGANIZATION

Rev. A. E. Erdman who had been preaching in the church since 1888, finally succeeded in effecting an organization, Jan. 14, 1894, and gave it the name: Trinity Lutheran Congregation of Wind Gap.

CHURCH COUNCIL—1894

President—Rev. E. A. Erdman.
Secretary—M. R. Billheimer.
Elders—John S. Romig and Edwin Werkheiser.
Deacons—W. D. Werkheiser, Milton Werner, L. H. Seiple, Joseph J. Delp and Michael Brewen, Sr.
Trustees—George Cassler, Chas. Stem, John E. Heller and Amandus Florey.

CHURCH COUNCIL—1926

Deacons—Charles A. Steiner, Harrison F. Houck, Howard Simons and M. C. Schmidt.
Elders—Peter Gum and Wm. Marsh.
Trustees—W. D. Werkheiser and James Brewen.

FIRST COMMUNICANTS MAY 5, 1895

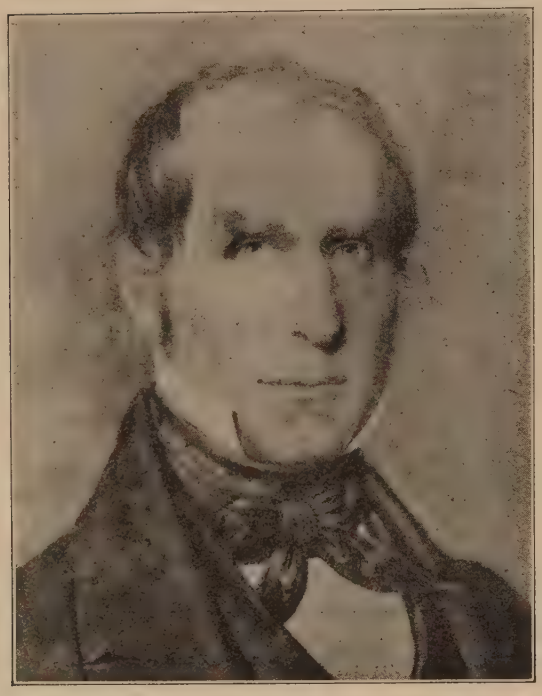
Mr. and Mrs. M. R. Billheimer, Mabel Billheimer, Ella Simons, W. D. Werkheiser, George Cassler, Mrs. George Cassler, John S. Romig, L. H. Seiple, J. J. Delp, Mrs. John S. Romig, Edwin Werkheiser, Mrs. Ed. Werner, Mrs. Annie Seiple, Mary C. Heller, Catharine Steinmetz, Milton Werner, T. F. Fritchman, Ella M. Fritchman, Jesse Reimer, John E. Stofflet, Mrs. Stofflet and Mrs. Thomas Heller.

MEMBERSHIP—1925

Baptized	130
Confirmed	100
Communing	82
Sunday School	154

1 Woman's Society of 20 members.

Property Value	$2,500.00
Total Expenditures	713.00
Benevolence	201.00



Rev. John A. Probst, Pastor, 1815-1844

Harvest Home Service
Rev. George S. Kleckner, Pastor of the Forks-Arndts Church

Salem Church, Forks, Erected 1913

Salem Church, Forks Township, 1812

PASTORS

Rev. Andrews is mentioned as the first pastor preceeding Rev. Probst, but nothing is recorded to indicate his pastorate.

REV. JOHN AUGUSTUS PROBST

1815-1844—As a catechist, Pastor Probst served Strasburg and neighboring congregations in Lancaster County; from 1815 to 1844, Mt. Bethel and Forks.

In May, 1815, a call to Mr. Probst is reported at the meeting of Synod in Frederichtown, and permission is given him to accept it.

Parish: Beside Mt. Bethel and Forks, he at different times served at Plainfield, at Arndts, at Williams and at Lower Saucon. In 1841, he served 4 congregations with 850 Communicants.

After serving the Lord in his parish for over thirty years, he was called to his reward. Resolutions of sympathy for the bereaved family were passed at the meeting of Synod, June 4, 1844.

REV. MARK HARPEL

1845-1857—Parish: Forks, Upper Mt. Bethel, Lower Saucon, Farmersville, Freemansburg and other congregations.

REV. JOHN C. SCHMIDT

1857-1859—Parish: Forks, New Williams, Lower Saucon and other congregations.

Rev. F. Berkemeyer had been called but served only a short time, if at all.

Rev. Jacob B. Rath in connection with Bethlehem and Nazareth served Forks congregation.

As a son of Friedensville congregation, he enjoyed the spiritual oversight of Father Yeager.

REV. DAVID KUNTZ

Aug. 22, 1869-Jan. 1, 1906—During his pastorate he baptized 686; confirmed 640; married 257 couples and officiated at 494 funerals.

Sept. 1, 1906-.....—Rev. George S. Kleckner.

SONS OF THE CONGREGATION IN THE MINISTRY

Rev. Prof. J. P. Uhler, Gustavus Adolphus College.

Rev. Prof. R. Morris Smith, D.D., Springfield, Ohio.

Rev. C. M. Sandt, Philadelphia, Pa.

Rev. Geo. W. Sandt, DD., LL.D., President of the Ministerium of Pennsylvania.

Rev. J. H. Sandt, Catawissa, Pa.

Rev. Joseph S. Kleckner, deceased.

The last named, as a graduate fellow of the Philadelphia Seminary, commanded the respect of his professors and fellow-students. As pastor of the College church at Salem, Va., and professor of Greek at Roanoke College, he gained the confidence of a wide circle of friends who were deeply grieved to learn of his affliction and ultimate death. In the twenty-eighth year of his age, his promising career came to a close, Feb. 14, 1926.

ORGANIZATION

The charter granted in 1819, application for which had been made, June 16, 1818, contained the following signatures: J. Sandt, Abr. Roth, Jac. Edelman, A. Stocker, Geo. Schneider, Geo. Stecher, Val. Werkheiser, D. Brown, Val. Weaver, H. Werkheiser, J. Stecher, E. Scholl, Jno. Unangst, H. Stecher, M. Sipel, J. Breidinger, Abr. Babp, D. Keim, Abr. Beidelman, J. Sandt, Jr., D. Kline, Jno. Swartz, Jno. Werkheiser, M. Frey, H. Shuman, Rev. J. A. Probst, pastor.

VESTRY—1818

Rev. John Augustus Probst, Pastor.

Elders—Michael Sandt and Jacob Edelman.

Wardens (Deacons)—Geo. Schneider, Adam Stocker, John George Stecher and Valentine Werkheiser.

NEW CHURCH

Aug. 1, 1912—Stone laying of the new church.

July 20, 1913—New church dedicated.

OFFICERS—1926

Lay President—Wm. B. Eisenhardt.

Secretary—Alvin Babp.

Treasurer—Amandus Sandt.

Superintendent of Sunday School—Eugene H. Uhler.

Organist and Choir Director—Henry W. Lichtenwalner.

CHURCH COUNCIL—1926

Elders—Layman Young, Clayton Lambert, Samuel Kessler and Wm. Eisenhardt.

Deacons—Robert Cressman, Alvin Babp, Harvey Kessler and Jacob Uhler.

MEMBERSHIP—1926

Baptized	576
Confirmed	412
Communing	320

PROPERTY VALUE—1926

Lutheran half of property	$23,000.00
Total Expenditures	2,300.00
Benevolence	400.00

NOTEWORTHY EVENTS

The remains of Moses Tatamy, whom David Brainerd, the distinguished Indian Missionary, baptized about 1746, lie buried in the Forks burial ground.

He adopted the customs of his pale-faced neighbors, and his son John attended school with their children.

Kemmerers, Arndts, Uhlers, Stechers, Messingers, Shoemakers, Lerches, Koehlers, Sandts, Werkheisers, Schwartzs, Fraunfelders, Sigmans, Kochers, Rippels, Reasleys, Youngs are the names of some of the families who laid the foundations for community, school and church life.

SALEM CHURCH SEAL

Resolved, Aug. 2, 1838, That the Eagle side of the silver half-dollar in use at this time, be adopted as the legal seal of the incorporated German Evangelical Lutheran Congregation of the Forks (Salem) Church.

Nov. 30, 1840—"Resolved, That in the future each congregation shall provide for the maintenance of its own minister."—Jacob Breidinger, Secretary.

Sunday School of Salem Lutheran and Reformed Church in Forks Township was organized in 1871.

1902—Oct. 7—Forks and Arndts, formerly a part of the Nazareth Parish, were constituted a separate parish to be known as "Forks Parish."

SOCIETIES UNION

Lutheran members of the Ladies' Aid	20
Lutheran members in the Sunday School	135
Lutheran Cradle Roll	15
Members in the Catechetical Class	30

Rev. John Augustus Probst

BIOGRAPHICAL SKETCH BY HIS GRANDDAUGHTER, MISS MARY C. ILLICK.

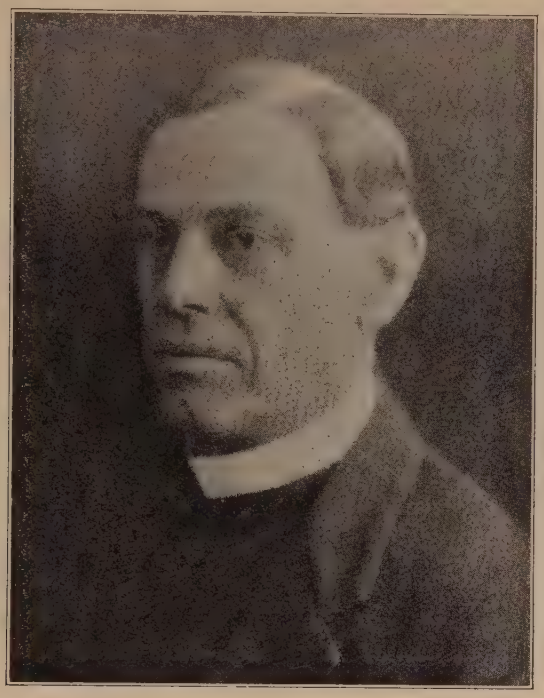
Rev. John Augustus Probst was born in the Province of Saxony in 1792. He came to America in 1811 arriving at Baltimore in the ship Adviana. He had been attending the University of Leipzig, specializing in medicine, but upon his arrival in this country he located in Lancaster, Pa., and began the study of theology under Dr. C. H. E. Muhlenberg of that city. He was ordained as a minister in the Lutheran Ministerium of Penna. in 1813. He began his ministerial work at Forks and Centerville (now Stone Church), Northampton County, and continued his work in these two congregations for a period of 30 years. He also preached for a shorter period at William's and Lauron. He took up his residence in Easton about 1828, and continued to live there until the time of his death, which occurred in 1844. He was 54 years old. When locating in Easton he built his own home and several other houses which were a credit to the town. They have since been remodeled and are still among the best homes in the community and are situated at Third and Spring Garden streets.

He was married to Catharine M. Weiser, daughter of Samuel Weiser and Eva Pflueger, his wife of York, Pa., who was a descendant of John Conrad Weiser. These children blessed this union: One son, Dr. Franklin Probst, died, unmarried at the age of 25 years, shortly after beginning the practice of medicine in Easton; another son, Enulius F. Probst, also died unmarried in 1905 at the age of 87 years; a daughter, Cerilia E. Probst, the wife of Jacob B. Illick, died in 1887, leaving but one daughter, Miss Mary C. Illick who resides in Easton. Rev. Probst was a man of fine appearance and commanded the respect and affection of those who met him. He was considered a good preacher and pastor, but at the same time he was much interested in civic affairs in his community and nation. He was appointed Recorder of Deeds in Northampton County by Governor Ritner in 1836 and he was an active co-worker with Thaddeus Stevens, the Great Commoner, during the presidential campaign in 1840, which resulted in the election of Wm. H. Harrison for President of the United States.

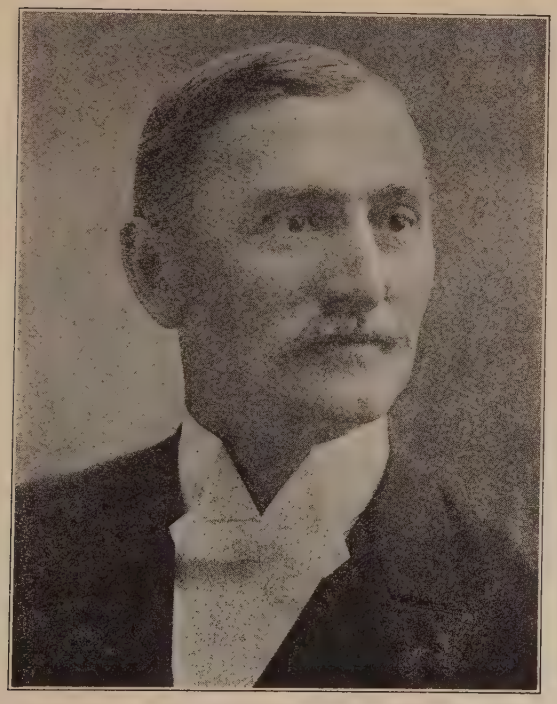
He considered it his duty to work for the civic betterment of his adopted country, whenever an opportunity afforded.

To quote from the eloquent eulogy of Rev. Geo. Diehl at the burial of Rev. John A. Probst, we can learn in what esteem he was held. "His mind was early and naturally developed by the superior training of a German Gymnasium. He was a superior Latin and Greek scholar, extensively acquainted with all of the branches of his professional education. He was well versed in Church History, in all of the systems of German Philosophy and in all the branches of moral science and Biblical Theology. In addition to these acquisitions he possessed a good fund of general information. He was regarded as a complete master of the German Language.

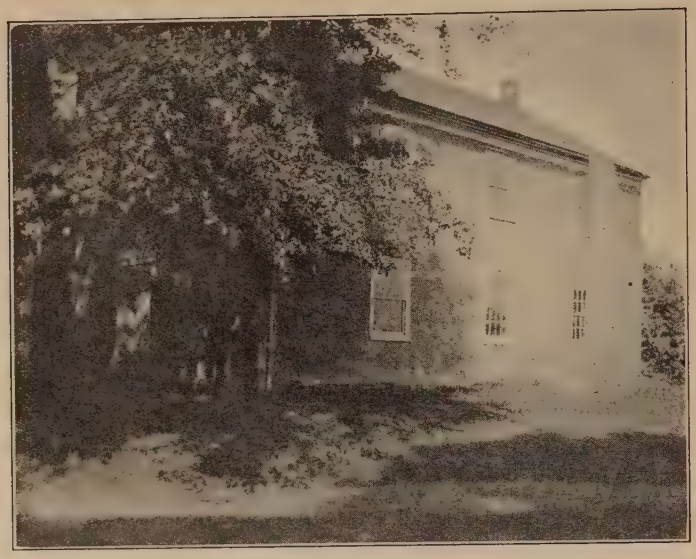
In his own language, the German, he was a fluent, powerful and eloquent speaker. With a mind originally strong, so well stored with learning, drinking so deeply from the fountains of German literature he was well qualified to yield a powerful and extensive influence on a German community. His parishioners never changed their affection to their pastor, until the day of his death, they appear to have been ardently attached to him and listened to his Counsel."



Rev. George W. Fritch, Ph.D.



Rev. O. S. Scheirer



ARNDT'S CHURCH, ERECTED 1826

ARNDT'S CHURCH, ERECTED 1916

Arndt's Church, 1826

Lower Forks Township

PASTORS

REV. JOHN AUGUSTUS PROBST

1826-1844—In 1812, he declares his willingness to study for the Gospel Ministry. In 1814, he is recommended as a Catechist-Minister at Strasburg, Lancaster County. He was one of the six pastors who voted against the organization of the General Synod, 1821.

In 1827—he reports 4 congregations, 213 baptisms, 587 communicants, 21 burials and 2 schools. In 1844, his death is reported at Synod.

1844-1851—Rev. G. A. Wentzell.

REV. C. F. Welden

1851-1865—Parish: Salem, Bethlehem, Hecktown, Arndt's, Altonah.

REV. PHILIP PFATTEICHER

1865-1871—Pastor of the German branch of St. John's Church, Easton, and churches in Williams Township.

REV. DAVID KUNTZ

July 16, 1871-Jan. 1, 1906—During his pastorate of thirty-four years, pastor Kuntz baptized 173, confirmed 268, married 71 couples and officiated at 170 funerals.

REV. GEORGE SNYDER KLECKNER

Sept. 1, 1906-.....—The twenty years of active and successful pastoral work in the Forks-Arndt's parish, have been marked by pleasant relations between pastor and congregations, and the erection of two new churches.

SON OF THE CONGREGATION IN THE MINISTRY

Rev. Asher Kepler—A Presbyterian Minister, but came from Arndt's Lutheran Congregation.

ORGANIZATION

1827—Trustees—Henry Messinger and Philip Reaser.

Total cost of the new church, $1,269.15.

1828—Auditors—Benjamin F. Arndt, David Kemmerer and John Leibert.

1830-1831—There is an "Academy accounting" with B. F. Arndt, Jacob Saylor, Jacob Seip, and G. B. Heinline, Auditors.

1837—The settlement shows an error of $42.55. Auditors, Jacob Leibert, Abraham Hey and Peter Correll.

1844—Repairs, costing $207.87½ are reported.

Trustees—Jacob Saylor and Abraham Hey.

Auditors—Peter Seip and Charles Edelman.

1850-1851—Expenses reported for carpenter and mason work, painting and so forth.

Treasurer—Charles Reaser.

Auditors—Jacob Saylor, John Hentzel and Paul Rader.

1889—Funds are gathered to purchase stoves—Auditors, George E. Lynn and R. P. Fehnel.

Regular proceedings are recorded throughout the minutes.

The church observed the 100th anniversary of its organization, June 20, 1926, and at the same time the new pipe organ was dedicated.

The beautiful Arndt's church erected by the faithful members was dedicated, Jan. 23, 1916. It took the place of the church erected in 1827.

OFFICERS—1926

Lay President—J. H. Krantz.

Secretary—Howard D. Siegfried.

Treasurer—Harry G. Seip.

Superintendent of Sunday School—D. G. Overholt.

Organist and Choir Director—C. A. Miller.

CHURCH COUNCIL—1926

Elders—J. H. Krantz, H. D. Siegfried, Wm. Rice, H. G. Seip, Edwin Bauer, D. T. Smith and N. J. Conrad.

MEMBERSHIP

Baptized	160
Confirmed	125
Communing	100
Sunday School	50
Cradle Roll	8
Willing Workers	16

PROPERTY VALUE

Lutheran Half	$14,500.00
Total Expenditures	1,275.00
Benevolence	235.00

NOTEWORTHY EVENTS

Though no organization existed before 1826, there are records of baptisms as early as 1769.

It may be of interest to give some of these baptisms:

1769—Christina, daughter of Adam and Elizabeth Sand.

1771—Margaret, daughter of John Van Etten and wife.

1776—Anna Rosina, daughter of Philip and Anna Odenwelder.

1776—Jacob, son of John and Elizabeth Kemmerer.

1780—Anna Maria, daughter of Michael and Anna Catharine Kocher.

1782—John, son of Christian and Catharine Coryell (Gorell).

1782—Catharine, daughter of Jacob and Elizabeth Schumacher.

1786—Jacob, son of Peter and Margaret Weygand.

1788—John Jacob, son of Bernard and Margaretha Sigman (Sickman).

1789—Philip, son of Jacob and Elizabeth Meixel.

1790—Johannes, son of Peter and Mary Werkheiser.

1792—Jonas, son of Fred. and Elizabeth Lerch.

1797—John George, son of Adam and Elizabeth Sand.

1800—Henry, son of Valentin and Maria Beutelman.

1805—George Washington, son of George Wolf and his wife Maria,—(7th Governor of Pennsylvania—1829-1835).

1807—Margaretha, daughter of Jacob and Maria Messinger.

BURIAL GROUND

Laid out Jan. 18, 1776. The first burial was that of an infant child.

The burial of Capt. John Arndt's wife took place two weeks later. Jacob, the father of Capt. John Arndt, who saw service in the Indian wars, died, August 3, 1805, and was buried in the Arndt's graveyard. Capt. John Arndt, who led his company as captain in the War of Independence, was wounded, taken prisoner and released in 1780. He took active part in the affairs of Easton and the county. Died in Easton, 1814, an honored and esteemed citizen. He is buried in Arndt's Cemetery.

St. John's Church, Erected 1876

Rev. William Chester Hill, Pastor

Old St. John's, Erected 1834

St. John's Church, 1833
Bath, Pa.

PASTORS

REV. AUGUSTUS FOX (Fuchs)

1834-1875—A native of Hanover, Germany, student at Stade, Rev. Fox prepared for missionary work among the American Indians. When he arrived in America, July 10, 1831, Dr. Ulhorn of Baltimore directed him to the Gettysburg Seminary. After a few years study he received a call to Columbia County, Pa., and obtained a license from the Ministerium of Pa., June 4, 1833. He accepted the call from Bath in 1834. During a pastorate of about forty years, he served Bath, Plainfield, Howertown, Altonah, Henry's and Petersville. He died after several years of retirement at Bath, Dec. 20, 1879.

St. John's Church, 1875.

REV. S. A. ZIEGENFUSS, D.D.

July 20, 1876-Jan. 3, 1892—His parish consisted of Bath and Howertown, to which he was called, July 20, 1876.

REV. H. J. KUDER

April 1, 1892-Dec. 31, 1897—Served Bath and Howertown; resigned Bath, 1897, and then continued to serve Howertown and Siegfried's.

REV. J. H. RITTER

August 1, 1898-October 1, 1902—St. John's having become a separate parish, has the services of its own pastor since then.

May 3, 1903-June 30, 1910—Rev. C. C. Miller.

Rev. Prof. R. R. Fritsch supplied during the interim.

Sept. 1, 1910-Aug. 1, 1922—Rev. S. E. Ochsenford, D. D.

July 1, 1923-.....—Rev. William Chester Hill.

SONS OF THE CONGREGATION IN THE MINISTRY

Rev. Jacob F. Scholl, West Newton.
Rev. Elmer Kidd, Sellersville.
Rev. Harvey S. Kidd, Souderton.
Rev. Dr. T. L. Seip, the late President of Muhlenberg College.
Rev. Chas. E. Keim, Pastor of Holy Trinity, Lebanon.
Rev. Geo. W. Rhoad, Missionary to Africa.
Rev. Frank Rhoad, Presbyterian Minister.

ORGANIZATION

The meeting called for Feb. 24, 1833, decided to erect a house of worship in Bath.

OFFICERS

Daniel Steckel, Peter Lichtenwalner, Jacob Vogel, Jacob Snyder and John Windt.

First Church completed, October, 1834.

A peaceful separation of the Lutheran and Reformed congregation was effected in 1875.

St. John's charter and constitution adopted, Dec. 11, 1875.

NEW CHURCH ERECTED

Corner-stone laid Whitsunday, 1876. Basement dedicated, Dec. 10, 1876. Main auditorium dedicated, April 21-22, 1877.

CHURCH COUNCIL—1876

Elders—Joseph Haupt, Henry F. Steckel.

Deacons—Peter A. Scholl, J. P. Moser, Sam. Eberts and Henry Scholl.

OFFICERS—1926

Elders—Wilson Edelman, A. O. Shiffer and Dr. J. E. Hirtle.

Deacons—Jos. Frey, Geo. Eberly, Mark Miltenberger, A. J. Kemmerer, Wm. D. Kunkel and Wm. Koch.

Treasurer—Wm. A. Miller.

MEMBERSHIP—1925

Baptized	370
Confirmed	275
Communing	179
Sunday School	170
Home Dept.	10
Cradle Roll	22
Weekday School	44
Women's Society	65

Property Value, Church Building	$15,000.00
Parsonage	2,500.00
Endowment	1,000.00
Total Expenditures	3,634.00
Benevolence	636.00

NOTEWORTHY EVENTS

Tradition has it that John Lewis Roth was the first white child born in the State of Ohio, July 4, 1773. Missionary Zeisberger is said to have baptized him. He removed to Bath, became a member of St. John's and died, Sept. 25, 1841, Rev. Fox preaching the funeral sermon. His remains lie buried in the old Union burial ground.

RENOVATION

After general improvements, St. John's was dedicated in 1890, again dedicated after installation of pipe-organ and remodeling of the church in 1905.

SERVICE FLAG

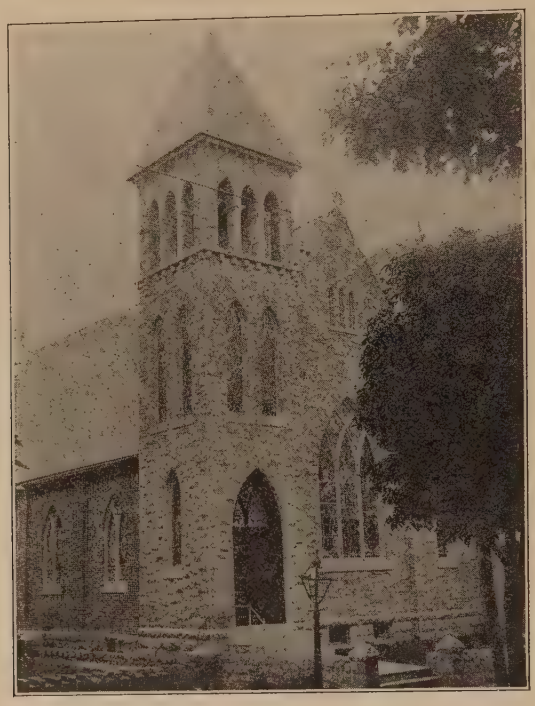
Nov. 13, 1920, the congregation held a service out of respect to the sons of the congregation who entered the ministry. Two of the sons, Revs. Harvey Kidd and Charles Keim, preached on the occasion.

THE 50TH ANNIVERSARY

of the laying of the corner-stone of St. John's Lutheran Church was observed May 23, 1926. Rev. Dr. Gehr, Prof. R. R. Fritch and President Haas of Muhlenberg addressed the congregation on that day.

COMPLETE RENOVATION

of the church has been undertaken at an expenditure of Five Thousand Dollars. The repairs were finished by Sept. 1, 1926, and the dedication took place Sept. 5, 1926, with appropriate services. At the same time, a service shield was unveiled.



GRACE LUTHERAN CHURCH, MACUNGIE, ERECTED 1899

SUNDAY SCHOOL ROOM, GRACE CHAPEL, MACUNGIE

Solomon's Union Church, 1841
Grace Church, Macungie, 1893

PASTORS

1841-1848—Rev. Benjamin German.
1848-1851—Rev. William German.
1851-1856—Rev. Jeremiah Schindel.
1856-1867—Rev. Joshua Yeager.
1867-1868—Rev. A. D. Croll.
1868-1889—Rev. William Rath.
1889-1893—Rev. Myron Rath, assistant to his father. Grace Church, Macungie.
1893-1900—Rev. Myron Rath, Pastor of Grace Church.
1900-May 1, 1917—Rev. William M. Kopenhaver.
1917-1926—Rev. George W. Fritch, Ph.D.

ORGANIZATION

Prior to 1841, the residents of Macungie (Millerstown) belonging to the Lutheran and Reformed attended services in the Lehigh, the Salisbury and Zionsville churches, but on account of the inconvenience in reaching those places, they united in a plan for the erection of a house of worship near the town.

SOLOMON'S CHURCH

Under the leadership of Solomon Wesco and John Shiffert, a stone church was erected in 1841. It was renovated in 1870, remodeled in 1881, and rebuilt by the Reformed in 1893.

1893—GRACE CHAPEL

At the same time, the Reformed rebuilt, the Lutherans put up a chapel on a lot donated by the Fritch Brothers, and dedicated it free of debt.

GRACE CHURCH

The corner-stone of the proposed church was laid in 1898, and the beautiful Gothic church when completed, dedicated free of debt, May 13, 1899.

Conference constituted Grace Church an independent parish, May 7, 1900.

CHURCH COUNCIL—1926

Dr. D. D. Fritch, Byron Kleppinger, Theo. Barner, John Wetzel, James Bauer, M. H. N. Ritter, Fred. Oberholzer. Chas. Beidler and Russel Yohe.

MEMBERSHIP

Baptized	400
Confirmed	200
Communing	200
Sunday School	200

1926

Property Value	$60,000.00
Total Expenditures	2,018.00
Benevolence	260.00

NOTEWORTHY EVENTS

Millerstown, the present Macungie, became the storm-center of the direct House Tax laid by the Federal Government in 1799. The uprising is better known as the "Fries Rebellion," also as the "Hot Water Rebellion."

DISRUPTION

Due to the New Measures adopted in the conducting of services, the leader, Rev. A. D. Croll, with his adherents withdrew from Solomon's Church, 1868, and founded St. Matthew's Church in Macungie.

SEPARATION

The Lutherans sold their rights in the Solomon Church in 1893, and made plans to build a church of their own in the town of Macungie.

CORNER-STONE FROM JERUSALEM

On his trip to the Holy Land, Rev. Myron O. Rath had a large stone shipped from Jerusalem to Macungie.

The stone was cut into the shape of a corner-stone and placed in position in 1898.

The remnant was fashioned into a tablet on which is inscribed a memorandum of the way the stone had been purchased.

The chips were sold as souvenirs at a handsome profit.

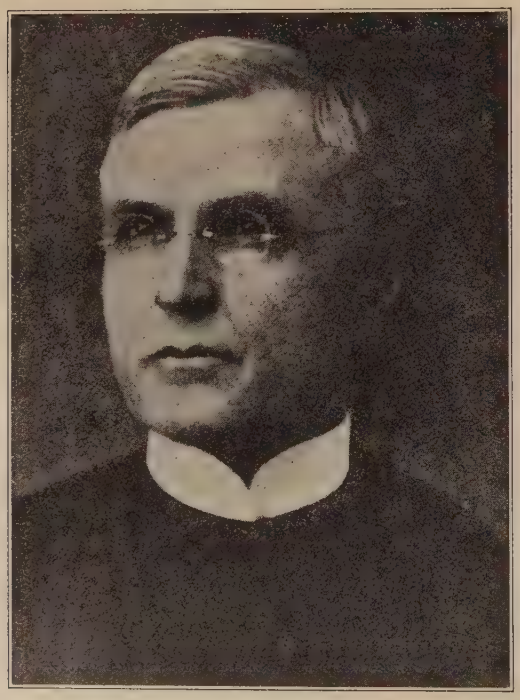
BELL DONATED

Mr. George Moyer, at his own expense, had a large bell installed, 1900, in the bell-tower at a cost of $700.00.

CHANCEL OF GRACE CHURCH, MACUNGIE

St. Peter's Union Church, 1842

St. Peter's Lutheran Church, Erected 1914



Rev. E. A. Yehl, D.D., Pastor

St. Peter's Church, Rittersville, 1842

PASTORS

REV. JOSHUA YEAGER

1842-1885—After a pastorate of about forty-three years in this Congregation which he founded, he ended his useful pastoral career on Ascension Day, 1885, when he preached his last sermon. After that he lived retired until he went to his reward, Aug. 1, 1888, aged 85 years, 10 months and 8 days.

REV. A. R. HORNE, D.D.

1887-1902—This pastor, remarkable for his great service in the cause of eduaction, devoted his last years to pastoral work, first as the assistant of "Father Yeager" then as his successor. He fell asleep, December 23, 1902, at the age of 68 years, 8 months and 29 days.

REV. E. H. EBERTS

1903-1904—Parish: Rittersville and Schoenersville. He prepared for the ministry while teaching school under the direction of Dr. Wackernagel.

After a short pastorate, he was stricken with typhoid fever, from the effects of which he died, April 2, 1904.

REV. A. O. EBERT

Sept. 25, 1904-Aug. 1, 1906—This pastorate was cut short by the death of his father-in-law, Rev. H. S. Fegley, whose successor he became, 1906, in the New Tripoli Parish.

Dec. 16, 1906-May 7, 1916—The parish prospered during Rev. I. B. Ritter's pastorate of almost ten years. In the midst of his work he was stricken and died, May 7, 1916.

REV. E. A. YEHL, D.D.

Oct. 9, 1916-.....—During Pastor Yehl's ministry the congregation made wonderful progress both numerically and spiritually. The development of the spirit of Missions characterizes his ministry.

With great enthusiasm, the pastor observed the 35th Anniversary of his ordination, and the congregation, the 10th of the corner-stone laying on June 24, 1923.

Theodore Rensler, student in the Philadelphia Seminary, is a son of the congregation.

Miss Ruth Radel is preparing for the Deaconess work in the Mary J. Drexel Home.

ORGANIZATION

St. Peter's was organized as a Union Church in 1842, under pastors Yeager and Dubbs, with Michael Ritter, Jacob Bast, Solomon Flores as leading men in the movement.

CORNER-STONE LAID

The corner-stone was laid on May 8, 1842.

GOLDEN JUBILEE

Under the leadership of Dr. Horne, the congregation observed the 50th anniversary of its founding, Aug. 28, 1893.

ANNEX TO THE CHURCH

Dr. Horne officiated at the dedication of the Annex, May 21, 1899.

SEVENTIETH ANNIVERSARY

Rev. I. B. Ritter directed the observance of the anniversary celebration on Oct. 20, 1912.

In 1916, Conference constituted St. Peter's congregation a separate parish.

SEPARATION AND RE-LOCATION

On a beautiful site along the Allentown Boulevard, after the Lutherans had sold their interests in the Union Church, a well-appointed Church was erected and dedicated, Oct. 4, 1914.

CHURCH COUNCIL—1926

President, the Pastor, Rev. E. A. Yehl, D.D.

E. W. Osenbach, L. S. Schuler, C. H. Baker, N. G. Clymer, G. A. Kauffman, A. A. Reichart, W. J. Heilman, Roger M. Rentchler, H. J. Bittenbender, W. B. Frankenfield, B. S. Lewis and E. A. Schultz.

MEMBERSHIP—1926

Baptized	1416
Confirmed	1027
Communing	820
Sunday School	697
Home Department	62
Cradle Roll	98

Women's Society of 220 members.

2 Young People's Societies of 148 members.

PROPERTY VALUE—1926

Church	$80,000.00
Parsonage	20,000.00
Total Expenditures	12,307.79
Benevolence	964.43

NOTEWORTHY EVENTS

Rittersville is named after Michael Ritter who settled in those parts in 1808.

The place comes first to notice as the site of a subscription school conducted in a school-house erected in 1812.

BEGINNING OF A UNION CHURCH

The residents belonging to the Lutheran and Reformed congregation at Schoenersville, finding that church too inconveniently located, decided at a meeting held in January, 1842—at the home of Michael Ritter—to build a new church and appointed a committee to select a site upon which to erect a Union Church.

Thomas Ritter offered to sell a piece of ground for church purposes at a nominal sum of $30.00.

1902—Oct. 7, Conference constituted Rittersville and Schoenersville into a parish.

PARSONAGE

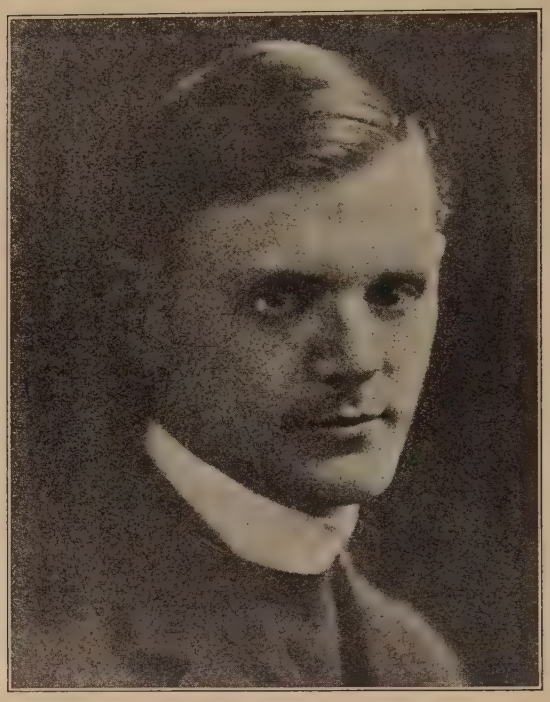
The beautiful parsonage erected at a cost of about twenty thousand dollars, was occupied by Pastor Yehl in September, 1920.

The Church Council acted as the Building Committee.

IMPROVEMENTS

Extensive renovations to the church were dedicated by Pastor Yehl with special services arranged for the occasion, October 12, 1924.

CHRIST CHURCH, EASTON, ERECTED 1843



REV. PAUL B. WOLPER, PASTOR

INTERIOR OF CHRIST CHURCH

Christ Church

Easton, 1843

PASTORS

REV. GEORGE DIEHL, D.D.

Sept. 1, 1843-July 1, 1851—Had been an active member of the General Synod.

Sept. 1, 1851-July 1, 1854—Rev. Charles Smith.

Oct. 29, 1854-April 21, 1867—Rev. Emanuel Greenwald, D.D. Dr. Thos. Charles Bilheimer, late Professor of the Gettysburg Seminary, received his preparatory training for college from Dr. Greenwald.

Aug. 1, 1867-April 1, 1870—Rev. Wm. Ruthrauff. Christ Church becomes a member of the Ministerium of Pennsylvania, 1870.

Sept. 1, 1870-Feb., 1876—Rev. Wm. Ashmead Schaeffer, D.D. During Dr. Schaeffer's illness, Pastor pro tem, Rev. T. Heilig, occupied the pulpit from the fall of 1876 to Feb., 1877, as stated supply.

Feb., 1877-1878—Rev. T. HEILIG, pastor. The greater part of his ministry was spent in the Smithfield Parish, Monroe County.

REV. J. M. ANSPACH

1878-1891—He served also as English Secretary of the Synod from 1883-1891.

Mar. 28, 1892-Sept. 7, 1897—Rev. J. W. Mayne.

Nov. 21, 1897-1901—Rev. H. D. Spaeth, D.D.

Aug. 16, 1901-1913—Rev. Elmer E. Snyder—Due to ill health, he was obliged to dimit the ministry.

Nov. 15, 1913-Mar. 15, 1922—Rev. Paul J. Neff.

Sept. 1, 1922-.....—Rev. Paul B. Wolper.

ORGANIZATION

During the first twenty-seven years of what was at the time known as the "First English Lutheran Congregation of Easton," there is little to report, except that it was under the jurisdiction of the General Synod.

In 1870, the congregation joined the Ministerium of Pennsylvania.

The Rev. William Ashmead Schaeffer became the pastor, and at that time reported about two hundred members.

CHURCH COUNCIL—1926

George Hellick, Howard Bennett, George Brander, Howard Engler, Clarence Beck, Preston Uhler, Clinton Hilliard, John Bennett, William Strunk, Raymond Sandt, John Siegfried, Clarence Deemer, Harry Drake, E. E. Snyder and H. D. Saylor.

MEMBERSHIP—1925

Baptized	668
Confirmed	550
Communing	410
Sunday School	290
Cradle Roll	28

1 Men's Society of 55 Members.

2 Women's Societies of 197 Members.

Property Value	$61,371.00
Church	50,000.00
Parsonage	10,000.00
Endowment	1,371.00
Total Expenditures	11,528.00
Benevolence	1,594.00

NOTEWORTHY EVENTS

Through the instrumentality of Rev. Dr. Schaeffer, a Colored Mission was begun in Easton. The church is located on Ferry Street, above Fourth. Meetings for the negroes had previously been held by Dr. Greenwald.

Rev. Wm. O. Cornman served the mission for a number of years as acting pastor.

REV. JACIE ARTHUR BURTON

He was ordained by the Ministerium in 1913, gave the congregation attention for several years, but finally gave up hopes of ever even bringing the congregation to a self-supporting basis.

CHRIST CHURCH JOINED ST. JOHN'S CHURCH in the first effort to establish a congregation on 12th Street, near Ferry. A Mission Sunday School was the result. It is now the flourishing St. Luke's congregation on 11th and Ferry Streets, Rev. E. J. Heilman, pastor.

Improvements to the Church are reported in 1889, and also in 1904.

ORGAN DEDICATION

On Sept. 12, 1909, Rev. E. E. Snyder dedicated a new organ.

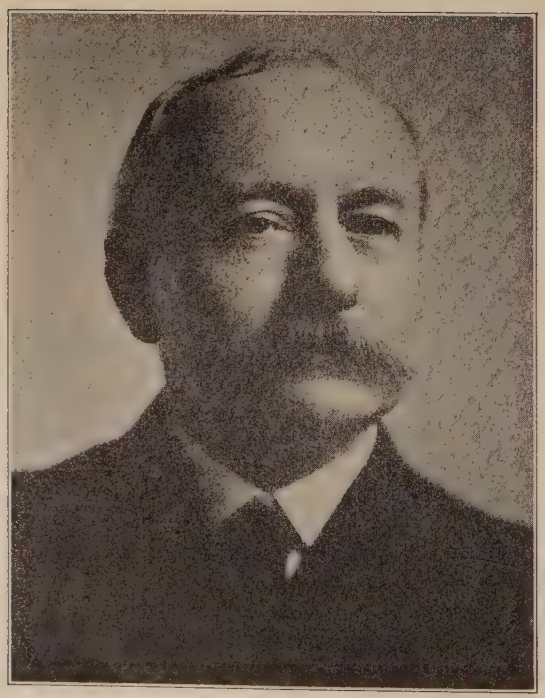
OBSERVANCE OF THE EIGHTIETH ANNIVERSARY

In three special services, the eightieth anniversary of the congregation was fittingly observed, June 4, 1923.

The principal speakers for the occasion were: Rev. Dr. Pfatteicher of Reading, Prof. E. E. Fisher, D.D., of the Seminary in Philadelphia, and Rev. Dr. A. B. MacIntosh of Lancaster.

Entire renovation of the church is planned for 1926.

CHRIST LUTHERAN CHURCH, ERECTED 1903-04



REV. S. E. OCHSENFORD, D.D., PASTOR

Christ Church, Freemansburg, 1848

PASTORS

From 1843-1856, neighboring Lutheran Pastors preached as occasion demanded.

REV. J. C. SCHMIDT, Stockertown, Pa.

1856-1859—Parish: Forks, Lower Saucon, Farmersville, Freemansburg and Williams. In 1859, Rev. F. Berkemeyer is reported at Freemansburg.

REV. E. GREENWALD, D.D.

1859-April 14, 1867—Then pastor of Christ Church, Easton, served and directed the affairs of the congregation and effected the organization.

REV. J. B. RATH

April 14, 1867-Oct. 1, 1870—Parish: Salem, Bethlehem, St. Peter's, South Bethlehem, Farmersville, Freemansburg and Altonah.

REV. C. J. COOPER, D.D.

Jan. 1, 1871-April 5, 1886—Parish: St. Peter's, Bethlehem, Freemansburg and Lower Saucon. Saucon he resigned, July 14, 1881.

1886-1899—Mr. C. E. Sandt, a student of theology, acted as assistant to Rev. Wm. Rath. He also preached for the congregation at Aineyville (St. Mark's).

In 1885 he was ordained and took full pastoral charge of Aineyville, Freemansburg and New Williams. He served this parish until Oct. 7, 1899, when he resigned Freemansburg and New Williams, but continued at St. Mark's, S. Allentown, until Aug. 15, 1905.

REV. G. D. DRUCKENMILLER

May, 1900-1906—Parish: At first Freemansburg and New Williams, later Freemansburg and Altonah.

July 1, 1906-1909—Rev. E. R. Jaxheimer.

Dec. 12, 1909-1912—Rev. Allen R. Appel.

Nov. 3, 1912-Jan., 1915—Rev. W. W. Kramlich.

Mar., 1915-1918—Rev. J. W. Mattern.

Sept. 22, 1918-Jan. 1, 1924—Rev. Oscar S. Scheirer.

Jan. 6, 1924-.....—Rev. S. E. Ochsenford, D.D.

SONS OF THE CONGREGATION IN THE MINISTRY

Rev. F. L. Eichner, Stroudsburg, Pa.

Rev. C. E. Eichner, Elmira, N. Y.

A brother of the above is studying for the Ministry. Three sons from one family in the Ministry is a noteworthy record.

ORGANIZATION

A marble tablet inserted in the front wall of the church building erected in 1859 contains the inscription: "The Communion Church of Freemansburg, erected in 1843." The date of the organization should be either 1843 or 1859.

Lutheran, Reformed and Moravians worshipped in the "Communion Church." Rev. George Diehl of Easton, Rev. C. F. Welden (1852), Bethlehem, and Rev. J. C. Schmidt (1856) of Easton, preached for the Lutherans.

There could not have been an organization in 1846, for the congregations in Northampton County at the time were: Bath, St. John's, Plainfield, Mt. Bethel, Kreidersville, Easton, Forks, L. Saucon, Apple's, Dryland and Williams. These were the ones reported to Synod. Though this list seems to imply the names of parishes rather than congregations, Rev. G. A. Wentzel may have been the preacher for some time. From 1856-1859, Rev. J. C. Schmidt reports Freemansburg as part of his parish.

On Nov. 11, 1859, the congregation adopted a constitution and elected officers: Elders, Leonhard Schweitzer, Richard Freeman. Deacons, Levi Freeman, John S. Jones. Secretary, Wm. Gwinner. Treasurer, George Shimer. Sixty-one members signed the Constitution.

1875—The "old church" erected in 1843, served the town well until 1875, when the congregation decided to put up a new church of brick, the corner-stone of which was laid, May 16, 1875, and the new church consecrated, June 4, 1876, as Trinity "Union" Church of Freemansburg.

1902—The Lutherans withdrew from Trinity Union and organized Christ Church.

MEMBERSHIP—1925

Baptized	268
Confirmed	174
Communing	125
Sunday School	220
Home Dept.	80
Cradle Roll	20

1 Woman's Society of 18 members.

1925

Property Value	$14,000.00
Total Expenses	3,087.00
Benevolence	151.00

CHURCH COUNCIL—1926

President—Rev. Dr. Ochsenford.

Elders—A. Eichner and Milton Krueger.

Deacons—Elwood Albright, Edward Bauder, Stewart Long and Elmer E. Werkheiser.

NOTEWORTHY EVENTS

Though the organization of the borough of Freemansburg took place as late as 1856, the early settlers began to arrive in 1760. Peter Bachman built the first stone-house and Huber the saw mill. The Freemans, who first settled on the south side of the river, took up land on both sides of the river. Currie conducted the first ferry.

Jarrett built the first bridge across the river at this place in 1816. The Bachmans established the first boat-yard, and Isaac Gross conducted the first school about 1838, when the school-house was erected.

DIFFERENT NAMES OF THE CHURCH

From 1843-1875—"The Communion Church of Freemansburg."

From 1875-1902—"The Trinity Union Church of Freemansburg."

From 1902-.....—"Christ Evangelical Lutheran Church of Freemansburg."

1886—Trinity Church and St. John's, New Williams, constituted a pastoral charge.

May 24, 1896, Rev. C. E. Sandt observed the Tenth Anniversary of his installation.

Jan. 1, 1902, the Lutheran and Reformed congregations decided to separate. The Lutherans organized Christ Church; laid the corner-stone, May 31, 1903, dedicated the new church, Jan. 24, 1904, and installed a new organ in May of the same year.

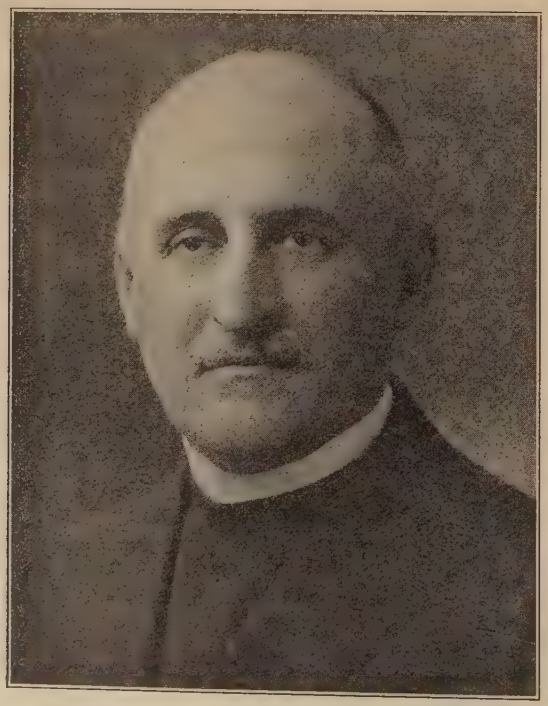
Memorial window installed and dedicated, Jan. 26, 1908.

On Aug. 26, 1923, Rev. Scheirer observed the Fifth Anniversary of his installation.

Rev. Dr. Ochsenford dedicated, on May 18, 1924, the new bell. It was donated by Mr. and Mrs. Elmer E. Werkheiser.

St. Thomas Church, Altonah, Erected 1893

St. John's Church, Tatamy, Erected 1907



Rev. Victor J. Bauer, Pastor Since 1906

St. Thomas Church, 1848
Altonah

PASTORS

1848-1850—Rev. G. A. Wentzel. He also preached at Hecktown.

REV. C. F. WELDEN

1851-1861—Parish: Salem, Bethlehem, Arndt's, Hecktown and Bushkill.

REV. N. YEAGER

1861—Though Rev. J. A. Darmstaetter had accepted a call, he claimed he could not serve St. Thomas with the three other congregations. Rev. Yeager was then elected to serve this congregation.

1861-1866—July 9, Rev. J. F. Schantz informed President W. J. Mann that he was disposed to accept Catasauqua, St. Thomas and South Whitehall—(Mickleys).

In 1866, he resigned to become agent for the Philadelphia Seminary.

Jan., 1867-Oct., 1868—Rev. A. T. Geissenhainer.

REV. A. FUCHS

Jan., 1869-April, 1875—Parish: Bath, St. John's and Altonah.

REV. J. B. RATH

June 1875- (Aug.) June 1882—Pastor of St. Thomas and Grace Church, Bethlehem.

1882-Nov., 1887—Rev. Dr. W. Wackernagel.

Nov., 1887-1901—Rev. W. D. C. Keiter, D.D.

Aug., 1901-Dec. 1, 1905—Rev. G. D. Druckenmiller.

REV. VICTOR J. BAUER

Oct. 27, 1906-.....—He has served St. Thomas and Tatamy longer than any other pastor, and the results prove the success of this long pastorate.

SON OF THE CONGREGATION IN THE MINISTRY

Rev. Howard S. Paules, Lansdale, Pa. He spent his youth in this church, though confirmed at Schoenersville. In 1926, he was honored with the treasurership of the Ministerium of Pennsylvania.

ORGANIZATION

Feb. 5, 1848, the organization of the Lutheran congregation was effected. The Reformed congregation was organized about the same time.

BUILDING COMMITTEE

George Moser, Leopold Keim, Philip Ohl, Geo. Halteman, Joseph Glaiss, Thomas Oberly and Daniel Heller.

April 30, 1848, the corner-stone was laid with appropriate services. Officiating ministers: Rev. Dr. J. W. Richards, Rev. Henry A. Shultz and Rev. Max Stern.

Nov. 20, 1848, the new church was fittingly consecrated. Revs. Richards, Lenhard, Wertzel, Helffrich, Stern and Dubbs officiated on the occasion.

June 5, 1892—Laying of corner-stone of the second church.

Dec. 4, 1892—Basement completed and dedicated.

May 7, 1893—New church consecrated—built at a cost of about thirty thousand dollars.

June, 1897—Bell installed. Nov., 1897—Church frescoed.

July 20, 1913—The renovated church dedicated.

CHURCH COUNCIL—1926

George H. Moyer, Wm. H. Yeakel, C. A. Lucas, Robert Fogel, Charles Engler and Chester A. Lerch.

MEMBERSHIP

Baptized	470
Confirmed	356
Communing	289
Sunday School	148
Home Department	24
Cradle Roll	26

2 Women's Societies of 53 members.

1 Young People's Society of 23 members.

Property Valuation	$16,150.00
Expenses	1,916.00
Benevolence	670.00

NOTEWORTHY EVENTS

Preliminary meetings were held for the purpose of providing a more convenient place of worship.

Jan. 1, 1848, at the home of Philip Ohl, a meeting of the people in the vicinity of the present church unanimously decided to erect a house of worship, and to call the new Church "St. Thomas Monaccy Church."

John Glaiss and Leopold Keim agreed each to donate half an acre of ground upon which to erect the proposed church.

THE SUBSCRIPTIONS AND OFFERINGS

At the laying of the corner-stone and dedication of the church, these were sufficient to pay for the cost of the building.

1848—Mr. Daniel Spriegel built the foundation, Mr. James Daney put up the brickwork and Mr. George W. Smith did the carpenter work.

NEW CHURCH—1892

Foundation put up by Modes & Birke, brickwork by Simon Brewer, carpenter work by James Kemmerer.

JUBILEE SERVICES

Oct. 29-30, 1898—were greatly enjoyed by members and friends.

Nov. 8, 1916—Electric lighting system set apart for use in the services.

May 4, 1862—A Sunday School was organized. Messers. Luch and More, Superintendents. Reorganized in 1893. Superintendents in succession: Messrs. Applegate, More and Metzger.

May 2, 1913—Ladies' Aid Society organized.

Young People's Society—Later called the Lu-Hi Society, began its useful career in 1907.

Jan. 25, 1922—The organization of the Women's Missionary Society.

Oct. 29, 30, 31 and Nov. 1, 1923—The Seventy-fifth Anniversary appropriately observed. A new Durner pipe organ added to enjoyment of the celebration.

Reunion of Catechumens, with appropriate services, held in 1925.

St. John's Church, 1903

Tatamy

PASTORS

1903-1904—Supplies.

July 16, 1905, Rev. S. M. Wenrich was installed as pastor of St. Matthew's, Northampton Heights, St. John's, Williams and St. John's, Tatamy.

Rev. S. M. Wenrich served this Congregation until Jan. 13, 1907, and at Northampton Heights and St. John's, Williams, until Oct. 10, 1909.

REV. VICTOR JAMES BAUER

1907-.....—After assisting Pastor Bieber in the Hecktown Church, 1905-1906, Rev. Bauer became pastor of the newly-formed Altonah-Tatamy Parish and by his consecrated efforts has succeeded in making the two congregations of the parish into efficient organizations.

ORGANIZATION

July 30, 1903, the congregation organized as St. John's Church.

Sept. 26, 1903—St. John's received into the Ministerium at the Fall meeting of the Allentown Conference.

There were 20 confirmed members in 1905. In 1906, there were 24 confirmed members. A Sunday School with 60 scholars.

May 13, 1906, the corner-stone of the new St. John's Church was laid, Rev. S. M. Wenrich, pastor.

St. John's dedicated its new house of worship in 1907.

St. John's observed the Fifth Anniversary of the erection of its Church in 1912.

St. John's, after undergoing repairs, is reconsecrated in 1914.

Improvements to the interior were dedicated on April 27, 1924.

CHURCH COUNCIL—1926

C. A. Boyer, Milton Gower, Robert Troxell, Vernon Sloyer, Clarence Lichtenwalner, O. C. Lichtenwalner, Milton Shimer, Howard Mengel, Edwin Kaiser and E. W. Eckhart.

MEMBERSHIP—1925

Baptized	140
Confirmed	96
Communing	76
Sunday School	133
Cradle Roll	16

1 Women's Society of 11 members.

1 Young People's Society of 14 members.

Property Value	$7,400.00
Benevolence	250.00
Total Expenditures	1,784.00

NOTEWORTHY EVENTS

The name Tatamy is an Indian name. The name is that of an Indian converted by the Indian Missionary Brainerd who baptized him as "Moses Fonda," July 21, 1745, in his hut at Lechau-Wotung (Lower Mt. Bethel). For his mild disposition and friendliness to the white people, he received a grant of 300 acres, on part of which the town of Tatamy is built. The Bushkill Creek was formerly known as Tatamy's Creek.

He served as an interpreter for the Proprietaries at the Easton Indian Councils but was later displaced by Tedyuscung—the great chief of the Delaware Indians.

Tatamy is last heard of at the Treaty Council in Philadelphia in 1760. His death is supposed to have occured in 1761 and his remains lie buried in the "Old Forks" graveyard.

Salem Church, 1850

Bethlehem

PASTORS

Services were conducted in the Armory by Rev. Joshua Yeager, Rev. S. A. Wentzel and others from Saucon, Easton, Hecktown, Macada, and Farmersville until the new union church could be occupied.

REV. CHRISTIAN FREDERICK WELDEN, D.D.

1851-1865—Pastor also at Altonah, Macada, Hecktown and Arndt's during a part of the time he served Salem. He took great interest in the Ministerium, in Missions and the Philadelphia Seminary.

REV. JACOB B. RATH

April 30, 1865-Oct. 8, 1872—While pastor at Salem, he supplied neighboring pulpits, effected not only a separation of the Union Church, but also succeeded in establishing what is now known as Grace Church in 1872.

Feb. 16, 1873-Oct., 1881—Rev. Frederick William Weiskotten.

REV. ENOCH SMITH

Nov. 13, 1881-March, 1892—Under his pastorate, the large New Salem Church was erected and dedicated on the fiftieth anniversary of the pastor as well as the fortieth of the congregation. With the approval of President Krotel, Rev. Enoch Smith directed, 1885-1886, the theological studies of the late Dr. H. A. Weller.

May 7, 1893-Sept., 1909—Rev. C. F. William Hoppe, D.D.

March 10, 1910-Dec. 31, 1919—Rev. Harry C. Kline.

REV. GEORGE FRANKLIN GEHR, D.D.

Feb., 1920-.....—During this pastorate many new methods were introduced which have made the "Mother Church" of Bethlehem one of the most efficient not only in the City but also in the Synod.

The congregation fittingly recognized the pastor's five years of service in their midst, and the 25th of his ordination, June 21, 1925.

SONS OF THE CONGREGATION IN THE MINISTRY

Rev. William L. Smith, Died in 1894.

Rev. George W. Wenner, D.D., LL.D. Prominent Minister in New York City.

ORGANIZATION

FIRST SERVICE

In the old Armory, October, 1849, Rev. Joshua Yeager preached to the Lutherans of town.

December 26, 1849, Rev. J. W. Richards, D.D., of Easton, together with Messrs. W. F. Ritter, J. Walp, Lutheran; Rev. Dr. Becker, Messrs. Beitler, George Sr., and George Jr., Reformed, constituted a committee to formulate a constitution.

The draft signed by three ministers: J. C. Becker, J. W. Richards, H. A. Schultz, and the following laymen: A. George, P. George, J. Berger, J. Hess, M. Beitler, J. Walp and W. F. Ritter was adopted by the congregation as a constitution of the Union Church, August 24, 1850.

Corner-stone laid, Sept. 1, 1850. Dr. Richards and Rev. J. Yeager preaching the sermons.

DEDICATION

Easter, April 20, 1851, Rev. S. K. Brobst, founder and editor of the Jugend Freund, preached the German sermon.

Corner-stone of the Second Salem Church was laid on July 18, 1886.

Dedication of the basement, January 16, 1887.

Dedication of the completed church, March 31, 1889.

Golden jubilee of corner-stone laying, Sept. 25, 1900.

DIAMOND JUBILEE

The Seventy-Fifth Anniversary of the founding of Salem Church during the week beginning with Oct. 4, 1925, was one of the most inspiring events in the history of the congregation. A Thank-offering of $8,400.00 marked the close of a wonderful celebration.

MEMBERSHIP—1925

Baptized	1190
Confirmed	778
Communing	706
Sunday School	612
Home Department	45
Cradle Roll	67
Weekday School	425
Men's Society	51
3 Women's Societies	222
3 Young People's Societies	250
Property Value	$116,743.00
Total Expenditures	21,439.41
Benevolence	7,934.72

NOTEWORTHY EVENTS

For over a hundred years after its founding, 1741, Bethlehem remained a Moravian settlement in which all the religious services were under the auspices of that church.

But with the incorporation of Bethlehem as a borough (1845) the Lutheran and Reformed asked for the privilege of having services under the direction of their own pastors.

The congregation purchased the ground on which its church stands from M. P. H. Goepp, 1850; ground for burial purposes in 1850 and 1860.

In 1852, the congregation, beside obtaining a charter, resolved to add steeple with a clock tower.

SUNDAY SCHOOL

Organized, April 17, 1853, held its first sessions in the Neisser building. From 1855, the school held its sessions in the church, and a Sunday School annex from 1856.

In 1869, the Reformed built a church of their own and in 1872 the English portion of Salem united to form Grace Church. Both separations were made in a friendly spirit and to the benefit of each congregation concerned.

The German vesper service, according to the Kirchenbuch, was rendered for the first time in America in Salem Church.

Luther League of Allentown Conference organized in Salem, 1894.

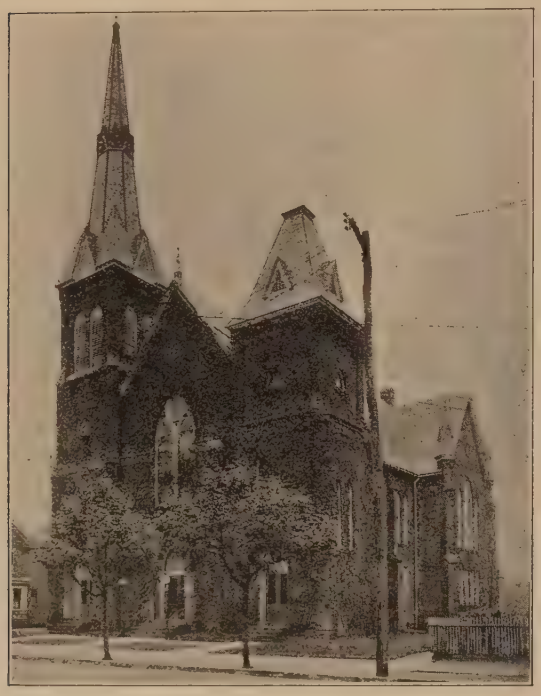
The new parsonage was built in 1910 and affords a beautiful and comfortable home for the pastor.

MEETING OF THE GENERAL COUNCIL

During Rev. F. W. Weiskotten's pastorate, Salem congregation entertained the General Council in October, 1876.

CHURCH COUNCIL—1925

President, Rev. Dr. Gehr; Secretary, E. W. Schlotter; Financial Secretary, C. D. Sandt; Treasurer, R. R. Strausburg; J. R. Ulrich, B. E. Kratzer, F. S. Moyer, A. O. G. Mack, R. L. Bieber and A. O. Frankenfield.



SALEM'S PRESENT CHURCH AND PARSONAGE
ERECTED 1887-89
PARSONAGE ERECTED IN 1910

REV. G. FRANKLIN GEHR, D.D., PASTOR

SALEM'S FIRST CHURCH, ERECTED 1851

St. Paul's Church, 1852
Catasauqua

PASTORS

1852-1853—Rev. Jeremiah Schindel. Assistant, Rev. Willam Rath.

REV. WILLIAM RATH

1853- July 7, 1861—Parish: St. Paul's, Altonah and South Whitehall.

REV. F. J. F. SCHANTZ, D.D.

July 21, 1861-1866—Parish: same as his predecessor. The agitation for the separation of the two congregations failed during his pastorate.

REV. JACOB D. SCHINDEL, D.D.

June 1, 1867-April 1, 1888.—Parish: Mickley's, St. Paul's; later Coplay was added During this pastorate, the Lutherans bought the rights of the Reformed in the church for $3,600.00 including a debt of $4,000.00.

July 29, 1888-May 1, 1892—Rev. Joseph W. Mayne. St. Paul's decided to have its own whole time pastor.

REV. JAMES FRANKLIN LAMBERT, D.D.

July 10, 1892-.....—During this pastorate, St. Paul's has become a strong and well developed congregation.

SONS OF THE CONGREGATION IN THE MINISTRY

Rev. Wm. H. Steinbicker, of Long Island, N. Y.

The late Rev. F. C. Oberly was confirmed in St. Paul's.

Arthur P. Snyder is a student in the Philadelphia Seminary, preparing for the work of the Holy Ministry.

ORGANIZATION

During the winter of 1851-52, occasional services were held in the Presbyterian Church. At the time, the Lutherans as well as the Reformed found themselves too weak numerically to have each their own church, so they decided to erect a Union Church.

CORNER-STONE

The laying of the corner-stone took place, July 4, 1852, and the dedication on Christmas of the same year. The pastors participating were: Revs. Becker and Hoffenditz, on the Reformed side; Revs. Apple, Schindel, Yeager and Rath on the Lutheran side.

CHURCH COUNCIL—1852

Elders—George Breinig and George Frederick.

Deacons—Jonathan Snyder and Reuben Patterson.

CHARTER MEMBERS

Charles F. Beck and wife, Daniel Bough and wife, James E. Patterson and wife, Francis N. Siegfried and wife, Thomas Frederick, Wm. Schoenenberger, Jacob E. Bough and wife, Reuben Patterson and wife, William D. Rahn and wife, Mrs. Solomon Biery, Mary Schaeffer and James Weaver.

FIRST COMMUNION—1854

Out of a normal membership of 136, there were 68 communicants.

REMODELING THE CHURCH

The remodeled church was dedicated on Christmas, 1864.

THE NEW CHURCH

The new church erected by the Lutherans, was dedicated on Aug. 5, 1888.

BUILDING COMMITTEE

S. Breinig, J. L. Wint, S. M. Snyder, T. F. Frederick, F. Eberhardt, C. Semmel and U. F. Kohler.

CHURCH COUNCIL—1926

R. D. Younger, O. H. Giering, H. W. Cressman, M. Zimmerman, C. F. Kleppinger, H. E. Laubach, N. R. Hoch and A. J. Gyer.

MEMBERSHIP—1926

Baptized	1457
Confirmed	912
Sunday School	442
Cradle Roll	127
Property Value	$51,224.62
Total Expenditures	11,706.14
Benevolence	4,654.74

NOTEWORTHY EVENTS

Catasauqua is an Indian word, meaning "The land is thirsty." Along the stream by the same name, the Indians had their wigwams and a burial place for their dead.

The Proprietaries in 1731 patented ten thousand acres to John Page. "Chawton Manor" covered the greater part of this tract.

FIRST SETTLERS

The Scotch-Irish were the first to settle in these parts. The names of some were: Armstrong, Gibson, Clendenin, Wright, Elliot, Mann, Gregg and Taylor.

BIERY'S PORT

It was so called, before the town of Catasauqua was incorporated in 1851, because the Biery family occupied a prominent position in that place. From 1839-51, the place was known by the name of Craneville after the Crane Iron Company.

GEORGE TAYLOR

The signer of the Declaration of Independence built in 1768 what is known as the Taylor Mansion.

FIRST TOWN CHURCH

On a part of the Kerr farm there was erected a plain chapel which was used as a place of worship from 1839 to 1856.

THE FIRST ORGAN

In St. Paul's, a Hanzelman organ was installed in 1865. This was replaced by a new organ in 1909.

THE SUNDAY SCHOOL

A Union School existed since 1855. In 1870, the Lutheran school began to meet in the basement of the Church.

PARSONAGE

In 1890, at a cost of $4,200, a new parsonage was erected.

SEMI-CENTENNIAL, JUNE 29, 1902

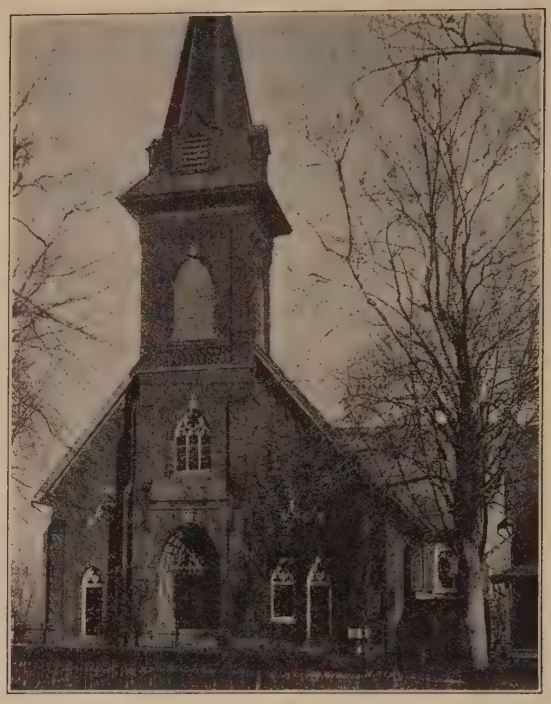
On June 29, 1902, the Jubilee Anniversary of the founding of the congregation was observed.

In 1912, the Sixtieth Anniversary of the congregation was held, and the Twentieth Anniversary of the pastor.

In 1917, the Sixty-fifth Anniversary of the congregation, and the Twenty-fifth of the pastor.

In 1922, the Seventieth Anniversary of the congregation, and the Thirtieth of the pastor.

St. Paul's Church, Erected 1852



St. Paul's Church, Catasauqua, Dedicated 1888

Rev. James F. Lambert, D.D., Pastor

Cedar Church, Allentown, Pa., 1855 (Cetronia)

PASTORS

REV. JEREMIAH SCHINDEL

1855-1861—Pastor of the Jordan parish, ministered at Cetronia.

REV. WM. RATH

1861-1866—Parish: Salisbury, Milford, Upper and Lower Saucon, Blue Church and Cedarville.

REV. OWEN LEOPOLD

1866-1904—Studied theology under Rev. J. Yeager and Drs. Schmucker and Schaeffer. 1866—Parish: Jordan, Fogelsville, Ziegel, Morgenland, Weissenberg and Cedarville.

1904—Parish: Weissenberg, Cedarville, Fogelsville, Morgenland and Ziegel. He died on June 10, 1904.

REV. ELMER O. LEOPOLD

1900-1904—Assisted his father. Regular pastor from 1904-1908.

1908—Parish: Ziegel, Cedar, Fogelsville, Morgenland and Weissenberg.

1908—Vacant. Supply Pastor.

1909-1910—Vacant. Cedar and St. Joseph, East Allentown, formed into a new parish. Supply.

REV. PRESTON A. BEHLER

1911-1916—St. Joseph's, East Allentown, and Cedar, Cetronia.

1917—Supply—Rev. M. B. Schmoyer.

REV. W. M. KOPENHAVER

1918-Jan. 1926—Elected Pastor Emeritus in January, 1926.

Jan. 1926—Prof. C. B. Bowman, Ph.D. Stated Supply. Elected on Jan. 29, 1926.

ORGANIZATION

As Cetronia seems to have had no postoffice before 1888, as no effort at building up of the place had been made much before that time, and as the congregation is not mentioned in the minutes of Synod before 1866, it seems likely that up to 1855, Cedarville, or Cetronia, served more as a preaching point since 1830 for the residents than a regular congregation. The first effort of actual organization was made at a meeting held Dec. 27, 1854, when it was resolved to proceed with the erection of a church.

FIRST CHURCH—1855

Erected at a cost of $3,517.28. Corner-stone laid Whitsunday, 1855.

Building Committee—Solomon Dorney, Jno. Biery, Philip Knappenberger and Daniel Brobst. Peter Roth served as trustee and John Dorney as the efficient treasurer.

The ground on which the church stands was purchased from John Dorney and Chas. Mertz.

SECOND CHURCH—1886

Is a well-built structure surmounted with a high steeple.

Building Committee—Charles B. Glick, J. Warmkessel, J. B. Lichtenwalner, Aaron Seager and Wm. Miller, Lutheran; Wm. Laros, Abraham Haas, Henry Faust, Daniel D. Dorney, Jno. Biery and Ezra Hildebeital, Reformed.

This church erected at a cost of about seven thousand dollars, was dedicated practically free of debt, May 29, 1887.

CHURCH COUNCIL—1855-1885-1886

Elders—Solomon Dorney and John Dorney, Reformed; Philip Knappenberger and Peter Ruth, Lutheran.

Deacons—William Levan and William Laros, Reformed; Earl Reichard and Lorenz Keck, Lutheran.

1885

Elders—Abraham Haas, Reformed; Joseph Lichtenwalner, Lutheran.

Deacons—John Weiss, Reformed; Alexander Reinhard, Lutheran.

1886

Elders—Peter Marks, Reformed; Daniel Henninger, Lutheran.

Deacons—Allen Kramer, Reformed; L. H. Lichtenwalner, Lutheran.

CHURCH COUNCIL—1926

Elders—Alfred Sittler and C. H. Bortz.

Deacons—Oscar Kuhns and Edward Knappenberger.

MEMBERSHIP—1926

Baptized	478
Confirmed	400
Communing	250
Sunday School	226
Cradle Roll	12
Property Value	10,000.00
Expenditures	1,500.00
Benevolence	497.00

NOTEWORTHY EVENTS

To the old residents of South Whitehall and Macungie townships the name "Cedar Creek," "Silver Spring," better known as "Schantz's Spring," has a charm which few names can claim.

A never-failing spring, pouring forth from its bosom a stream of water clear as crystal, has made glad man and beast and has quenched their thirst from the time of the Indian occupation to the present.

Before the city of Allentown made use of the spring and the stream many flour mills obtained their power from its waters for driving the machinery.

The ancestors and near relatives of "Father" Schantz, who became distinguished as the earnest advocate of the causes of the Ministerium of Pennsylvania, carried on for several generations the milling business, and while a number of the family belonged to the Jordan and others to West Salisbury Church, it is altogether probable that some of the family were interested in the organization of Cedar Church in 1855. Rev. Jeremiah Schindel, who served numerous congregations from Jordan as a center, is recognized as the first pastor at Cedarville.

SOLDIERS' MONUMENT

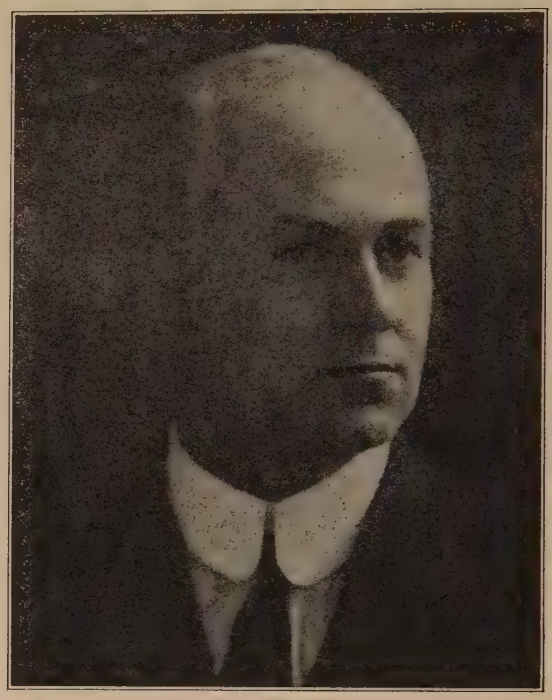
The monument erected as a memorial to the soldiers contains the names of the members who served in the World War. The following veteran soldiers have a burial place in the beautiful cemetery, laid out in 1865: John Fahringer, Henry Hartzell, Daniel Heimbach, Lawrence Keck, Ogden Lewis and James A. Yeager.

CATECHUMENS—1913

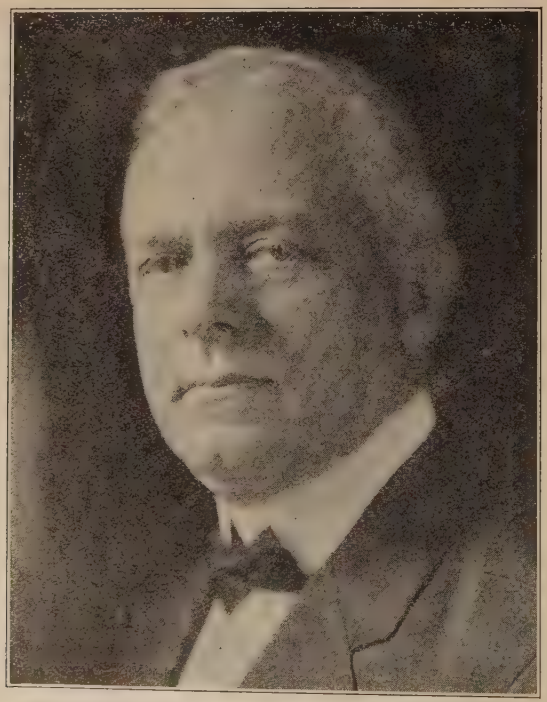
Mayme L. Rabenhold, Meda H. Warmkessel, May I. Schaffer, Mabel M. Muse, Mabel A. Moyer, Ella E. Erbor, Julia E. Lichtenwalner, Verna M. Bortz, Blanche A. Heckman, Helen B. Miller, Erma M. Frey, Reita M. Hartzell, Beulah Christman, George F. Betz, Stanley Erbor, Moses Stein, Wilson Finady, George H. Moyer, Arthur J. Krock, Alvin Miller and Louis Mertz.

Nov. 28, 1915, after general repairs, the church was dedicated. Sunday School remodeled and dedicated on May 16, 1926.

CEDAR CHURCH, CETRONIA, ERECTED 1886



REV. W. M. KOPENHAVER, PASTOR EMERITUS



PROF. C. B. BOWMAN, PH.D., STATED SUPPLY

St. John's Church, Allentown, 1855

PASTORS

REV. JOHN JOSEPH ROTH

1762-May 13, 1764—At the same time he served Upper Milford, Blue Church, Indianfield and preaching places above Allentown. Rev. J. A. Frederici during Indian troubles sojourned at Northampton (Allentown).

REV. JACOB VAN BUSKIRK

1769-1778—Parish: Allentown, "Lehigh," Blue Church, West Salisbury and Upper Milford.

REV. GEORGE FRIEDERICH WICHTERMAN

1793—At the same time, served Schoenersville. Rev. Carl C. Goertz and Rev. John C. Leps preached and supplied at different times.

REV. JOHN CONRAD YEAGER

1800-1832—Located at Schoenersville, served Hecktown, Friedensville and Appel's, together with Allentown.

REV. JOSHUA YEAGER

1832-1852—Parish: Allentown, Friedensville and other congregations.

REV. JACOB VOGELBACH, German Pastor

1852-1857—Parish: Allentown, Milford, Blue Church, East Salisbury and Appel's.

REV. B. M. SCHMUCKER, English Pastor

1852-1861—Two years as assistant at St. Paul's. Founder of St. John's English Church.

REV. A. T. GEISSENHAINER

1857-1858—Resigned, August 8, 1858.
1859-1877—Rev. W. G. Mennig.
1877-1890—Rev. Dr. C. E. Hay.
1890-1899—Rev. Dr. J. A. Singmaster.
1900—Rev. Dr. George A. Greiss.
1855-1861—Rev. Dr. B. M. Schmucker.
1863-1872—Rev. J. F. Fahs.
1874-1884—Rev. Dr. Reuben Hill.
1885-1906—Rev. Dr. S. A. Repass.
1907-1918—Rev. Dr. A. Steimle.
1918—Rev. Dr. W. C. Schaeffer.

SONS OF THE CONGREGATION IN THE MINISTRY:

Rev. J. D. Schindel, D.D. (Dec.), Rev. John W. Richards, Rev. J. W. Lazarus, Rev. Frank M. Seip (Dec.), Rev. Frederick W. Wackernagel, Rev. Frederick E. Cooper (Dec.), Rev. J. J. Schindel, D.D., Rev. Luther D. Lazarus, Rev. S. Bridges Stopp (Dec.), Rev. Bernard Repass, Rev. Edward J. Wackernagel, Rev. F. N. D. Buchman, Rev. George D. Foust (Dec), Rev. John Foust, Rev. William J. Miller (Dec).

The following women from among the membership have also devoted their lives to the service of the church and the mission field: Miss Katharine Fahs, Miss Kate S. Sadtler, Miss Bertha M. Hein and Sister Eleanor Frank.

ORGANIZATION

St. Paul's—1762.

St. John's English Lutheran Church—1855.

Lutheran and Reformed had preaching, mostly Sunday evenings, in the town of Northampton (since 1838 called Allentown in honor of William Allen, the Founder). There were thirteen residents when "Northampton" was laid out—1762.

The log church erected in the same year was abandoned in 1794, and a new church erected on the site of the present St. Paul's on Eighth Street—1794.

The congregation also erected a school-house soon after the log church had been built.

Steps were taken in 1854 to erect a new church for the English-speaking portion of the congregation, and shortly thereafter plans were made for the erection of a new church for the German congregation. The former was dedicated May 6, 1855; the latter, September 28, 1857.

The organization of the English congregation was effected on terms mutually agreeable to the English and the German members.

July 16, 1855, the St. John's English congregation was organized.

October 15, 1855, St. John's incorporated.

October 22, 1855, Constitution adopted.

June 11, 1871, Renovated church dedicated.

1887-1888—A new front was added to the church and many other improvements made. Dedication took place, Jan. 27, 1889.

In 1904, extensive and artistic improvements were made to the auditorium and Sunday School at a cost of $23,000.00. Dedication took place, April 9, 1905.

On April 9, 1905, the semi-centennial of the founding of St. John's was celebrated by inspiring services. The Rev. Dr. S. A. Repass, pastor.

1923—Through the self-sacrificing efforts of the present pastor, Rev. W. C. Schaeffer, D.D., the Greater St. John's has now become a reality. This is particularly true in the line of Christian education. A quarter million program for religious education has been adopted and is enthusiastically supported by the congregation.

NOTEWORTHY EVENTS

Pastor Van Buskirk preached in the old log or Union Church when the Liberty Bell was brought from Philadelphia and concealed in the new stone church erected by the Reformed.

In 1774, a Union school was opened in the new stone church.

In 1825, a Union Sunday School was established and so continued until each denomination had its own church building. The meeting place was in the stone building erected in 1773. The Sunday School at that time was not regarded with much favor and on account of opposition the sessions were omitted in 1835. In 1836, the Sunday School was again revived. In 1855, the Lutherans organized a Sunday School in St. John's, and in 1856, in St. Paul's—a name adopted, May 27, 1855.

In 1903, a Sunday School conducted for a number of years developed into what is now Christ Church, and a Chapel was erected on an ideal lot on the corner of Thirteenth and Hamilton Streets.

In 1905, May 14th, the Fiftieth Anniversary of St. John's Sunday School was observed.

In addition to large amounts contributed for the Philadelphia Seminary and Muhlenberg College, St. John's has the honor of establishing the Greek professorship at Muhlenberg known as the Mosser-Keck Professorship. The record of St. John's is equally praiseworthy for its liberal support of the missionary causes of the church.

ORGANIZATIONS

The Ladies' Sewing Circle, the Women's Home and Foreign Missionary Society, the Dorcas Society, the Young People's Society affiliated with the Luther League of the Allentown District, the Men of St. John's and the Altar Guild.

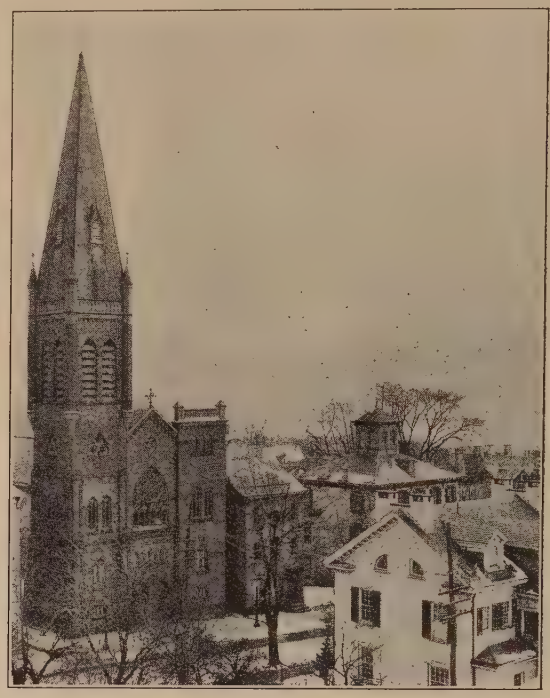
MEMBERSHIP—1926

Baptized	1423
Confirmed	1037

VALUATION OF CHURCH PROPERTY

Church	$50,000.00
School and Parish Houses	247,000.00
Other Property	30,000.00
Endowment	5,161.47
Total Expenditures	$1,252.61
Total Benevolence	6,861.72

"Old St. Paul's," Erected 1794



St. John's Church, Erected 1855

Perspective of St. John's Church School

St. John's Evan. Lutheran Church, 1855
Allentown, Pa. Daughter of St. Paul's, 1762

FROM 1762 to 1926 there are 164 years. From the thirteen original residents there has been a thousand fold increase in the baptized membership of the Lutheran churches of Allentown during that interval. From the little log church of 1762 there have sprung hundreds of churches, a dozen or more as large and beautiful as one may see in any city; from the old log school house, graded schools, grammar schools, high schools, colleges as well equipped and efficient as may be found anywhere. But the crown of all is the church and school plant of the Greater St. John's.

The whole plant is a monument to Dr. Schaeffer's progressive spirit and an outward expression that there is at least one church that gives its best thought and effort to the promotion of religious education as the best means of developing the youth of today and the manhood of tomorrow. It is no less, though on a much larger scale, than the re-establishing of a custom which the founders of Allentown introduced when they built the school-house along side of the church. As surely as the church is called upon to preach the Gospel to every creature, so surely the church is also under obligation to teach. By these means, not only knowledge but also right motives for action will be instilled, and character that is truly Christian will be developed.

The new church school erected in part in 1923, and this year being completed, has ample provision and facilities for Bible study adapted to the needs of all grades of children in the Sunday School. It is well adapted for a week day school of religious instruction which has for its object the intensive study of the Bible and Christian truth. It affords excellent opportunity for training in the Christian virtues and engagement in Christian service. It amply provides under helpful and stimulating leadership a place for recreation. A church program which thus fosters a system of religious education has the most effective method of child culture, and the surest promise that it will make a far-reaching and lasting contribution to the community and the general well-being.

While we tried to trace the roots of this remarkable development to the early efforts of the pioneer settlers of Allentown, we are not unmindful of the lapses of succeeding generations in this respect, and that it required more than ordinary courage on the part of the pastor and congregation to re-establish the proper relation between the church and the school.

This constructive program of St. John's in the field of religious education has reacted favorably upon the life of the congregation in many ways. St. John's contributions for all causes during the past seven years have totaled $446,502.33 and an additional expenditure of one hundred thousand dollars for expansion is immediately contemplated. A large percentage of this has gone into the channels of benevolence. The congregation supports its own pastor in the foreign field.

And in the larger perspective, religious education is but the process by which the congregation is fulfilling a vast mission of evangelism and missions. It is the leverage whereby a whole unchurched community is being lifted into the light of the Gospel. The congregation is answering the question whether the church can adapt herself to the requirements and need of the life of our day. It is meeting the test of efficiency in the application of the power of the Gospel and the grace of Christ to the conditions and circumstances of the modern environment. And withal the congregation is experiencing a great new joy and enrichment in sharing all its spiritual benefits and privileges.

When the forward movements, some of which had their origin in the progressive laymen of old St. Paul's, are taken in review, it is a fact that St. John's has always recognized the possibilities and responsibilities of her mission. In 1855 the congregation was founded in order that the English speaking portion of the membership might have an English Sunday school and church and also a pastor who officiated in the English language. Later, an extension to the church was built, an organ installed and a parsonage erected. Another forward step was the adoption of voluntary con-

tributions for maintenance instead of the pew-renting system. This not only brought more revenue, but greatly cultivated the members in the spirit of liberality. The hearty endorsement by the congregation of their pastor's resolution that an English Lutheran church be established in the west end of the city must also be cited. The members of the new church located at Thirteenth and Hamilton Streets, formerly connected with St. John's and St. Michael's, carried the spirit of their congregations into the newly organized Christ Church which in twenty-three years developed into one of the largest churches of Allentown. It is worthy of note that in the support of missions and education, St. John's was equally liberal in its contributions. The Philadephia Seminary shared this liberality, and Muhlenberg College laid a special claim upon the members and their generous gifts aided materially in broadening the scope of the institution and in the endowment of the Mosser-Keck Professorship. The Synod received the regular apportionments; the students of the College enjoyed the emoluments of scholarships and financial aid; the church at home and abroad felt the benign influences of pastor and people, and the sons of the congregation who entered the ministry had every reason to believe that St. John's was a real mother in more ways than one.

What a noble example St. John's has given in its fewer than seventy-five years of activity! With superintendents such as Christian Pretz, Henry Weinsheimer, Dr. R. K. Buehrle and others, with pastors like Dr. Schmucker and Dr. Repass, with laymen wide awake to take advantage of every opportunity, the reason for the phenomenal development in recent years under the pastoral oversight of Dr. Schaeffer, is something that one might expect. The rich heritage of former generations, it is evident, has been entrusted to a generation that appreciates the good things of the past, and with that as an inspiration, it has increased the inherited pound to five pounds—a Greater St. John's, greater in its faith, greater in good works and greater in its hopes.

St. John's Church, 1859

Nazareth

PASTORS

REV. J. B. RATH

1860-1865—Ordained in 1860, received permission from Synod to accept a conditional call to become pastor of Nazareth and Farmersville. (Minutes Page 8.) June, 1861, Altonah is added. In 1862, no mention is made of Altonah. In 1863-1864, Nazareth, Forks, Farmersville and Hays constitute J. B. Rath's parish. In 1865, Nazareth is not mentioned but Salem, Bethlehem, is added.

REV. R. S. WAGNER

1867-1869—In 1866, reports from Nazareth, but no congregations. In 1867, he reports: 575 Communicants, 26 Confirmations and 60 Baptisms. In 1869, though no longer pastor, he reports from Nazareth parish: 660 confirmed members, a Sunday School of 180 members, and a parochial school of 60 members.

REV. DAVID KUNTZ

1870-July 21, 1901—A son of the Conference, studied theology under Rev. Jeremiah Schindel. In 1870, he is reported pastor of St. John's, Salem and Union. When Rev. Kuntz resigned Nazareth, he retained the Forks and Arndt's churches.

REV. LUTHER D. LAZARUS

Jan. 1, 1902-Oct. 1, 1905—During his term of office, he was instrumental in effecting a separation of the Lutheran and Reformed congregations which previous to his time, worshipped in the Union Church.

Dec. 1, 1905-Oct. 1, 1910—Rev. G. D. Druckenmiller.

Nov. 1, 1910-May 1, 1913—Rev. J. H. Miller.

REV. M. M. DRY

Nov. 30, 1913-Sept. 25, 1925—He celebrated the 10th Anniversary of his pastorate, Dec. 9, 1923. His energy and faithfulness resulted in advancing the work of the congregation and the cause of the church in the community in which he labored.

REV. DR. J. A. BAUMAN

Oct. 18, 1925-26—Stated Supply. Prof. Emeritus of Muhlenberg College.

June 1, 1926-.....—Rev. Harvey C. Snyder. Installed, June 6, 1926.

ORGANIZATION

May 21, 1859, corner-stone of the Union Church was laid.

1894—The Sunday School Chapel was dedicated.

1902—April 8, Conference urged pastor and people of St. John's Church, Nazareth, to endeavor to affect a separation from the Reformed as soon as possible so as to have the services of their own pastor every Sunday.

1905—The members of the Church Council after separation were: Wilson A. Buss, Asher T. Brown, Andrew C. Kessler, Samuel Hermon, Robert L. Hoch, Edwin L. P. Schnerr and Addison G. Unangst.

The last service in the Old Church was held, May 18, 1908. Corner-stone of the Lutheran Church was laid on Aug. 31, 1908.

Chapel dedicated on Aug. 8, 1909.

October 19, 1919—Auditorium and fixtures dedicated.

CHURCH COUNCIL—1926

President, Elwood J. Unangst; Recording Secretary, Raymond Christman; Financial Secretary, Wm. Snyder; Treasurer, Thomas Kostenbader; Sylvester H. Eberts, Ezra Franz, Earl Lichtenwalner, Frank H. Schmidt, Walter Gernet, Geo. Herzing, Frank Seyfried and Henry Wolfe.

MEMBERSHIP—1925

Baptized	870
Confirmed	640
Communing	489
Sunday School	500
Home Department	20
Cradle Roll	100
Property Value	117,500.00
Current Expenses	23,350.00
Benevolence	906.00

NOTEWORTHY EVENTS

The town of Nazareth, founded in 1743, after the failure of the Whitfield project to erect a school for colored children in 1740, is of particular interest to us, because the Patriarch Muhlenberg, on his journey (1750) from New Providence to the congregations along the Hudson, accompanied by Conrad Weiser, passed through the town from Bethlehem.

ST. JOHN'S CHURCH

It began as a Union Church of Lutheran and Reformed from 1859 to April 8, 1905, when the Lutherans sold their rights in the Union Church for $5,000.00.

CONFIRMATION CLASS OF 1914

Raymond Henry Bauder, Norman Albert Arnold, Warren George Eberts, Paul W. Heckman, George D. Cawley, Anna Minerva Flick, Raymond Harold Stout, Henrietta Pauley, Russel Clayton Kessler, Mary Anna Stofflet, Emma C. Werkheiser, Daisy Matthews George, Ida W. S. Pauley, Florence Irene Walters, Mrs. Stewart Hahn and Floyd S. Eberts.

In 1916, the new bell for the church was installed.

Nov. 4, 1917, a National flag was presented.

1918 and 1919—Altar fixtures presented. 1919—Frescoing of the church.

Mortgage burned on Dec. 13, 1923, in connection with services arranged for the occasion.

In 1924, a new parsoange was erected at a cost of $17,500.

Jan., 1905—Luther League.

May 7, 1905—Sunday School reorganized.

May 14, 1905—Junior Luther League.

May 11, 1905—The Women's Home and Foreign Missionary Society.

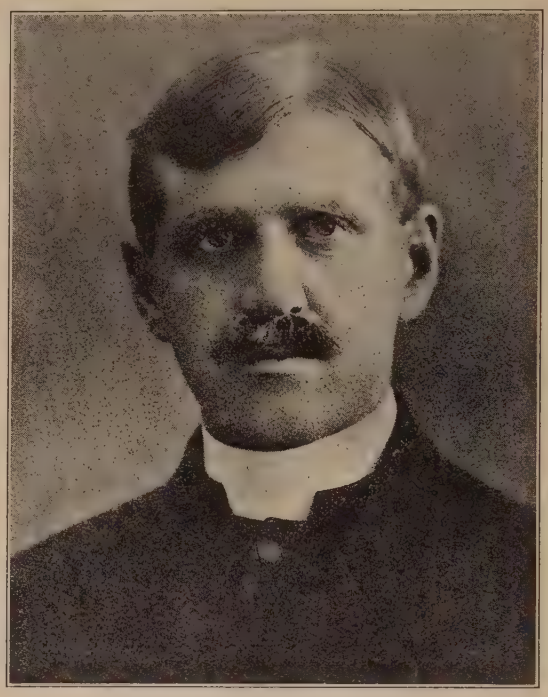
Envelope system is used to gather the Church funds.

The minister wears the robe at all services.

A parish bulletin records the regular events as they transpire in the congregation.

SERVICE TABLET IN HONOR OF ST. JOHN'S BOYS contains the following names: Archie Abel, Norman Arnold, Edwin, Jacob, Russel and Willis Buss, David Dornblaser, Edwin Eberts, Allen Eckert, Chas. Fleischman, Ezra Frantz, Wm. Frey, Darcy George, Stephen Harmon, Paul Heckman, Paul Hess, Clayton Kaiser, Clark, Frank and Lewis King, Charles Kleintop, Howard Kunkel, Erhart Langer, Robert Pauly, Jr., Claude Person, Alvin and Floyd Rapp, Charles and Victor Schmidt, Marcus Schaeffer, Raymond Shankweiler, Clinton, Leidy, Raymond and Russel Stoudt, Elwood and Raymond Unangst, Clayton Vogel, Geo. A. Welty and Lewis Wolfe.

St. John's Church, Erected 1909



Rev. M. M. Dry, Late Pastor

Rev. H. C. Snyder, Present Pastor

St. Paul's Church, 1862

South Easton

PASTORS

REV. J. B. RATH

1862-1865—While pastor at Nazareth, he preached at Hay's from 1862-1864. In 1865, Prof. M. H. Richards was elected pastor at South Easton. He served till Aug. 25, 1866.

REV. J. J. CRESSMAN

April 1, 1867-June 25, 1876—He as pastor of the South Easton Church, at the same time served St. Luke's and St. John's of Williams Township. After resigning St. Paul's in 1877, he continued to serve New and Old Williams until 1885. The Church was incorporated, Nov. 19, 1869.

REV. J. Q. UPP

1877-1916—After his ordination he entered, in 1877, upon this his first and only parish.

1916-Jan. 28, 1920—Pastor Emeritus.

Sept. 23, 1917-Sept. 30, 1921—Rev. G. Harold Kinard.

REV. W. P. REUMANN

Jan. 15, 1922-.....—He was pastor at Shenandoah from 1916-1922 and installed as pastor of St. Paul's, May 21, 1922. His foresight in encouraging the erection of a well-appointed Parish House for the benefit of the young people is clearly manifest.

SONS OF THE CONGREGATION IN THE MINISTRY

Rev. W. E. Roney. He died while pastor at Danville, Pa., May 19, 1900. His son, Rev. Paul R. Roney (Ronge), is pastor of the Lutheran Church at Bristol, Pa.

ORGANIZATION

A frame chapel stood in the old Hays Burial Ground, which was replaced by a new brick chapel about 1861.

The history of St. Paul's Church from the time of its organization, Nov. 15, 1862, to 1877, is that of a "Union" Church.

In 1877, the Union Church was abandoned and St. Paul's became a distinctively Lutheran congregation.

CHURCH COUNCIL—1862

Jacob Brotzman, Emanuel Vogel, Jacob Richards, David Messer, Samuel Peifer and Charles Brotzman.

On Jan. 1, 1863, when Rev. J. B. Rath was elected pastor, three trustees were added to the council, viz. Peter Richards, George Rake and Philip Brotzman. In 1883-1884, The New Church on Berwick Street was built at a cost of $10,000.00. In 1911, an addition was built to the Sunday School.

A parsonage was built in 1917, for Rev. G. H. Kinard, the pastor at that time.

Nov. 19, 1923—The congregation celebrated the sixtieth year of its organization. Remarkable progress has been made by this congregation, especially within the last decade.

May 24, 1925—The corner-stone of the new Parish House was laid. The officers of the Building Committee are as follows: President, R. F. Michael; Financial Secretary, E. T. Mayer; Secretary, A. J. Price; Treasurer, R. F. Michael.

MEMBERSHIP—1925

Baptized	1132
Confirmed	805
Communing	477
Sunday School	546
Cradle Roll	157

Property Value	$150,000.00
Benevolent Contributions	1,491.00
Total Expenditures	15,953.00
Benevolence	1,462.00

CHURCH COUNCIL—1926

E. H. Mayer, Clayton Unangst, Thomas Ziegenfuss, N. J. Mucklin, Roy Hockman, Wm. E. Hunt, R. M. Fulmer, Harry Ackerman, Wm. Nixon, Clair Michael, Arthur Lockard and Charles Beatty.

NOTEWORTHY EVENTS

South Easton, originally a part of Williams Township, had as the owner of the present site of the Town, Melchior Hay, one of the axmen for Parsons and Scull, when they laid out the town of Easton in 1750.

The Hay's burial ground is a very old place of interment and many persons of prominence are buried there.

THE FIRST CHURCH IN WILLIAMS

The First Church in Williams Township, and very likely the oldest in Northampton County, dating from about 1728, stood at the intersection of the Hellertown and Philadelphia roads, not far from the Hay's Cemetery. Foundations of this building were traceable as late as 1862. This congregation was served from 1740-1744 by Rev. John Justus Jacob Birckenstock, and from 1744-1749, occassionally served by Muhlenberg, Nicholas Kurtz, and others. In 1749-1753 it was served by Rudolph Henry Schrenck. During 1753-1761, by Rev. John Andreas Frederici. In 1763 part of this congregation merged with the one on the North side of the Lehigh River, now St. John's. Thus in a certain respect, St. John's is a daughter of the Morgan Hill church and the Mother church of Easton also.

Organ Chimes were installed and dedicated by Pastor Reumann on May 18, 1922.

The vision of a Greater St. Paul's was presented by Pastor Reumann on the sixtieth anniversary occasion in 1923, and as a result an anniversary fund was raised and plans undertaken to provide adequate facilities for the Congregation, the Young People and the Sunday School.

This building costing $80,000.00 was completed in 1926, and dedicated, July 4, 1926.

All departments of the church are in a very flourishing condition.

ORGANIZATION

1 Men's Society of 63 members.

2 Women's Societies of 83 members.

3 Young People's Societies of 227 members.

PRESENT ST. PAUL'S CHURCH, ERECTED, IN PART, 1925-26

REV. W. P. REUMANN, PASTOR

ORIGINAL ST. PAUL'S CHURCH

St. Peter's Church, 1863
Bethlehem, South Side

PASTORS

REV. A. T. GEISSENHAINER

1863-1867—He was the founder and also the pastor for several years. Parish: St. Peter's, St. Thomas', Altonah.

REV. JACOB ZENTNER

1867-1868—He served the congregation in connection with St. Peter's Allentown. He was installed by Rev. J. B. Rath and Rev. Geissenhainer.

REV. J. B. RATH

1868-1870—He served as pastor in connection with his Bethlehem Parish consisting of Freemansburg, Salem, Bethlehem, Farmersville and Altonah. Ill health led him to resign.

REV. C. J. COOPER, D. D.

1870-1886—Student supply from April to June, 1870. After his ordination in June, he began his regular pastoral work. His installation took place July 10, 1870. His Parish consisted of St. Peter's, Trinity, Freemansburg and Christ, Lower Saucon.

REV. W. F. SCHOENER

1886-1901—Parish: St. Peter's and Jerusalem, East Salisbury. Died, July 2, 1901.

REV. J. O. LEIBENSPERGER, D. D.

Dec. 8, 1901-.....—Upon the entrance into his parish he was greeted by 800 confirmed members, of whom 756 were communicants. In 1925, he gave pastorial oversight to over twelve hundred of whom 967 were communicants. Pastor Leibensperger observed the tenth anniversary of his pastorate, Dec., 1911, and the twentieth anniversary, Dec. 5, 1921.

SONS OF THE CONGREGATION IN THE MINISTRY

Rev. J. H. Ritter, Allentown.

Rev. A. C. Schenck, Philadelphia.

ORGANIZATION

CORNER-STONE

Rev. A. T. Geissenhainer laid the corner-stone of the first building, Aug. 30, 1863. Pastors participating were: Revs. S. K. Brobst, J. F. Fahs and L. W. Heidenreich, Professor in the Moravian Seminary for a number of years.

The first Church of brick (25x65 feet) was first occupied, Mar. 13, 1864. At this time, 20 persons signified their willingness to become members. Rev. Geissenhainer preached on the text: I Sam. 7:12.

FIRST CHURCH COUNCIL, 1864

Elders—Philip Malburg, Joseph Klaze, John M. Ritter.

Deacons—Joseph S. Smith, Jacob Hames, Nicholas Sauer.

FIRST COMMUNION

Easter Day, 1864, 21 members partook of the Holy Communion.

DEDICATION

On June 26, 1864, the pastors officiating were the Pastor, assisted by Rev. C. A. Ebert, Rev. S. K. Brobst and Rev. F. J. F. Schantz.

LARGER CHURCH

The rapid growth of the congregation led the members to make provision for a larger building, of which the corner-stone was laid, June 22, 1873. The dedication of basement took place, March 29, 1874, and that of the completed church on May 4, 1879.

THE LARGER ST. PETER'S

Remodeling and extending the old church in 1916-1917, gave the building not only a very churchly appearance but also provided excellent facilities for all kinds of church activities.

MEMBERSHIP—1925

Baptized	1949
Confirmed	1268
Communing	967
Sunday School	454
Cradle Roll	105
Property Value	$115,000.00
Total Expenditures	11,107.00
Benevolence	5,034.00

CHURCH COUNCIL—1926

Elders—Thomas Weaver, Robert Felker, John N. Boyer and Mahlon Ritter. Deacons—Elmer D. Rice, Edwin L. Shupp, Charles A. Bramwell, Jr., and Andrew Litzenberger. Treasurer—Isaac W. Miller.

NOTEWORTHY EVENTS

Before South Bethlehem became known as the site of the Bethlehem Steel Company and of Lehigh University, Yisselstein, whose grave is marked by a heap of stones, owned the greater part of the land which is at present covered by South Bethlehem.

Widow Yisselstein sold the tracts, embracing about two hundred and fifty acres, to the Moravians in 1749. Almost a hundred years later, these tracts, divided into what were known as the Luckenbach, the Hoffert, the Jacobi and the Fuehrer farms, were sold by the Moravians and a town laid out, to be called "Augusta." In 1854, with additional tracts, it increased the territory so that a new name, "Wetherill," in honor of John P. Wetherill, was chosen for the place. When the town obtained the rights of a borough it received the name of South Bethlehem, and when the borough united with the North and West Side boroughs to form the city of Bethlehem it became known as Bethlehem, South Side.

Notwithstanding this, the Bethlehem Steel plant and Lehigh University, as well as other industries located on the South Side, will always be able to give distinction to that part of the city.

St. Peter's has the honor of being the first church opened for divine worship on the South Side.

The pews determined the size of the first building which the congregation proposed to build. The founder, Rev. Geissenhainer, brought the pews from a mission in Trenton, N. J., and planned the church accordingly.

1886—St. Peter's, Jerusalem, East Salisbury and Fountain Hill Sunday School constituted one charge.

The pastor, Rev. W. F. Schoener, had the pleasure of occupying the new parsonge in the Spring of 1889.

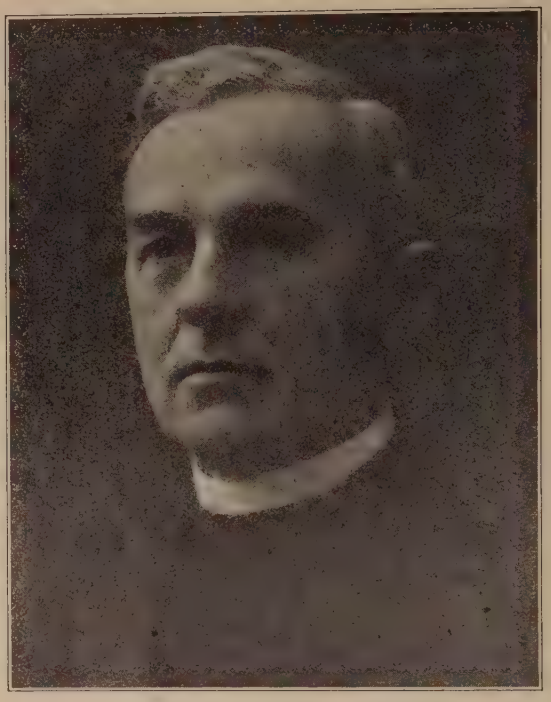
SUNDAY SCHOOL ANNEX

In 1895, better and larger facilities for the Sunday School were provided by building of the annex in 1895.

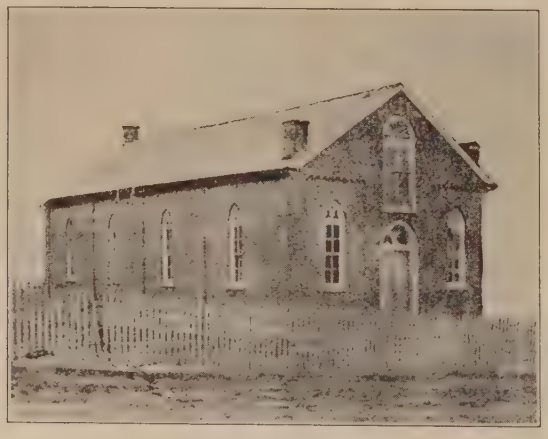
ANNIVERSARIES

Dr. Leibensperger observed the Fiftieth Anniversary of the founding of St. Peter's with inspiring services, Aug. 31, 1913. The Sixtieth Anniversary was held, Nov. 11, 1923.

PRESENT ST. PETER'S CHURCH, ENLARGED 1916-17



REV. J. O. LEIBENSPERGER, D.D., PASTOR



OLD ST. PETER'S, BETHLEHEM

St. John's Church, 1866

Stroudsburg

PASTORS

REV. D. M. HENKEL

1867-1870—Also pastor of St. Paul's and Zion's which at the Synod's meeting, 1867, were received into the Ministerium from the East Pennsylvania Synod.

1870—Rev. D. M. Henkel, pastor of St. John's. Rev. L. A. Fox, pastor of St. Paul's and Zion's.

REV. G. W. MARRIET

1871-1872—Reports from Stroudsburg as having one congregation with forty-eight members.

REV. J. KOHLER

1873-1882—Had great influence with the Singmaster family which gave a liberal bequest to both the Philadelphia and Gettysburg Seminaries. About the same time, Rev. G. D. Foust served congregations in Smithfield.

1882-1886—Rev. J. W. Mattern.

1887—Vacant.

1880-1890—Rev. John J. Foust.

June 28, 1891-July 8, 1894—Rev. Chas. D. Clauss.

May 5, 1895-July 1, 1912—Rev. B. F. Apple. Born, September 15, 1832. Died, November 21, 1914.

REV. F. L. EICHNER

Beginning of pastorate, July 2, 1912. Installed, August 4, 1912. He is a son of the Conference. His pastor, Rev. G. D. Druckenmiller, acted as his preceptor while serving Christ Church, Freemansburg, Pa.

SON IN THE GOSPEL MINISTRY

Rev. Charles E. Brodell graduated at Mt. Airy Seminary, 1926.

ORGANIZATION

Congregation organized in 1866. Admitted as a member of Synod in 1867.

.....-1870—Consecration of church reported. Mr. John S. Fisher was congregational delegate from Stroudsburg. He attended later meetings occasionally.

1880—The congregation reports ninety members.

July 16, 1905—St. John's Church dedicated after renovation.

March 5, 1911—Sunday School Annex dedicated.

1922—Church Council.

Trustees—Jacob Kuntz, Wirt D. Miller and Charles A. Keiper.

Deacons—Christian H. Meichner, William D. Heilig and Robert B. Smith.

Financial Secretary—A. F. Everitt.

Treasurer—C. J. Kitchen.

Nov. 25, 1923—St. John's renovated and beautified was again set apart for worship.

MEMBERSHIP—1925

Baptized	712
Confirmed	452
Communing	300
Sunday School	355
Home Department	20
Cradle Roll	30
2 Women's Societies	103
Valuation	$31,400.00
Total Expenditures	5,440.00
Benevolence	1,439.00

1926—Observance of Sixtieth Anniversary of founding of St. John's with special services.

CHURCH COUNCIL—1926

Trustees—Jacob Kuntz, Wirt D. Miller and Charles A. Keiper.

Deacons—William D. Heilig, Robert B. Smith, William L. Andre, Christian H. Meichner, Frank B. Spragle and James Ozenbaugh.

Financial Secretary—A. F. Everitt.

Treasurer—C. J. Kitchen.

NOTEWORTHY EVENTS

Dansbury, named after Daniel Broadhead, grandson of Captain Daniel Broadhead who assisted in the capture of Manhattan, 1664, was the original name of Stroudsburg.

A church had been erected in 1743 by Daniel Broadhead on the western bank of Broadhead's Creek between Stroudsburg and East Stroudsburg. This was burned by the Indians in 1755 and never rebuilt.

1856—About a hundred years after the Dansbury mission came to an end, Rev. J. F. Hornberger, according to a report in the Minutes of 1856, reported the organization, January 25, of a German congregation in Stroudsburg. He gave his address as Broadheadsville, pastor of four congregations with 140 members communing. The organization must have had a brief existence, for Rev. D. M. Henkel reports the organization of St. John's in 1867.

1903—Rev. B. F. Apple celebrated the Fortieth Anniversary of his work in the ministry.

1910-1911—Rev. B. F. Apple, on April 3, observed the Fifteenth Anniversary of his pastorate and the Sixteenth the following year.

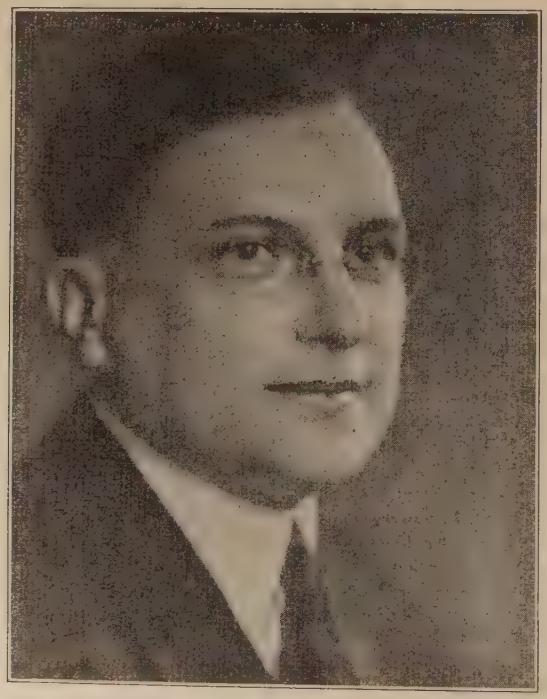
June 23, 1912—"Father" Apple, after fifty years service in the ministry, retired from St. John's, but supplied North Water Gap from July 1, 1912, until his decease in 1914.

July 9, 1922—Rev. F. L. Eichner observed the Tenth Anniversary of his pastorate. His work is much appreciated by his people and he is held in high esteem in the community. His ten years' service marked years of steady growth in spiritual and material lines. The membership increased from 150 to 520. Every organization affiliated with the church is in a flourishing condition.

1926—The congregation is contemplating renovation of church interior and the building of a parish house, also a new Sunday School room. The congregation responds liberally to every appeal.

St. John's Church, Stroudsburg, Erected 1870

St. Mark's, North Water Gap



Rev. Floyd L. Eichner, Pastor

St. John's Church, Stroudsburg
and
St. Mark's Church, North Water Gap

THE history of Lutheranism in Smithfield, Monroe County, begins when that district was a part of Old Bucks County. In 1750, the Halle Reports relate a journey by Patriarch Muhlenberg and his father-in-law, Conrad Weiser, from Providence to Esopus (Kingston); one interested in the affairs of his beloved church, the other in the political affairs of his country. Conrad Weiser met Muhlenberg at Bethlehem where a brief stay was made, August 17, 1750. Thence the journey was taken to Nazareth and a night's stay at an Inn five miles distant, thence across the Blue Mountains (road from Nazareth to Smithfield laid out 1746, through Wind Gap) through the Gap to the Shawnee-on-the-Delaware where lived a Walloon, or French Huguenot, Nicholas DePui by name, who was well acquainted with Conrad Weiser. There the travelers sojourned for the night and conversed about the affairs of the country. Soon after the break of day, they continued their journey, crossed the Delaware River and with several stops, some pleasant, others unpleasant, they wended their dreary way over the "old mine" road until they reached the residence of Rev. J. C. Hartwig in Rhinebeck.

In the same year, 1750, Rudolph Henry Schrenk ministered to the scattered Lutherans "far and wide beyond the Blue Mountains." Halle Reports state he gathered congregations above the Blue Mountains, among them Smithfield. His successor, Rev. J. A. Frederici, made a number of journeys to Monroe County between 1754-1762, and in the latter year took up his residence in Smithfield. He is reported to have lived there until his death about 1790, though his enfeebled condition must have prevented him from doing active work during his later years. It is possible a son, Solomon by name, whose name appears among the pastors at Easton and Kreidersville, may also, though in an irregular way, have looked after the Lutherans in Monroe County when the father was unable to attend to his pastoral work.

The assessment list of 1764 has the following names: Jacob Stroud, John Huff, John Clark, Hillman's widow, James Lossen Otter, Lawrence Renwich, Jacob Brinker, George Menninger, George Bratz, Barthol Shively, Peter and Phillip Bussart, John Shervanty, Henry Bussart, Enoch Weaver, John Bittenbender, Matthias Shaffer, Lawrence Conkel, Christian Miller, Jacob Zewitz, Peter Conrad, George Hartlieb, John Larner, John Conkel, Nicholas Gower, Michael Kinds, George Shaffer, Jacob Starner, Michael Link, Adam Stecher, John McDowel, John Stage, Abraham Miller, Bastian Keyser, Evan Morgan, Matthias Otter, Michael Raup, Frederick Miller and James Logan. In 1768, there were given such names as Buskerk, Barry, Crinn, Gots, Hilman, Moss, Rahnstone, Wanderlip, Wise, Young, Jackey, Dieter, Handelang, Depui, Litre, Gower, Christey, Warner, etc.

The Lutheran Church Record of Lower Smithfield Church, organized by Missionary Schrenk in 1750, opened in 1798, contains among the baptized names such as Kundtner, Michael, Kress, Ahrend, Wolf, Prozman, Kirch, Shand, Bush, Hauser, DePue, Williams, Schneck, Metzgar, Mann, Pildner, Lang, Schmidt, Sterner, Peifer, Dieter, Best, Transue, Bughner, Reissner, LaBar, Williams, Rensberg, Wile, Reimer, Hertzel, Fehler, Wite, Diel, Grugg, Schmolze, Anderson, etc. Altogether about a thousand names are entered between 1794-1824.

The Dutch Reformed had four churches in the Smithfield district. The early members bear the names of Cole, Cartrecht, DePui, Westbroeck, VanKampen, Westfall. The earliest church in Smithfield was erected in 1741. Revs. Geo. William Mancius and John Caspar Freyenmuth were among the first pastors. The organization is said to date back to 1634. Rev. J. C. Dill is named as pastor from 1806-1810; Rev. Colson, 1810-1813; Peter Ruppert, 1815-1818; Henry Kurtz, 1819-1823; Joseph Gross, Hamilton, 1829-1838.

CHRIST CHURCH, HAMILTON

Judging by the names and the visits of Schrenk and Frederici among them, there must have been Dutch and German Lutherans as well as Reformed in Smithfield. Christ Church of Hamilton Township, formerly a part of Smithfield, dates from 1768 with Lutheran and Reformed residents of the district as members. Rev. John Andrew Frederici in that year began the Church Record in a book he bought in Bethlehem for twelve shillings and six pence, July 1, 1768.

The first service reported is a communion service held on the second Sunday after Trinity with thirty-seven communicants. On the fourth Sunday in Advent, 1769, there were seventy-three communicants and fifteen catechumens. The place of service is not given. The plans for a church, a school and a graveyard were made in 1775. The teacher prior to 1800 was John Adam Eyer, who had as many as sixty pupils, and for pay received fifty cents a month from each. He may have been the same man that under the name of John Oyer is mentioned as school-teacher in Mt. Bethel after 1774. The congregation flourished and had good attendances at the services.

Early members whose names have been handed down are: Jacob Storner and wife, Eva Christina Meckes, Anna Catharine Possert, George Hartlieb and wife, Widow of Christopher Keller, Christopher Keller, Margareth Catharine Keller, Hans Adam Schaeffer, Otilla Borger, George and Julianna Haak, Elizabeth Schaeffer, George Brats, Nichol Ganer and wife, daughters Catharine and Susanna, sons Simon and Ludwig, Lorenz Fischer, Peter Schnell, John Melchior Possert, Christina Possert, Eva Catharine Possert, Johannes Kleintop, Christina Minier, Magadalena Schmidt, Anna Maria Ramstein, Barbara LaBar, Friedrich Muller, Michael Raub, Lorenz Kunkel and wife, James Logan, Anthon Kins and Elizabeth Minier.

The deed for the property was given, 1792, by Michael Bossart and wife, though an acre each was donated by Philip Bossard and John George Hartlieb to Trustees: Bartel Sheibly, John Shafer, George Gower and Caspar Metzgar, Lutheran, and Peter Hecht, Henry Hauser, John Heller and Peter Conrad, Reformed.

The second church was dedicated, November 6th and 7th, 1830. Rev. Peter Ruppert may have served from 1816-1819 and again from 1823-1828; Rev. Henry Kurtz from 1819-1823; Rev. Joseph B. Gross, 1829-1838; Rev. George Heilig (ordained 1824) 1842-1845. From 1851-1857 Rev. George Heilig seems to have devoted his time to the two new congregations in Smithfield for whom he supervised the erection of churches, and also had charge of the dedication services. This implies that the old Smithfield congregation either abandoned or withdrew for the purpose of forming separate organizations. One was Zion's Church about ten miles north of Stroudsburg on the Delaware, the other St. Paul's about five miles north of the same town.

Rev. Theophilus Heilig, the son of Rev. George B. Heilig, October 13, 1861, preached his fist sermons as the pastor of Zion's and St. Paul's. Rev. Heilig resided in Stroudsburg, supplied Tannersville and made a strong effort to establish a church in Stroudsburg. Rev. D. M. Henkel was persuaded, 1863, by Rev. Heilig to continue the effort in establishing, and succeeded in organizing St. John's, 1866, and also served the two Smithfield congregations while Pastor Heilig accepted a call to the Stewartsville and Riegelsville parish where he served for about fourteen years until ill health caused him to resign. After a year's rest, Rev. Heilig supplied six months for Rev. Dr. Ashmead Schaeffer at Christ Church, Easton, and then accepted a call, April, 1878, to North Wales. In the meanwhile Zion's and St. Paul's were served by the above-named Dr. Henkel; by Rev. J. H. Fritz, 1872-1874; Rev. George D. Foust, 1874-1879. Then Rev. Heilig and Rev. Foust exchanged parishes, Foust going to North Wales and Rev. Heilig to Smithfield, his original charge where he ministered thirty-five years, retiring from Smithfield, October 4, 1914, twelve years ago at the age of seventy-seven years.

During this period, Rev. Heilig cooperated with Rev. B. F. Apple in establishing Grace church in East Stroudsburg. He preached at Gouldsboro and Clifton from 1887 to March 26, 1893; conducted a corner-stone laying, September 11, 1892, at North Water Gap, known as St. Mark's Church. When the question of a regular

pastor came up for consideration, St. Mark's wanted almost his entire services, but as Rev. Heilig did not wish to relinquish his other churches the veteran pastor concluded his pastorate on September 3, 1893, after he had made ample provision for the congregation's welfare. Though Rev. Heilig had ceased his labors at North Water Gap, he continued to serve Zion's and St. Paul's until he retired in 1914. Synod at its session in Philadelphia, 1925, noted the 64th anniversary of "Father" Heilig's entrance into the Gospel ministry. St. Mark's was finally organized May 10, (April 25) 1896 by Rev. B. F. Apple.

The pastors who succeeded Rev. Heilig at North Water Gap were: Rev. E. A. Snyder, Rev. J. W. Koch, 1902-1903; Rev. L. S. Trump to 1908; Rev. F. W. Wackernagel, 1908-1910; Rev. B. F. Apple (at the age of almost eighty years), July 1, 1912-1914; Rev. L. B. Sterner, 1915-1917; Rev. N. E. Bauers, 1917-1919; Rev. F. L. Eichner, 1920 to date. St. Paul's was transferred to the General Synod February 3, 1921. After a short vacancy, Rev. F. L. Eichner began, 1920, to supply North Water Gap and Rev. J. S. Kistler, Zion, Smithfield. In the former there are fifty-nine confirmed members and in the latter fifty-seven.

In this brief survey of the Lutheran Church in Smithfield, Monroe County, there is much to discourage, considering especially the good prospects in the XVIII Century and the arduous labors of the elder and younger Heilig who is now in his ninetieth year. The redeeming feature of the whole matter is the active Lutheran congregation in Stroudsburg under the pastoral care of Rev. F. L. Eichner and the strong congregation in East Stroudsburg under the care of Rev. J. S. Kistler.

Officers of North Water Gap Congregation (St. Mark's) are:

Deacons—Daniel Zimmerman, Treasurer; Fred W. Eilenberger, Secretary; Harry Walters, Samuel Strunk, Tony Arndt, Charles Clapper and Lester Bisbing.

St. Peter's Church, Allentown, Erected 1868

Rev. F. A. Posselt, Pastor

Parish House, Erected 1826

St. Peter's Church, Allentown, 1867

PASTORS

1866-1867—Services for Germans were conducted by Missionary Schlencker, who had been sent to look after the spiritual interests of the Germans.

REV. J. ZENTNER

1868-.....—Only for a brief period did he minister to the members of St. Peter's Church.

REV. S. K. BROBST

1868-Dec. 23, 1876—Acted as agent of the American S. S. Union. Editor of the Jugend Freund, the Lutherische Zeitschrift, the Theologische Monatshefte and the Lutherische Kalender.

Of these, the Jugend Freund has enjoyed the greatest popularity and is still published from the Philadelphia office of the Ministerium.

Rev. S. K. Brobst, a son of the Conference, was born, Nov. 16, 1822, in the Allemaengel Parish, and died in Allentown on Dec. 23, 1876.

During this pastorate, the First Ward Mission Sunday School began its blessed work under the direction of Muhlenberg students and over which Prof. D. Garber later presided many years with indefatigable zeal.

REV. G. F. GARDNER

1877-July 10, 1904—Much beloved pastor of St. Peter's.

1904-Nov. 7, 1909—Rev. W. A. Lambert.

Jan. 31, 1910-April 30, 1919—Rev. F. W. Wackernagel, son of Prof. Dr. Wackernagel.

REV. ROBERT H. ISCHINGER

Oct. 15, 1919-Feb. 1, 1925—His emphasis on religious education gave character to his pastorate.

REV. F. A. POSSELT

May 3, 1925-.....—The son of Rev. Otto Posselt, has adapted himself to a congregation busily engaged in building a larger church.

SON OF THE CONGREGATION IN THE MINISTRY

Rev. J. Chas. Rausch, D.D., Supt. of Buildings and Sec'y of Benevolence, Muhlenberg College, is a son of the congregation.

ORGANIZATION

Lutheran pastors met, Feb. 26, 1866, the German residents of the First Ward with the object of organizing a congregation.

ST. PETER'S

At a meeting held in the School-house, July 3, 1867, the name "St. Peter's Lutheran Church" was adopted.

CHURCH COUNCIL—1867

Elders—Karl Richter, Wm. Merkel, Peter Bernard, Jacob Poeppel. Deacons—Francis Sterner, Paul Knoechel, Louis Boyer and Wm. Diehl. They were elected on Sept. 7, 1867.

Quarto-Centennial of the Reformation was observed in 1883, and commemorated by the erection of a statue of Luther, the first in America.

A PARISH HOUSE AND A LARGER ST. PETER'S

Operations for the same began on May 3, 1925, when Pastor Posselt and the church officers broke ground for the Parish House and the extension of the Church. Construction of the building began on Aug. 15, 1925. The dedication took place, June 6, 1926.

BUILDING COMMITTEE

F. L. Mahler, Geo. Seebald, A. Trinkli, John Neubauer, C. Sell, J. Simon, R. Suter, Wm. Bauer, J. Reichel, Wm. Rau, H. Sell, J. Bauer, H. R. Gregory, R. Dannecker and Pastor Posselt.

CHURCH COUNCIL—1926

Pastor Posselt, J. Haffner, A. Trinkli, R. Stout, J. Sherman, E. Sterner, G. Seebald, R. Suter, J. Hettinger, F. Pummer and F. Mahler.

MEMBERSHIP—1926

Baptized	1647
Confirmed	1160
Communing	827
Sunday School	536
Home Department	120
Cradle Roll	70

PROPERTY VALUE

Church	$125,000.00
Parsonage	8,500.00
Total Expenses	8,820.00
Benevolence	1,150.00

Apportionment has been paid in full for 1925-26.

2 Women's Societies of 349 members.

1 Men's Society of 87 members.

1 Young People's Society of 109 members.

NOTEWORTHY EVENTS

The designation of "Mingo" by which name the First Ward was known was due to the fact that a number of the residents had come from St. Domingo.

With the settlement of a number of Germans in the district, visiting pastors soon encouraged the German residents to provide a place of worship.

The corner-stone was laid on Sept. 22, 1867.

DEDICATION AND INCORPORATION

The dedication took place on Aug. 9, 1868.

The incorporation of the congregation in 1878.

THE CHURCH ENLARGED

On Dec. 20, 1895, the enlarged and improved church was dedicated.

TWENTIETH ANNIVERSARY

Rev. Gardner observed, in 1897, the Twentieth Anniversary of his pastorate, and in 1903, the Fiftieth Anniversary of his ordination.

SCHOOL-HOUSE

Known to the students of Muhlenberg as the "First Ward Sunday School," was also used as a place where weekly religious instructions were given to the children of the parish.

NEW CHANCEL FURNITURE

On May 1, 1904, the new furniture for the chancel was dedicated.

THE CHURCH REMODELED

After remodeling, the church was reopened for services, on Dec. 20, 1908.

CHIME OF BELLS

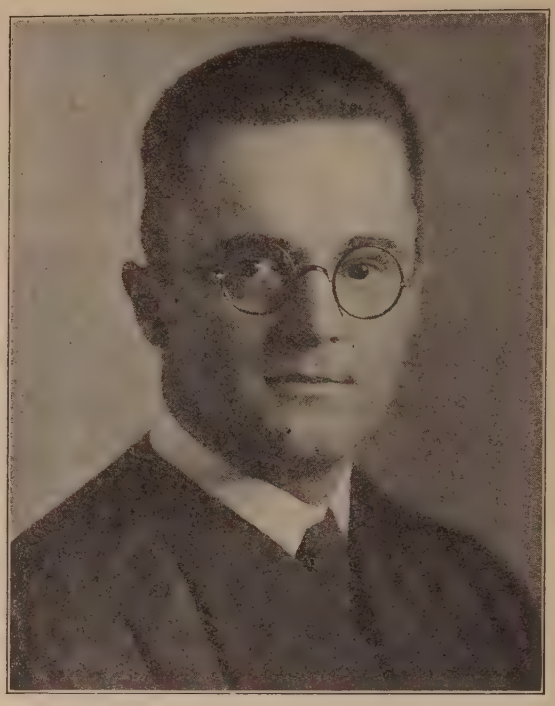
Installed by the congregation, were dedicated by Pastor Ischinger, Jan. 6, 1924.

THE PARISH HOUSE

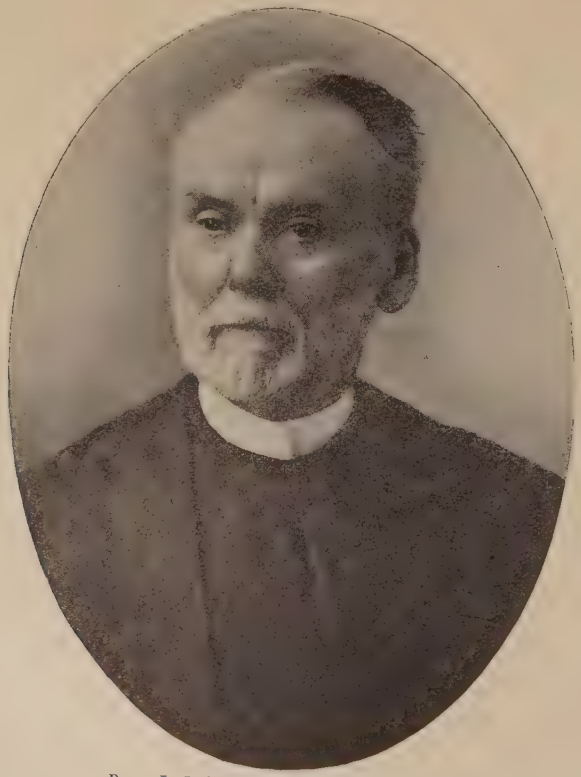
With the purpose of meeting the needs of an active congregation, a well-designed parish house has been erected and dedicated, June 6, 1926.

The special features in the parish house are the auditorium, the gymnasium, class and choir rooms, together with all the facilities usually found in a house designed on modern lines. With this addition, the church proper acquired considerable extra room. Plans for a new church in harmony with the architectural lines of the parish house have been adopted, which may be erected in the course of five years.

St. John's Church, Slatington, Erected 1883



Rev. C. C. Snyder, Active Pastor



Rev. J. S. Erb, Pastor Emeritus, 1925

St. John's Church, 1868
Slatington

PASTORS

REV. J. S. RENNINGER

1868-1871—He assisted in the organization of the Lutheran Congregation and served it until May 12, 1871.

May 12, 1871-Jan. 1, 1875—Rev. D. K. Kepner.

The Supply pastor for 1875 was Rev. J. D. Schindel.

REV. JESSE S. ERB

June 14, 1876-Oct. 28, 1923—While a student of the Philadelphia Seminary, he supplied during the summer of 1875, and assumed the regular pastorate beginning with June 14, 1876.

Upon his entrance into the pastorate, which continued for upwards of 48 years, Rev. Erb found a debt of $1,700.00, a half-interest in a Union Church, and a handful of members. When he left as regular pastor, on Oct. 28, 1923, he had to his credit, a Lutheran Church building, a parsonage, a house for the janitor, all free of debt, an endowment fund of $3,500.00, a building fund of $8,000.00, a membership of 627, and the honorable distinction of being elected "Pastor Emeritus" of St. John's Church.

Rev. Erb observed the twenty-fifth anniversary of his ordination on June 16, 1899. He now lives in retirement at Palmerton.

REV. CORSON C. SNYDER

March 2, 1924-.....—He assumed the regular work as pastor when he was installed by the President of Synod. He had been unanimously elected as the pastor, on Dec. 26, 1923. A successful week-day school of religion is a strong factor in his ministry and is one of the particular features stressed in his pastoral activities.

SON OF THE CONGREGATION IN THE MINISTRY

Rev. John Henry Miller.

ORGANIZATION

Preliminary meetings with a view of organizing a congregation at Slatington were held in 1868, a few years after the incorporation of the borough.

The Lutheran and Reformed members decided on July 17, 1868 (Aug. 7.) to erect a Union Church on Second Street on a lot adjoining that of the public school. Lutherans organized on Sept. 19, 1868.

BUILDING COMMITTEE APPOINTED

Lutheran—David Ross and Henry Handwerk.

Reformed—Jonas Kern and Philip Wotring.

CORNER-STONE LAID

Revs. Renninger, Groh, Loos and Leinbach officiated at the corner-stone laying, June 27, 1869.

DEDICATION OF THE CHURCH

During the same year, Dec. 25-26, Rev. J. D. Schindel and Revs. F. Berkemeyer, D. Brendel, L. K. Derr, and S. Leinbach, Lutheran and Reformed clergymen, officiated at the services of dedication.

THE UNION CHURCH DISSOLVED

In 1880, the Lutherans sold their interest in the Union Church for $4,000.00 and on June 2, 1881, laid the corner-stone of their church; dedicated the basement on Nov. 6, 1881, and the completed church on Dec. 2, 1883.

BUILDING COMMITTEE

David Ross, G. T. Oplinger and W. B. Grosh.

In 1898, the church was enlarged, the old windows replaced by new ones, and the Sunday School rooms rearranged. The dedication took place on April 16, 1899.

CHURCH COUNCIL—1925

F. T. Benninger, W. DeLong, A. Handwerk, P. Schertzinger, H. C. Shenton, J. F. Stettler, H. Best, R. Gross, H. Krauss, A. Schafer, R. H. Sieger and Q. A. Stettler.

MEMBERSHIP—1925

Baptized	795
Confirmed	485
Communing	380
Sunday School	345
Cradle Roll	30

2 Women's Societies of 103 members.

Property Value	$44,500.00
Total Expenses	6,315.00
Benevolence	1,255.00
Endowment Fund	3,500.00

NOTEWORTHY EVENTS

St. John's has one of the largest and one of the most successful Vacation Bible Schools in the Lutheran Church.

1925 ENROLLMENT

Enrollment (members)	435
Average Attendance (members)	375
Teachers and Helpers	42
Sessions	20

Previous to the settlement of what is now known as Slatington, the famous "Warrior's Path" marked the place where it crossed the Lehigh River, and where Nicholas Kern settled as early as 1741. "Trucker" Kern built a grist and saw-mill there in 1745. Here Benjamin Franklin procured boards and timber for use in building "Fort Allen" at Gnadenhuetten (Weissport) in 1756.

The efforts in digging for slate began about the year 1800. After that charters were granted to persons interested in opening and working quarries for slate in the vicinity of "Kern's Mill," or "Kernsport."

INCORPORATION

In view of the extensive slate industry, it is natural that when the residents petitioned the court of Lehigh County for incorporation in 1864, the name of the town should be "Slatington."

SUNDAY SCHOOL

Agitation for a Sunday School began with the consideration of the erection of a Union Church. Until that building was ready for occupancy, the Sunday School held its sessions in the Presbyterian Church. Rev. Renninger instructed the Bible Class on the Sundays when he officiated as the preacher of the day.

On Oct. 20, 1901, the congregation decided to install a new Moeller pipe organ, costing about $8,000.00.

Extensive improvements directed by Messrs. R. H. Sieger, A. Handwerk, H. N. Sieger, J. O. Haines and J. F. Stettler, at a cost of $10,000.00, transformed the "old" church into a beautiful and well-appointed house of worship. The dedicatory services were largely attended and took place on September 20-27, 1923.

GRACE CHURCH AND PARSONAGE, PHILLIPSBURG, N. J.

REV. CHARLES K. FEGLEY, PASTOR

Grace Church, 1870
Phillipsburg, N. J.

PASTORS

1869-1870—Temporary Supply—Prof. M. H. Richards, D.D.

PROF. M. H. RICHARDS, D.D.

Jan. 13, 1870-June 10, 1872—He as Pastor served the congregation in connection with his duties as Professor of Muhlenberg College.

REV. W. O. CORMAN

June 30, 1872-Nov. 26, 1873—The first resident pastor.

DR. R. F. WEIDNER

Nov. 30, 1873-June 28, 1878—Acted in the capacity of Pastor of Grace Church and Professor at Muhlenberg College. He at the same time succeeded in founding St. John's Church for the German Lutherans.

Oct. 22, 1878-Dec. 3, 1882—Rev. John W. Mattern.

From Dec., 1882-June, 1883—Supplies filled the pulpit.

June 24, 1883-April 3, 1892—Rev. G. D. Bernheim, D.D.

REV. JOSEPH STUMP, D.D.

Aug. 7, 1892-Aug., 1915—Resigned, June 10, 1915, to accept a Professorship in the Chicago Lutheran Seminary.

Sept., 1915-Jan., 1916—Rev. C. R. Trowbridge, Stated Supply.

REV. HERBERT A. WEAVER

Jan. 23, 1916-Feb. 15, 1926—Resigned to accept a call to Trinity Church, Chester. Supply—Rev. C. H. Hemsath, during the interim.

REV. CHARLES KRAUTH FEGLEY

April 11, 1926-.....—Installed, May 2, 1926, by his father, Rev. H. N. Fegley, D.D.

SONS OF THE CONGREGATION IN THE MINISTRY

Rev. J. E. Shewell, Lorain, Ohio.

Rev. Joseph Stump, Jr., Phillips, Wis.

ORGANIZATION

With the completion of the chapel it was natural to consider the matter of organization.

At a meeting held on June 13, 1870, the trustees who were elected, took over from the Building Committee the management of the chapel. Forty members signed the constitution which had been adopted, and 100 scholars were reported enrolled in the Sunday School.

THE CHURCH ON SOUTH MAIN STREET

In 1884-1885, the chapel was torn down and rebuilt on the present site.

PARISH PAPER

"Grace Church Tidings" began in 1884 and continued its visits for about ten years.

THE BUILDING COMMITTEE

In charge of the extension and improvements made in 1898, were Messrs. C. C. Rosenberg, Thos. Beckwith and John Wilson.

CHURCH COUNCIL—1926

Vice President—Wilmer Schwartz.

Recording Secretary—Charles O'Brien.

Financial Secretary—Chas. Oberer.

Benevolence—Elmer Snyder.

Treasurer—J. W. Henry, Floyd Taylor, Daniel Stocker, John Dick, Edgar Crutz, Roy Pfister and Simpson Robertson.

MEMBERSHIP—1926

Baptized	950
Confirmed	601
Communing	345
Sunday School	311
Cradle Roll	47
Brotherhood	25
Ladies' Aid	93
Women's Missionary Society	25

PROPERTY VALUE

Church	$20,000.00
Parsonage	23,000.00
Other property	7,000.00
Total Expenditures	6,084.00
Benevolence	1,312.76

NOTEWORTHY EVENTS

Preaching by pastors of St. James' Church, Greenwich, in the school-house near the Phillipsburg furnace.

During the pastorate of Prof. M. H. Richards, D.D., the time of services was changed from the afternoon to the evening with a much greater interest and a better attendance.

Three women encouraged by the interest manifested sought the advice and help of Pastor Richards, and under his instruction succeeded in the erection of a frame chapel at a cost of about four thousand dollars.

The dedication of the chapel took place, Jan. 9, 1870.

The old chapel served as a place of worship until the new church was ready for services in 1884-1885, when it was torn down and rebuilt on the present site on South Main Street.

25TH ANNIVERSARY

Was observed, January 13, 1895, with appropriate services.

EXTENSIVE IMPROVEMENTS

During 1898, extensive improvements were made to the church at a cost of $3,000.00.

Additional property was purchased in 1894.

A NEW FELGEMAKER ORGAN

At a cost of $3,150.00, there was installed a new organ, and dedicated, Nov. 26, 1905.

A NEW PARSONAGE

Planned in 1909, was erected at a cost of $5,500.00. The pastor, Rev. Dr. Stump with his family, first occupied it, July 5, 1910.

ZION'S CHURCH, EASTON

REV. W. G. C. VEIT, PASTOR

ZION'S CHURCH INTERIOR

Zion's Church, 1870
Easton

PASTORS

REV. PHILIP PFATTEICHER

1871-1908—Before he became pastor of the congregation he founded, Pastor Pfatteicher for more than ten years, was the assistant pastor of St. John's Church. During this time he also served and supplied a number of congregations in the outlying districts, especially in Williams Township.

As pastor of Zion's, his influence in the congregation was tremendous, and together with his devoted wife, they were able to inaugurate and encourage several Inner Mission projects that proved very beneficial to the town.

REV. W. C. G. VEIT

Feb. 1, 1909-.....—The present estimable pastor, who removed from Riverside, N. J., has proved himself a worthy successor of Rev. Pfatteicher.

SONS OF THE CONGREGATION IN THE MINISTRY

REV. ERNST P. PFATTEICHER, Ph. D., D. D.

Pastor of Trinity Church, Reading, Pa. 1918-1926. Author of valuable books. Elected President of the Ministerium of Pennsylvania, June 9, 1926.

REV. JOHN C. MATTES, D.D.

Pastor of Trinity Church, Scranton, Pa.

PROF. CARL PFATTEICHER

Professor of Music at Andover.

ORGANIZATION

The German portion of St. John's Church having become numerically stronger through immigration, organized a congregation of their own on October 17, 1870.

Two hundred and seventy-eight adult members were dismissed from St. John's. These constituted the charter members of the new Zion's Lutheran Church.

ON CHRISTMAS DAY, 1870

The members of Zion's Church celebrated the Holy Communion in St. John's previous to taking possession of the Protestant Dutch Reformed Church which had been purchased for ten thousand dollars.

Jan. 1, 1871, the congregation held a communion service in the church acquired a short time previous.

The Dutch Church after complete renovation, was dedicated on Dec. 8, 1872, and from that time became known as Zion's Lutheran Church.

ANNIVERSARIES

On Feb. 6-8, 1911, the Fortieth of the occupancy of their Church, and on Oct. 17, 1920, the Fiftieth or Golden Jubilee of the congregation, were observed.

MEMBERS OF THE VESTRY—1926

J. A. Miller, Charles Buenning, W. F. Siebler, John C. Walter, George Fox, Russel Menrath, J. Ottenbacher, John E. Shaible, Carl Pickel, Sr., Norman Peil, Carl Pickel, Jr., and Paul Schuessler.

SECRETARIES AND TREASURERS—1870-1926

Secretaries—E. E. Rinn, J. E. Ruef, H. C. Gerber, J. Fladd, W. Siebler, Carl Pickel, Sr., and Clarence Mann.

Treasurers—J. Siegfried, C. Franklin, Christian Bach, Owen Seibert, H. L. Mattes and H. A. Seibel.

MEMBERSHIP—1926

Baptized	896
Confirmed	592
Communing	385
Sunday School	274
Cradle Roll	60

SOCIETIES

2 Women's Societies of 136 members.

1 Young People's Society of 63 members.

PROPERTY VALUE

Church	$60,000.00
Parsonage	10,000.00
School and Parish House	3,000.00
Endowment	1,065.00
	$74,065.00

Total Expenditures	$10,303.00
Benevolence	2,487.00

NOTEWORTHY EVENTS

REUNION OF CATECHUMENS

By Pastor Pfatteicher, on April 16, 1905. Of the 1083 catechumens, a large number were represented.

NEW PARSONAGE

was erected at a cost of $6,584.00, in 1915.

NEW MOELLER PIPE-ORGAN

was installed and dedciated on May 22, 1921.

The early history of Zion's congregation is found in connection with that of St. John's, and through St. John's it can be traced to the Morgan Hill Church, where ministerial acts were recorded as early as 1733 and preaching services were held as early as 1728.

The rapid increase of the German population of Easton led St. John's Church to call, 1860, Rev. P. Pfatteicher to look after the spiritual needs of the German portion of its membership.

A SEPARATE GERMAN CHURCH

By resolution, Feb. 3, 1868, it was decided that a church be erected for the German members of St. John's Church.

CHURCH PROPERTY SOLD

By the sale of some of the property under the control of St. John's, sufficient money ($20,240.50) was realized to warrant the purchase of the Protestant Dutch Reformed Church on Fifth Street. This property was eventually (Aug. 14, 1872) deeded to Zion's Church, with a promise of an additional contribution of $200.00 annually for four years.

The City Clock placed in the tower of the church, was dedicated on Aug. 13, 1878.

A brick annex, built for Sunday School purposes, was erected in 1895.

CATECHIST

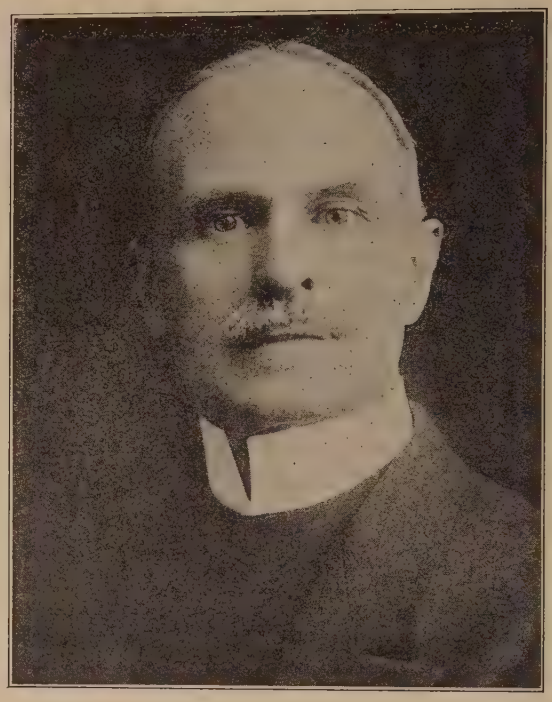
Philip Henry Mattes, whose father wanted to see his son in the ministry, was licensed in 1807 by the Ministerium of Pennsylvania after undergoing a thorough examination. It seems, however, that he never entered the active ministry.

The family has always taken a deep interest in church affairs, at first in St. John's and then in Zion's, and is now well represented in the ministry by a descendant, the Rev. J. C. Mattes, D.D., of Scranton.

CHURCH IMPROVEMENTS

In 1905, there was installed a new lighting system, and the interior of the church was refrescoed.

GRACE CHURCH AND PARSONAGE



REV. H. P. MILLER, PASTOR, 1913-26

FIRST CHURCH

Grace Church, 1872
Bethlehem

PASTORS

REV. JACOB B. RATH

Jan. 1, 1873-Aug. 6, 1885—Previously pastor of Salem, Bethlehem; installed by Rev. C. F. Welden, Jan. 1, 1873, as first pastor of Grace Church; founded the Church Messenger in 1875; also served congregations at Hecktown, Farmersville, South Easton, Altonah, Freemansburg and South Bethlehem. By his efforts he created four self-supporting parishes where formerly there had been but one. He held the offices of secretary and treasurer of the Ministerium and was a member of the board of trustees and the faculty of Muhlenberg College.

In March, 1883, Pastor Rath, declining in health, was granted by his congregation a year's leave of absence. Rev. Prof. M. H. Richards, D.D., substituted. Following his return, his strength gradually failed and on the first Sunday after Easter, April 12, 1885, he decided to relinquish his work. He fell asleep, August 6, at the age of 51 years, 5 months and 22 days. As a pastor he was ever active, pious and modest.

REV. CHARLES H. HEMSATH

June 2, 1886-December 31, 1890—After a long vacancy due to the illness of Pastor Rath and the unsettled conditions that followed, Rev. Hemsath succeeded to the pastorate. Under his leadership the congregation gradually developed in all lines of church activity. He is today an honored member of Grace congregation.

REV. FRANKLIN F. FRY, D.D.

January 5, 1891-October 15, 1901—New life and greater interest were the outstanding characteristics of Rev. Fry's pastorate.

REV. ADEN B. MacINTOSH, D.D.

January 1, 1902-September 30, 1912—The congregation under Pastor MacIntosh's leadership made rapid strides in churchliness, especially in the line of music and the rendition of the liturgy. The tenth anniversary of his pastorate was celebrated, December 31, 1911, with appropriate services.

REV. HARRY P. MILLER

January 1, 1913-June 15, 1926—Notwithstanding the fact that the Congregation passed through a severe crisis during his pastorate, Rev. Miller enjoyed the satisfaction of having it emerge a united people zealous for good works and developed in spiritual life.

SONS OF THE CONGREGATION IN THE MINISTRY

Grace Church sent into the sacred office the Rev. Emil J. Keuling, North Bergen, N. J., and also claims, in part, Rev. R. Jaxheimer, Richmond Hills, Long Island.

ORGANIZATION

On January 11, 1872, nine persons decided to enter into the organization of an English Lutheran Church in Bethlehem. By January 1, 1873, this number had increased to 126.

On October 31, 1872, about eighty names of persons were listed, who, on motion of J. B. Zimmele, decided to form an organization to be known as Grace English Evangelical Lutheran Church. At the same meeting a constitution was adopted, a Church Council elected, and the choice of Rev. Rath as pastor ratified, and a committee was appointed to apply for a charter.

FIRST CHURCH COUNCIL

Elders—M. H. Snyder, F. E. Huber, William Nickum and John B. Zimmele.

Deacons—W. H. Solt, J. A. Weaver, Frank Windt and S. Nickum.

Trustees—J. Walp, George Anewalt and George Desh.

These were installed on January 1, 1873.

FIRST CATECHUMENS

Alfred Horner, W. P. Gruber, Anna C. Palm, Susan Marstellar, J. L. Rinker, John Haus, W. H. Frick and Lizetta Horner were confirmed, April 11, 1873.

FIRST COMMUNION

Easter Day, 1873, one hundred and five persons partook of the sacrament.

CHURCH EDIFICE

The consecration of the basement took place on January 5, 1873, and by the beginning of the following year the entire structure was finished. It was set apart, for divine services, January 4, 1874. This building with additions and improvements is that in use today. Extensive improvements were made in 1892, when the chancel and basement were extended and the whole structure renovated. These improvements were dedicated, November 6-13, 1892.

TWENTY-FIFTH ANNIVERSARY

During the Reformation period of 1897, the congregation under the enthusiastic leadership of Pastor Fry, celebrated its Twenty-fifth Anniversary by a week of special services.

NEW FRONT ADDED

At a cost of over $17,000, the Church building was in 1904 extended to the Broad St. building line by the addition of a beautiful stone front, which, with extensive improvements to the interior, transformed Grace Church into a beautiful House of God.

GOLDEN JUBILEE

The congregation celebrated its Golden Jubilee, November 26 to December 8, 1922, by a series of appropriate and beautiful services.

FURTHER IMPROVEMENTS

The entire church was redecorated and its equipment improved by the enlargement of the organ and the addition of a complete set of tower chimes during 1924, and again the cost was about $17,000. These improvements were dedicated, January 11, 1925.

MEMBERSHIP—1925

Baptized	1030
Confirmed	737
Communing	580
Bible School	

Societies, Brotherhood, Ladies' Aid, Women's Missionary, Dorcas, Light Brigade and four organized adult Bible Classes. Value of Church Edifice $87,150.00, of Parsonage $12,000. Total expenditures during 1925 over $23,000.00, including improvement contributions and benevolence.

NOTEWORTHY EVENTS

PRELIMINARY

The rapid increase in Salem's membership and the desire on the part of the young people to have more frequent services in English raised the question of the enlargement of Salem Church, or the establishment of an English Congregation. The sentiment for an English Congregation prevailed. Conference endorsed this project on April 16, 1872. Salem, the mother church, resolved to support the movement and a committee, appointed to solicit funds, reported in a short time pledges amounting to about eleven thousand dollars.

RECEPTION INTO SYNOD

The newly-organized congregation was received into the Ministerium at Pottstown in 1873.

St. John's Church, Laurys

St. Paul's Church, Cementon

Rev. Preston A. Behler, Pastor of Laurys-Cementon Parish

St. John's Union Church, 1872

Laurys

PASTORS

REV. J. S. Renninger

1869-1888—Before the organization of the congregation, Rev. J. S. Renninger preached in the school-house as early as 1869. After the organization had been effected, he became the regular pastor of the congregation.

REV. J. D. SCHINDEL, D.D.

1888-May 31, 1908—Pastor of the Whitehall Parish and the son, Rev. J. J. Schindel, D.D., assisted the father from 1899-1908 in the pastoral work of the congregation.

REV. ELMER O. LEOPOLD

1908-1916—As pastor of the Whitehall Parish, he served Laury's and Cementon until 1917. He continued his services in the Egypt congregation and later assumed the pastorate also of St. John's, Fullerton.

REV. PRESTON A. BEHLER

1917-.....—Served Laury's and Cementon along with Indianland and Petersville congregations. After resigning the latter two congregations (1922), he continued his services in the former.

June 3, 1923, Pastor Behler observed the Twenty-fifth Anniversary of his ordination to the ministry.

SONS OF THE CONGREGATION IN THE MINISTRY

Rev. E. A. Yehl, D.D., Pastor St. Peter's Church, Allentown, Pa. Spent his youth among the members of the congregation.

Rev. Calvin F. Kuder, D.D. Former Missionary to India.

Rev. Clinton Everett.

ORGANIZATION

The first services were held in the Laury's Station school-house.

In May, 1872, about seventy of the residents who held their membership either at Egypt or at Unionville, unanimously adopted the plan of David Laury for the formation of a congregation with Rev. J. S. Renninger as Lutheran and Rev. S. A. Leinbach as Reformed pastor.

BUILDING COMMITTEE

The Lutheran members of the committee consisted of Wm. J. Keck and David Laury.

CHURCH COUNCIL

Moses Neuhardt, Thomas Neuhardt and Samuel Heiney.

CORNER-STONE LAID

The Corner-stone was laid on June 23, 1872.

DEDICATION

The dedication of the church took place on Sept. 13-14, 1873. The pastors, Revs. Renninger and Leinbach, were assisted by Revs. Groh, Fox, Dubbs and Leinbach in the services of dedication.

DEDICATION

February 22, 1885—after a number of improvements to the church.

FIFTIETH ANNIVERSARY, NOV. 12, 1922

A feature of the Anniversary was the presence of Dr. C. F. Kuder, a son of the congregation.

Revs. C. C. Miller and H. T. Sell assisted the pastor in the celebration.

MEMBERSHIP—1925

Baptized	66
Confirmed	60
Communing	50
Sunday School	74

Property Valuation	$9,000.00
Expenses	463.00
Benevolence	89.00

NOTEWORTHY EVENTS

Slate Dam, the original name of the place, so-called after the big dam erected, 1830, on a bed of slate by the Lehigh Coal and Navigation Company, but due to the residence of David Laury, at one time Associate Judge of Lehigh County, and the naming of the station "Laurys" by the Lehigh Valley Railroad, the name "Slate Dam" was superseded by Laurys, and by that name the place is now known.

Naturally, the name of the church would be suggested by those circumstances, and though the name of the church is also known as Miller's Church, the name Laurys seems to be preferred.

THE QUARRY SUNDAY SCHOOL

This is the oldest Sunday School in Lehigh County outside of the City of Allentown. "Judge" Laury acted as superintendent from the time of its organization (1838) in the school-house, and later in the church until his death, 1883, a period of about forty-five years.

IMPROVEMENTS—1925-1926

Re-frescoing, painting and carpeting of the Church.

A cemetery corporation formed in 1923, is known as the Plot Holders' Association. About $2,500.00 was expended in improving the cemetery.

CHURCH COUNCIL—1926

Elders—John O. Brader and Frank P. Keck.

Deacons—Harvey Snyder, Norman Mantz, Allen Oswald and Samuel Leibenguth.

Treasurer—Adam M. Musselman.

St. Paul's Union Church, 1884

Cementon

PASTORS

1884-1888—In the Union Church, services were held by pastors from Egypt.

REV. JACOB D. SCHINDEL, D.D.

1888-1908—Assisted by his son, Rev. Dr. J. J. Schindel, filled the office of pastor until his decease, June 28, 1908.

REV. ELMER O. LEOPOLD

1908-1917—While the pastor of Egypt Church, he also served Cementon and Laurys.

REV. PRESTON A. BEHLER

1917-.....—Pastor Behler at great inconvenience to himself served the Cementon-Laurys parish together with the Indianland Parish, until Nov. 5, 1922, when he resigned both fields. He, however, had such an interest in the welfare of Cementon and Laurys that he accepted their call though he is obliged to teach in the Public School in order to have an income sufficient for a living.

June 3, 1923, Pastor Behler celebrated the Twenty-fifth Anniversary of his ordination.

ORGANIZATION

Members of the Lutheran and Reformed church at Egypt erected a Union Church in 1884. The building is surmounted by a tower and bell.

Services by neighboring pastors were conducted alternately, and a Sunday School maintained.

On March 26, 1900, Rev. Dr. J. D. Schindel organized the Lutheran congregation, and called it St. Paul's Lutheran Church of Cementon.

IMPROVEMENTS

December 15, 1915, the dedication of the renovated church took place.

April 7, 1918, additional improvements to the property, permitted the congregation to hold another service of dedication.

CHURCH COUNCIL—1926

Elders—Granville Klotz and William Eisenhard.

Deacons—John Mcandle, Claude Eisenhard, Herman Hoffman and Sam. Ritter.

MEMBERSHIP

Baptized	236
Confirmed	155
Communing	96
Sunday School	85

Valuation of Property	$8,000.00
Expenses	609.00
Benevolence	67.00

NOTEWORTHY EVENTS

Across the Lehigh from Northampton (Siegfried's Bridge) is Cementon.

In fact, Cementon formerly went by the name Siegfried's Bridge. Then for about half a century it was known as Whitehall.

The first owners of the land were the Showalters. Then John C. Leisenring purchased 150 acres from Joseph Showalter in 1771. With the lay-out of the town in 1890, and due to the organization of the Whitehall Cement Company in 1899, the place began to develop, the establishment of school and church facilities followed as a natural consequence.

The lot upon which the church was erected was a donation from Maria Leisenring.

THE BUILDING COMMITTEE

S. Kemmerer, J. M. Laub, J. H. Stofflet and B. Bartholomew.

NEW NAME

Holy Trinity Memorial Church.

ADMINISTRATION BUILDING, MUHLENBERG COLLEGE

ALLENTOWN PREPARATORY SCHOOL

HOLY TRINITY MEMORIAL CHURCH AND PARISH HOUSE
ERECTED 1926

REV. CECIL C. HINE, PASTOR

CHURCH OF THE HOLY TRINITY, ERECTED 1874

Holy Trinity Memorial Church, 1873
Catasauqua, Pa.

PASTORS

REV. JOHN K. PLITT

July 1, 1873-1877—Before the church was ready for use, Pastor Plitt conducted services in the German Reformed Church.

1877-1882—Prof. M. H. Richards, D.D. Stated Supply.

REV. GEORGE W. SANDT, D.D., LL.D.

1883-1884—Pastor Sandt preached in St. John's, Coplay, which together with Holy Trinity at the time constituted a parish.

1884-1886—Rev. George S. Kohler.

REV. D. M. HENKEL

1887-1889—By his optimism and tactful methods, Pastor Henkel encouraged the congregation to face the future with confidence.

1889-1893—Rev. John D. Roth.

REV. PAUL G. KLINGLER

1893-1896—Resigned to accept a call to St. John's, Easton.

1896-1902—Rev. Wm. George de Armand Hudson.

REV. EDWIN FRANCIS KEEVER, D.D.

1902-1907—His emphasis on good order and business methods, as well as his genial disposition made and left an excellent impression on the congregation and the community.

REV. CHARLES L. FRY, D.D.

1908-1913—Accepted the office of Superintendent of the Church Extension Society, upon leaving Holy Trinity.

1914-1918—Rev. Walter C. Sandt.

REV. CECIL C. HINE

1918-.....—Marked growth in attendance at church services and liberality characterize Pastor Hine's work in the parish. The organizations in the congregation which he introduced, prosper under his direction.

SON OF THE CONGREGATION IN THE MINISTRY

Herman Edgar Knies, student at Mt. Airy Seminary.

ORGANIZATION

The congregation organized, Jan. 28, 1873, and adopted a constitution, Feb. 10, 1873.

FIRST CHURCH

The corner-stone of which was laid, Nov. 9, 1873, and the church dedicated, May 17, 1874.

BUILDING COMMITTEE

George Bower, Thomas Frederick, C. F. Beck, J. S. Lawall and M. H. Horn.

FIRST COMMUNION

Rev. Dr. J. A. Seiss administered the first communion to 31 guests on May 4, 1873.

FIFTIETH ANNIVERSARY

The congregation fittingly observed the Fiftieth Anniversary of its founding, Nov. 7-11, 1923.

Drs. Urich and Stough preached on the festival occasion. Addresses were made by a number of pastors during the festival week.

CHURCH COUNCIL—1926

Oscar J. Stine, Clifford D. Young, C. D. W. Bower, Samuel Stotz, H. M. Holton, Paul W. Emanuel, Ralph C. Boyer, J. L. Vaughn and Robert E. Ritter.

MEMBERSHIP—1926

Baptized	299
Confirmed	233
Communing	110
Sunday School	120
Cradle Roll	17

SOCIETIES

Brotherhood	33 members
Luther League	25 members
Ladies' Aid	39 members
Women's Missionary	22 members
Light Brigade	34 members

1926

Property Value	$33,000.00
Total Expenditures	12,489.00
Benevolence	893.00

NOTEWORTHY EVENTS

The desire of a number of members of St. Paul's to have regular English services on Sunday evenings having been disapproved, Messrs. M. H. Horn, George Bower, Thomas Frederich, C. F. Beck and J. S. Lawall decided to organize an exclusively English congregation.

The congregation received strong support and the benefit of wise counsel, when Oliver Williams and family united with Holy Trinity Church on April 2, 1889.

The two pillars of the congregation were then, Oliver Williams and M. H. Horn, who led the members into general church activity for the good of the church at home and abroad.

MEMORIAL CHURCH AND PARISH HOUSE

As a fitting expression of gratitude by children to the memory of their parents and as a mark of interest in the welfare of Trinity Church, the beautiful memorial church and parish house were erected in 1925-26.

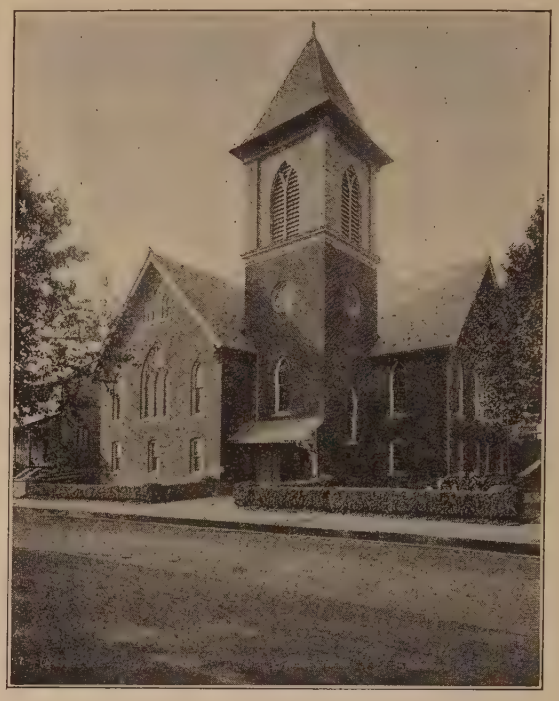
These memorials are the donations of Mesdames Jessica W. Mattice, W. W. Emanuel and Grace W. Harding, in memory of Mr. and Mrs. Oliver Williams. The inspiring services of consecration were held, Sept. 12, 1926, and special services during the week following.

PIPE-ORGAN

The congregation has assumed the financial obligation involved in the installation of the fourteen-thousand dollar pipe-organ.

With the wonderful improvements added, Holy Trnity Memorial Church is entering upon a larger field of serving love.

First Church, Erected 1882



Present St. John's Church, Coplay, Erected 1902

Rev. C. C. Miller, Pastor

St. John's Church, 1873

Coplay

PASTORS

1861-1873—Pastors Schantz and Schindel preached at the services which were accustomed to be held in the school-house.

REV. JACOB D. SCHINDEL, D.D.

1873-May 24, 1883—Educated in the Allentown Seminary, Gettysburg College and Philadelphia Seminary; ordained, 1867, by the Ministerium of Pennsylvania, became pastor of Catasauqua and Mickleys 1873-88, and from 1873 until 1883, the first pastor of St. John's, Coplay. During his forty-one years' service, he confirmed 2751, officiated at 2558 funerals, performed 1452 marriages, baptized 4347 children and 25 adults.

REV. G. W. SANDT, D.D., LL.D.

1883-1884—Took charge of this, his first parish, consisting of St. John's and Holy Trinity, Catasauqua, after his ordination in 1883. He is best known as the editor of the Lutheran, and the author of a number of books.

REV. J. D. SCHINDEL, D.D.

1885-1916—A second time became the pastor and served until the day of his death, June 27, 1908. A memorial service was held in his honor, Aug. 2, 1908. Rev. J. J. Schindel, D. D., the son, continued the pastoral work with much satisfaction until January 1, 1917.

REV. CHRISTIAN C. MILLER

May 1, 1917-.....—A graduate of Muhlenberg College and Philadelphia Seminary, served parishes at Freeburg, Bath, Honesdale and since 1917, has labored faithfully in this vineyard of the Lord.

ORGANIZATION

A committee, consisting of Alfred Biege and Edward Rogers, after a canvass had been made of the town, waited on Rev. J. D. Schindel with the object of enlisting his services in the organization of a Lutheran congregation. At the service on Sunday afternoon, May 18, 1873, Pastor Schindel announced a meeting for May 22d. At that meeting, Moritz Frickert presiding, a constitution was read and adopted, officers elected and Rev. Schindel elected as pastor.

CHURCH COUNCIL INSTALLED MAY 24, 1873

Elders—Jackson Biege and Marcus Rothermel.

Deacons—Aaron Groner, Amos Wolf, Edmund Seyfried and Dennis Nothstein.

Trustees—Moritz Frickert and John Reppert.

STEPS TAKEN TO ERECT A CHURCH

The privilege of worshipping in the Reformed Church being withdrawn, the Lutherans manfully met the situation by gathering subscriptions and appointing the following Building Committee: Edwin Seyfried, Marcus Rothermel, Elias Sieger, Wm. Wohlbach and Frank Hausman.

Corner-stone laid, July 1, 1882, by Pastor Schindel.

CONSECRATION OF THE CHURCH

On Nov. 12, 1882, the pastor being assisted by Prof. Wackernagel, D.D., LL.D.

COMMUNION AND THE FIRST CONFIRMATION IN THE NEW CHURCH

On Nov. 18, 1882, 27 were confirmed and on the next day, 160 persons communed.

On Sept. 7, 1902, a new and enlarged church, erected at a cost of $9,500.00, was dedicated.

MEMBERSHIP—1925

Baptized	660
Confirmed	467
Communing	281
Sunday School	299
Cradle Roll	33

An active Brotherhood—47 members.

An active Ladies' Aid—49 members.

Property Value	$49,000.00
Total Expenses	5,730.00
Benevolence	245.00

CHURCH COUNCIL—1926

George Sicher, Pauried Beidelman, Elmer Meekes, Arthur Miller, Alvin Schaffer, Harrison Shoemaker, John Frickert and Robert Newhart.

NOTEWORTHY EVENTS

The three Schreiber homesteads on the territory where Coplay now stands, naturally suggested "Schreiber" as the first name of the locality. The erection of the furnaces by the Lehigh Valley Iron Company in the same district caused the name of the place to be changed from "Schreiber" to "Lehigh Valley." This in turn was changed to Coplay—Indian "Kolapechka," after the name of the son of the Indian Chief Paxinosa.

EARLY SERVICES IN A BARN

As early as 1859, William C. Rothrock, a licensed candidate of the Reformed Church, who engaged in school-teaching at Siegfrieds, conducted services in Aaron Schreiber's barn. The lumber for the temporary seats was furnished by the Schreibers from their lumber yard.

After the erection of the school-house in 1860, Lutheran and Reformed pastors conducted occasional services there. Rev. Dr. Schantz, pastor at Catasauqua, 1861-66, preached occasionally, as well as Rev. Dr. Schindel.

RECEIVED INTO SYNOD

On June 8-12, 1873, at Pottstown, the congregation was formally received into membership of the Ministerium of Pennsylvania.

The panic of 1874-79 brought about such a hardship that thoughts of disbanding were entertained, but the generous spirit of the pastor and the privilege of worshipping in the Reformed Church kept the congregation together until conditions changed for the better.

A NEW PARISH

Conference recommended, 1882, Trinity, Catasauqua and St. John's, Coplay, constitute a parish. In 1916, St. John's was constituted a separate charge.

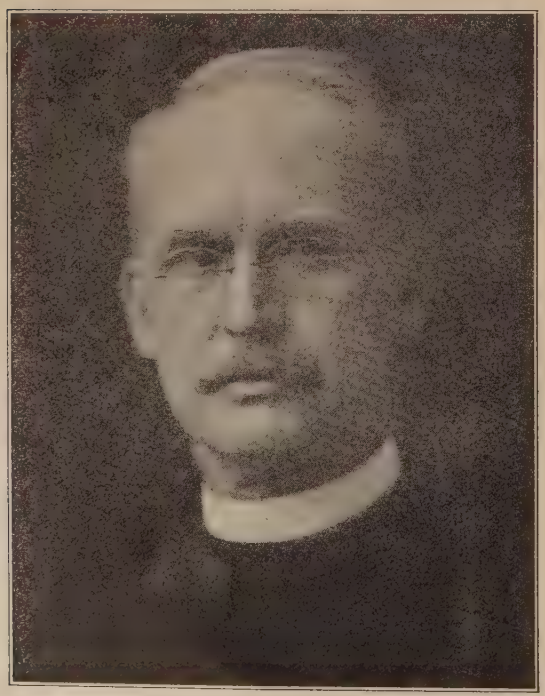
A new parsonage was erected in 1917, at a cost of $9,000.

CHOIR VESTED, 1914

The Golden Jubilee of the congregation was celebrated with inspiring services, Nov. 7-11, 1923.

A new lighting system, installed at a cost of $600.00, was dedicated Sunday, Oct. 18, 1925.

St. John's Church, Phillipsburg



Rev. Joseph H. Orr, Pastor

St. John's Church, 1875
Phillipsburg, N. J.

PASTORS

REV. R. F. WEIDNER, D.D., LL.D.

1874-Mar. 1878—Missionary pastor of Grace Church, Phillipsburg, N. J.

REV. HERMAN EGGERS

Mar. 1878-Aug. 1879—Chaplain during Civil War in Rosecranz's Division. Died as a result of a fall in the church, August, 1879. His ministry at St. John's had been richly blessed.

Mar. 1880-Mar. 1883—Rev. Thomas Steck.

REV. S. B. STUPP

June 1883-Dec. 1885—The introduction of English services dates from this pastorate.

Jan. 1886-Aug. 1889—Rev. Jacob Zentner.

Nov. 1889-1893—Rev. O. D. Bartholomew.

July 1893-Oct. 1900—Rev. Samuel Wenrich.

REV. GUSTAVUS A. BRUEGEL

Oct. 1900-Jan. 1906—Died, January 14, 1906. During Rev. Bruegel's long illness and after his death, until April, 1906, Rev. Dr. Wackernagel was the Stated Supply of the congregation.

REV. JOSEPH H. ORR

April, 1906-.....—Pastor Orr observed the Fortieth Anniversary of his ordination, May 31, 1925.

ORGANIZATION

Feb. 15, 1875, at a meeting held in Grace Lutheran Church, a constitution was adopted by the "resident German Lutheran citizens." The German services held in Grace Church only partly satisfied, hence a separate organization was effected.

OFFICERS

Elders—Bernard Miller, Jacob Wohlschlegel, John Panstian, Peter Koch, John Raeth and Michael Reed.

Deacons—Hardwig Schnoor, William Kies, Peter Hans, F. Julius Voigt, Casper Vetter and Henry Schmith.

NAME

The congregation adopted as the name of the church: The German Luthern St. John's Congregation, Phillipsburg, N. J.

CHURCH COUNCIL—OFFICERS—FEB. 10, 1875

Treasurer—Bernard Miller.

Secretary—F. Julius Voigt.

Trustees—Casper Vetter, Hardwig Schnoor and Peter Koch.

THE NEW CHURCH

The new church, 30 x 60 feet, was completed in the summer of 1876, and dedicated, Oct. 15, 1876, Pres. Greenwald and Rev. Pfatteicher officiating.

BASEMENT

In 1883, the basement was arranged for use by the Sunday School.

Improvements to the church, including the placing of memorial windows, were made in 1902.

MEMBERSHIP—1926

Baptized	340
Confirmed	221
Communing	157
Sunday School	193

SOCIETIES

1 Women's Society of 35 members.

2 Young People's societies of 50 members.

PROPERTY VALUE

Church	$10,000.00
Parsonage	5,000.00
Church Fund	100.00
	$15,100.00
Total Expenditures	$3,804.00
Benevolence	998.00

NOTEWORTHY EVENTS

Zion's Church, Easton, May 5, 1875, gave letters of dismissal to Bernhard Miller, Michael Reed, John Panstian, John Raeth, Peter Koch, Hardwig Schnoor and Christ Kaufman, because it was felt their interests should be with the new German congregation in Phillipsburg.

BUILDING COMMITTEE—1876

Henry Panstian, Wm. Kies, Ant. Liebermann, Peter Koch and L. Uebelhoer.

ADMITTED TO SYNOD

Dr. Weidner reported to the congregation, June 2, 1875, that Synod had received it as a member on May 25th, previous.

PARSONAGE

The erection of a parsonage was undertaken in 1883.

The parsonage was enlarged and improved, so also the Sunday School room, in 1910.

CHANCEL FURNITURE

Furniture for the chancel appropriate as memorials of Pastors Eggers and Bruegel, was installed in 1912. At the same time, handsome pews and a new heating plant and improvements to the exterior and the interior of the church were made.

ELECTRIC LIGHTING

Installed in the Church in 1919, was extended into the parsonage in 1924.

SEMI-CENTENNIAL

of the congregation was observed on May 31, 1925. A gift of $100.00 as a nucleus of a "New Church Fund," came as a surprise on this festival occasion.

MEMORIALS

consisting of brass candlesticks, vases, altar desk, and alms basin, provided by several members of the congregation as memorials to Mr. R. A. Lambert and Mr. and Mrs. P. Herwig, were set apart on Sept. 19, 1926.

THE LATE REV. A. T. W. STEINHAEUSER, D.D.

1876 - 1924 Aged 48 yrs

REV. CONRAD WILKER, PRESENT PASTOR
Installed July 25, 1926
Born March 13 1882
Died July 27 - 1944
Aged 62 yrs
Last sermon Sunday July 23 - 1944
Lesson Serm July 23 - 1
Psalm 130
Hymns 230
" 129

ST. MICHAEL'S CHURCH, ALLENTOWN, ERECTED 1876-77

Rev A. P. Grauer
Minister in charge
to October 1945

Rev Louis J Stoltzfus
elected Pastor.
First service Oct
Holy Communion Sun
Left 1950 - July

St. Michael's Church, Allentown, 1876

PASTORS

1877-1883—REV. B. W. SCHMAUK.

REV. G. F. SPIEKER, D.D.

1883-1894—Professor of Hebrew at Muhlenberg. Resigned to accept Professorship of Church History and Old Testament Theology in the Philadelphia Seminary.

REV. JACOB STEINHAEUSER, D.D.

Nov. 25, 1894-Sept. 25, 1904—Formerly President of Wagner College. Professor of Hebrew at Muhlenberg College. Rev. A. T. W. Steinhaeuser, D.D., assisted his father during 1903-'04. Born 1850 - died 1904

REV. A. T. W. STEINHAEUSER, D.D.

Sept. 1904-Nov. 1, 1924—Twenty-fifth anniversary of his ordination to the ministry celebrated, May 6, 1923. He was the author of many articles and books, the last a posthumous work, "The Man of Sorrows," being the best. Dr. Steinhaeuser went to his reward, Nov. 1, 1924.

SON OF THE CONGREGATION

While the father was pastor, the son, Rev. T. E. Schmauk, D.D., LL.D., spent his student days as a member of the congregation.

1924-1925—Prof. J. D. M. Brown, Litt. D., Stated Supply.

July, 1926—Rev. Conrad Wilker, installed, July 25, 1926.

VESTRY MEMBERS—1926

Deacons—W. E. Horn, President; Earl Gerlock, W. H. Rosenberger, Geo. Kleppinger, Geo. Sherer and Edwin Fetterman.

Elders—A. I. Schmoyer, Secretary; John Hauser, Henry Fetterman, Frank Marsh, Charles Woerner, Dr. W. D. Kline, W. I. Litzenberger, E. R. Steiner, Treasurer; Henry Gorden, C. R. Benner, Financial Secretary, and Dr. F. H. Johnson.

ORGANIZATION

The first service was held in Salem Reformed Chapel by the Rev. Wm. Rath, Allentown, Jan. 9, 1876.

On Easter, 1876, Revs. Rath and Hill administered the Holy Communion for the first time. The communicants at the time numbered 123.

On May 15, 1876, the congregation adopted the name "St. Michael's," and elected Abner H. Wint, George Ludwig and Samuel Roth, Elders; Charles Gehringer, Addison Wint, Henry Ludwig, Amandus Kuhns, Charles Kresher and Reuben Lichtenwalner, Deacons.

On a lot situated at Ninth and Turner streets, ground was broken by a committee appointed on July 17, 1876. The building committee consisting of Edwin Kramlich, Walter J. Grim and Charles W. Ludwig, directed the building operations. The corner-stone was laid, Aug. 13, 1876, and the church dedicated, May 7, 1877.

On Oct. 7, 1900, the church, after undergoing improvements, was dedicated. In 1913, after renovation, a similar service was held.

ANNIVERSARIES

May 4, 1902, the Twenty-fifth Anniversary of the consecration of the first church was observed. Nov. 12, 1922, the Fiftieth Aniversary of the founding of the Sunday School was celebrated.

DAUGHTERS OF ST. MICHAEL'S

St. Luke's	1888
St. Stephen's	1897
Christ Church	1903

MEMBERSHIP—1925

Baptized	1391
Confirmed	1051
Communing	731
Sunday School	543
Home Department	26
Cradle Roll	65

Property Value	$50,000.00
Parsonage	20,000.00
Total Expenses	9,898.00
Benevolence	2,539.00

NOTEWORTHY EVENTS

Though the history of St. Michael's through the Sunday School began in 1872, nevertheless the Centennial Year marked the beginning of St. Michael's as a congregation, May 15, 1876.

EXECUTIVE COMMITTEE

Jan. 25, 1875, Rev. R. Hill presiding, it was resolved that Samuel J. Brobst, Mrs. Mary Eisenhardt, Franklin Sieger, John Sanders and Edwin Kramlich constitute a committee of the Mission Society to arrange for services, and on Nov. 28, 1875, Messrs. Kramlich and Sieger were appointed to secure names of those who were willing to join the proposed congregation. The services were conducted in the German language until October, 1883, when English was introduced for the evening services. All services are held in English since 1917. The congregation then numbered 550 members, and the Sunday School 580 members.

PARSONAGE

In 1895, the congregation purchased the parsonage located on the northeast corner of Ninth and Turner Streets.

The congregation instituted its first Kindergarten school in 1905.

May 30-June 5, 1901, the Ministerium of Pennsylvania met in St. Michael's Church.

SUNDAY SCHOOL

First Superintendent, John Nicum, who inspired not only the young members of the Sunday School, but the adult members to look forward to a church of their own.

Second Superintendent—Samuel J. Brobst.

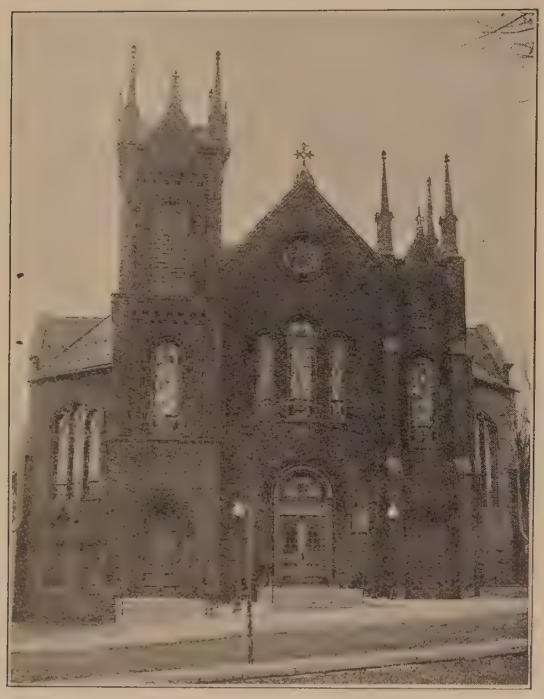
Third Superintendent—John Sander.

Substitute for the summer of 1875 and 1876, Rev. J. W. Mattern, the surviving member of the original seventeen who organized the congregation.

OTHER OFFICERS IN 1872

Frank D. Bittner, John Wind, Clinton Mink, Mrs. Mary Eisenhardt, Henry Ludwig and Willoughby Stettler. Superintendent, A. J. Schmoyer (1922); Assistant Superintendent, Ralph Fry; Secretary, W. J. Litzenberger; Treasurer, Miss Sarah Beitler.

A German Bible Class, since the introduction of all English services, is conducted every Sunday morning before church services.



TRINITY CHURCH, BANGOR, ERECTED 1884

REV. J. FREDERICK STOLTE, PH.D., PASTOR

ORIGINAL BUILDING ON THE PROPERTY

Trinity Church, 1878
Bangor

PASTORS

REV. B. F. APPLE

April, 1878-April, 1895—Preached at East Bangor and organized Grace Church, 1893. Also preached at North Bangor. A log church, erected in 1804, stood near the site of the Lutheran church in which Rev. Apple preached occasionally from 1865 until the organization of Trinity church, 1878. Rev. Probst preached in the first church. Rev. Funk succeeded him.

REV. E. A. YEHL, D.D.

1895-1916—Organized St. Paul's, North Bangor, 1898. A filial congregation of Trinity.

REV. DALLAS F. GREEN, Ph. D.,

Nov. 11, 1917-Oct. 1, 1923—Served North Bangor at the same time.

REV. J. FREDERICK STOLTE, Ph. D.

Dec. 1, 1923—Installed, Dec. 16, 1923. Parish consists of Trinity, Bangor, and St. Paul's, North Bangor.

ORGANIZATION

The Sunday School organized, April 6, 1876, by Rev. B. F. Apple with 20 members.

Original property with first church building received by gift from the Mennonites. Additions to this original grant were made in 1883.

1883—Corner-stone of New Church laid in Bangor.

1884—Consecration of new church.

1895—Parsonage adjacent to church built.

1908—Trinity Church much enlarged and beautified.

Nov. 2, 1919—Church refrescoed.

1925—Beautiful concrete approach to church constructed and lighting standards erected.

Easter, 1926—Meneeley Chimola placed in church tower.

MEMBERS OF CHURCH COUNCIL—1926

Erwin J. Houseberg, Vice President; E. L. Flory, Secretary; F. O. Strouse, W. A. Fisher, Clarence Labar, Frank Andrews, John Sayre, Edwin Young, Ray H. Holland, Horatio Weaver, John Stiles, Wm. H. Bowers, Joseph Weidlich, Lewis Williams, Clarence Freeman, S. E. Merkel, Treasurer; W. H. Grube, Fin. Sec.

MEMBERSHIP—1925

Baptized	1151
Confirmed	827
Communing	589
Sunday School	364

ORGANIZATIONS

1 Men's	93
3 Women's	187
2 Young People's	135

1925

Property Value	$87,000.00
Total Expenditures	9,868.00
Benevolence	4,318.00

NOTEWORTHY EVENTS

Rev. B. F. Apple had been the energetic pastor of the Mt. Bethel parish from Dec. 1864. He served Stone Church, Flicksville and Roxbury and Bangor, but in 1883 he resigned the Mt. Bethel parish and became pastor of Trinity, Bangor.

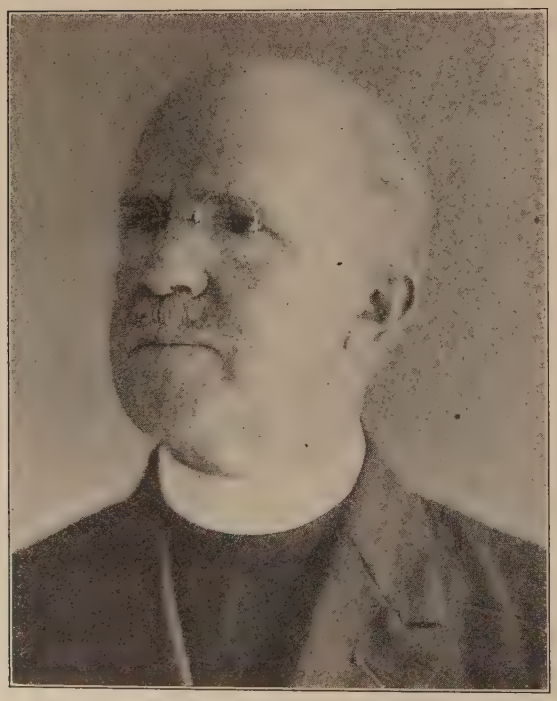
Synod appropriated $200 from 1883 for several years toward the support of the pastor.

Oct. 1922—Fifth Anniversary of Rev. D. F. Green's pastorate observed.

1923—Forty-fifth Aniversary of Trinity Congregation, Pres. Weller and Rev. Dr. Yehl preaching on the occasion.

1925—Fiftieth Anniversary of Sunday School, Rev. Dr. P. G. Sieger and Rev. Dr. Yehl preaching on the occasion.

St. John's Church, Pen Argyl, Erected 1884



Rev. C. W. Jefferis, Pastor

St. John's Church, 1884
Pen Argyl

PASTORS

REV. A. E. ERDMAN

1883-1890—Organizer and first pastor.

REV. JOHN H. RAKER, D.D.

July 31, 1891-May 15, 1898—He supplied as a student before his graduation at Seminary in 1892.
July 12, 1898-1902—Rev. George S. Kleckner.
July 27, 1902-Dec. 4, 1905—Rev. Jonathan A. Klick.
Feb. 11, 1906-July 1, 1908—Rev. L. D. Lazarus.
Nov. 15, 1908-1913—Rev. G. W. Fritch, Ph. D.
Jan. 1, 1913-April 4, 1920—Rev. W. S. Heist.
Sept. 19, 1920-May 31, 1925—Rev. J. W. Early, Jr.
Sept. 1, 1925-.....—Rev. Chas. W. Jefferis.

ORGANIZATION AND CHURCH COUNCIL

Rev. A. E. Erdman, pastor; Aaron Stauffer, Daniel Gum, Peter Gum, Marwood Lobb, Wm. Moyer, Isaac Kotz, Joseph Delp, R. Housburg and Fred Walter.

First church built in 1884. Dedicated in 1885. Cost $7,000.00.

BUILDING COMMITTEE

Daniel Gum, Isaac Kotz, Marwood Lobb, Joseph Delp and Wm. Moyer.

PARSONAGE

A commodious ten-room parsonage was erected in 1904, at a cost of about $3,000.00. It is located in the best residential section of the town.

TWENTIETH ANNIVERSARY

On May 4, 1904, the Twentieth Anniversary was observed with appropriate services.

DEDICATION AND THE FORTIETH ANNIVERSARY

In 1924, after the church had been completely renovated both in the interior and the exterior, it was dedicated, and along with the dedicatory services, the Fortieth Anniversary of the founding of the congregation was celebrated on May 15, 1924.

CHURCH COUNCIL—1926

President—Rev. C. W. Jefferis.
Secretary—S. J. Meyers.
Treasurer—Rue Arnts.

F. G. Williamson, Frank Muffley, W. P. Male, D. H. M. Wolslayer, Robert Gist, Wm. H. Lane, Earl Bonner, Wm. Buzzard and E. J. Sauerwine.

MEMBERSHIP—1926

Baptized	492
Confirmed	289
Communing	166
Sunday School	241
Cradle Roll	25
2 Women's Societies	58
Luther League	35

PROPERTY VALUE

Church	$10,000.00
Parsonage	7,000.00
Total	$17,000.00
Total Expenditures—1925-26	$3,704.00
Benevolence	990.00

NOTEWORTHY EVENTS

The population of Pen Argyl is about 5,000.

FIRST SETTLEMENT

Over 60 years ago, exact date is not at hand, the place was settled by the English, who found here the largest deposit of slate rock in the U. S. A., possibly in the world.

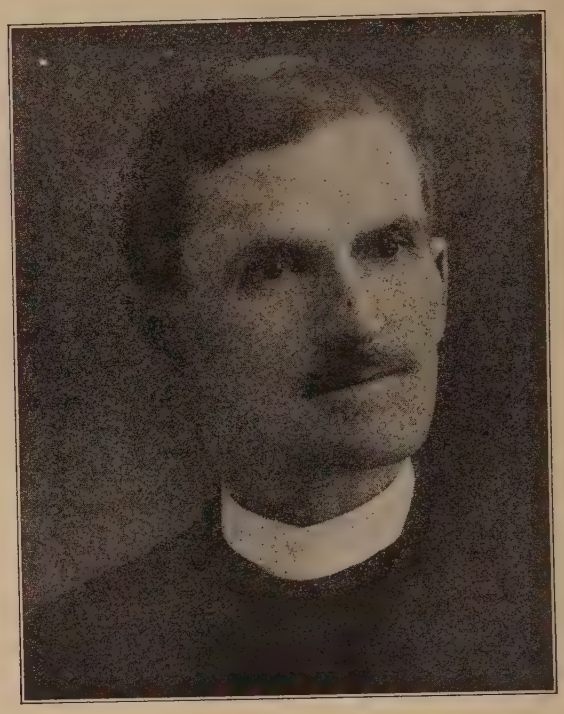
CHIEF INDUSTRIES

The slate business is the most important—there being a number of slate companies here. There are also two silk mills, a shoe factory, a clock factory, a large planing mill, and foundries. All are giving employment to a large number of people.

SCHOOL FACILITIES

It has a school enrollment of about 1,000 pupils, whose educational needs are provided for through a first class High School, and a Junior High School, based on the Cambridge plan with six grades below the High School. An enterprising Board of Education keeps at the head of the schools, the best available teachers, 25 in number. There are three large school buildings—the Lincoln, the Garfield, and the McKinley, located in different parts of the town. From a public school standpoint, its educational facilities are unexcelled.

St. Luke's Church, Easton, Erected 1916-18



Rev. Edgar J. Heilman, Pastor

Old St. Luke's Church, Erected 1882

St. Lukes Church, Easton, 1886

PASTORS

1882-1885—Occasional services conducted by the Rev. D. H. Geissinger, D.D., pastor of St. John's, Easton, on Friday evenings and later, on Sunday evenings, by Rev. L. Geschwind, pastor at Stewartsville, N. J.

REV. ASHER W. WALTER

1886-1890—The Rev. Asher W. Walter was the first regular pastor. At the request of the Church Council of St. John's Church, Easton, he began holding evening services at St. Luke's, the first of these having been held on July 5, 1885. He was regularly called on the 15th of March, 1886, and began his work at once. Resigned because of ill-health on December 1, 1890.

REV. GEORGE G. KUNKLE

1891-1892—He began his pastorate on April 19, 1891, relinquished it on February 1, 1892.

REV. ERNEST M. GRAHN

1892-1904—Pastor Grahn began his work in St. Luke's on June 26, 1892, and was installed July 3, 1892. He resigned September 1, 1904. Substantial growth and improvements marked Rev. Grahn's pastorate, the longest to date in the history of the congregation.

REV. H. F. J. SENEKER

1904-1912—During this pastorate a beginning was made in the gathering of funds for the present church building.

REV. ALFRED M. STUMP

1912-1918—The present imposing church building was begun during this pastorate.

REV. E. J. HEILMAN

1918—It was in this pastorate that the present building was completed and consecrated.

SON IN THE MINISTRY

The Rev. Walter C. Sandt grew up in Easton and was confirmed in St. Luke's Church.

ORGANIZATION

In 1875, under the leadership of the Rev. William Ashmead Schaeffer, D.D., pastor of Christ Church, Easton, St. John's, Christ, and Zion Churches united in the organization of St. Luke's Sunday School in the western section of the city. The school was organized and met for seven years in Gerspach Hall, on 12th St., near Ferry. The ground at 11th and Ferry Sts. was purchased in 1882 for the sum of $580.35. The corner-stone of the chapel was laid, July 30, 1882. The building was occupied for the first time on November 22, 1882. The contract price was $2,458. The first meeting looking to the organization of a congregation was called on January 12, 1886. Six persons attended. On January 18, another meeting was held at which time a set of resolutions was adopted calling for the organization of St. Luke's Church and signed by twenty-five persons. At a third meeting, January 25, the "General Council" constitution for congregations was adopted and St. Luke's Church came into being.

The first church council was installed on February 5, 1886, and consisted of the following: Edward Walter, John J. Seip, Frank D. Bishop, William H. Jones, Hiram Edelman, Milton D. Ritter, Theodore F. Hammann, Benjamin F. Ward and John Berkey, Sr.

CHAPEL ENLARGED

During the pastorate of the Rev. E. M. Grahn the chapel was enlarged by the addition of a wing on the east side. The building itself was moved south and west of its former position and the corner-stone of the enlarged building was laid, June 23, 1895. The building was consecrated on September 22, 1895.

THE PRESENT CHURCH

In 1914, during the pastorate of the Rev. A. M. Stump, the congregation took action looking toward the erection of a new building. The corner-stone was laid on August 1, 1915, by the pastor, with Revs. I. B. Ritter and W. D. C. Keiter, D.D., taking part in the services. The Sunday School room was ready for occupation on October 8, 1916, when the first service was held. On October 15, the service of consecration was held, with the pastor officiating and the Rev. Dr. J. A. W. Haas, President of Muhlenberg College, preaching the main sermon.

COMPLETION OF PRESENT CHURCH

During the pastorate of the Rev. E. J. Heilman, which began on June 1, 1918, the church was completed. It was consecrated on the Third Sunday after Easter, April 22, 1923. The act of consecration was performed by the pastor, with the Rev. H. A. Weller, D.D., President of the Ministerium of Pennsylvania, preaching the consecration sermon. The total cost was about $75,000.

CHURCH COUNCIL—1926

H. A. Miller, Vice President; E. T. Diefenderfer, Recording Secretary; H. P. Graver, Financial Secretary; A. W. Rosen, Treasurer; A. A. Aicher, H. J. Young, C. F. Sandt, W. H. Ackerman, R. A. Wixon, A. T. Hay, C. G. Uhler and F. W. Hummel.

MEMBERSHIP—1926

Baptized	930
Confirmed	698
Communing	494
Sunday School	469
Cradle Roll	75
Brotherhood	34
Women's Missionary Society	173
2 Young People's Societies	78

PROPERTY VALUE

Church	$100,000.00
Parsonage	4,000.00
Expenditures, local	21,478.00
Benevolence	1,543.00

NOTEWORTHY EVENTS

At a congregational meeting held March 22, 1882, St. John's Church, Easton, authorized Mr. C. F. Sandt to purchase a lot on which to build a chapel for St. Luke's Mission.

A chapel, to cost $2,458, was contracted for on June 20, 1882, under the direction of St. John's building committee, consisting of Messrs. Allen Albright, C. Flemming Sandt and Charles D. Stecker. The corner-stone was laid by Dr. Geissinger, assisted by Revs. D. L. Coleman and J. P. Uhler, on July 30, 1882. Consecrated, November 8, 1882.

In 1887, St. Luke's congregation purchased the property from St. John's for the sum of 1,600. The congregation was incorporated on October 10, 1887.

In 1898, during the pastorate of Rev. E. M. Grahn, the parsonage was erected at a cost of $2,709.70. The parsonage was occupied for the first time on October 28, 1898.

Of the 107 charter members, thirteen are still active members of the congregation. (May 31, 1926.)

HOLY TRINITY CHURCH, BETHLEHEM, ERECTED 1915

REV. KENNETH P. OTTEN, B.D., PASTOR

VIEW OF INTERIOR OF HOLY TRINITY CHURCH

Holy Trinity Church, 1888
Bethlehem, Pa.

PASTORS

REV. W. D. C. KEITER, D.D.

Sept. 4, 1887-Nov. 16, 1909—Served Altonah along with Holy Trinity until Dec. 3, 1900. Resigned, 1909, Trinity to take up the work as financial agent of Muhlenberg College.

He acted as Secretary of the College and the Seminary Board; Executive Secretary of the Ministerium; Treasurer of the Ministerium; Member of the Education Fund, the Ways and Means committee of the United Lutheran Church, and the Executive Board of the same.

He was President of the Allentown Conference for five years, and served on many other boards and committees.

He died Dec. 4, 1925, thus ending a most active career as pastor and executive of the church he so much loved.

REV. L. D. LAZARUS.

Jan. 1, 1910-Mar. 1, 1922—Much credit is due to Pastor Lazarus for the beautiful church erected during his pastorate.

REV. K. P. OTTEN, S. T. M.

May 21, 1922-.....—Due to his earnest efforts the congregation is taking a prominent place in the church of the Community. His plan of operation enlists the services of practically all the members.

ORGANIZATION

The first services were held in the Moravian Chapel in the Fall of 1886 and the Spring of 1887.

ORGANIZATION

In the Fairview school building the organization of Holy Trinity was effected, July 29, 1887.

CORNER-STONE

On a lot purchased, Sept. 10, 1887, building operations began, and the corner-stone laid, Oct. 30, 1887.

The first service in the new church was held Palm Sunday, March 25, 1888.

DEDICATION SERVICES WERE HELD APRIL 8, 1888.

Trustees and deacons elected, July 29, 1887: P. K. Hess, Jno. Frey, Wm. Nickum, Wm. McHose, George H. Young, Joseph Goth, Emmanuel Engler, Geo. F. Lees, M. B. Harwick, O. C. Keim. Treasurer, James Lees.

Twentieth Aniversary of pastorate was observed by Dr. Keiter, June 20, 1907.

Twenty-fifth Anniversary of the founding of the congregation was observed with appropriate services, May 12 and 26, 1912.

Corner-stone of the Greater Trinity laid, Nov. 2, 1913.

The beautiful Holy Trinity Church was dedicated, Nov. 7, 1915.

CHURCH COUNCIL—1926

Vice President—Fred R. Body.

Secretary—G. W. J. Jordan.

Financial Secretary—Oscar Schaffer.

Treasurer—Charles T. Eberts.

James R. Bender, Arthur Buss, John Beauchany, Mr. Biery, Homer Fackenthal and Ralph Faga.

Trustees—P. D. Giess, Frank King and Louis Semmel.

MEMBERSHIP—1926

Baptized	1000
Confirmed	716
Communing	525
Sunday School	585
Cradle Roll	22
Weekday School	425

SOCIETIES

1 Men's of 60 members.

4 Women's of 150 members.

2 Young People's of 125 members.

Property Value	150,000.00
Total Expenditures	13,268.00
Benevolence	1,958.00

NOTEWORTHY EVENTS

Long before there was any idea of establishing a Lutheran Church, the West Side had a log chapel for the Christian Indians as early as 1756.

Before this time, a mill had been rendering service to farmers far and wide since 1743.

On the east slope of the Monocacy hill several hundred soldiers, brought from Jersey and Fort Washington to the Moravian buildings for hospital treatments, who died from their wounds, were interred in unknown graves with nothing but a small stone to mark the place.

The establishment of new industries brought a large number of home-seekers into the community, making this district one of the thriving parts of the city.

The first sessions of the Sunday School were held in the Fairview building, July 17, 1887. Mr. George M. Young acted as Superintendent.

ORGANISTS

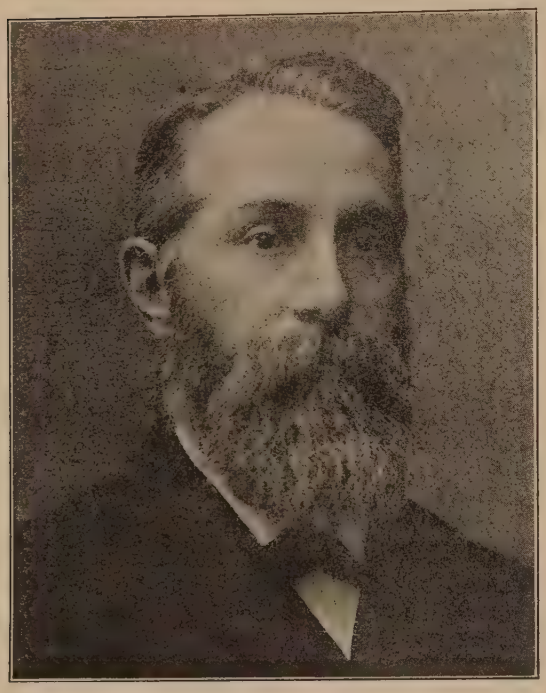
Mrs. C. Spiegler, 1887-1900.

Mrs. Ada Smith Merkley, 1900-1903.

Prof. I. H. Bartholomew, May 9, 1903.

PARISH HOUSE AND SUNDAY SCHOOL

were set apart for their purpose, November 7, 1915. The large increase in enrollment made a rearrangement of the parish house necessary in 1926.



PROF. J. A. BAUMAN, PH.D., D.D., FORMER PASTOR

REV. IRA S. FRITZ, PRESENT PASTOR

ST. PAUL'S CHURCH, FOUNTAIN HILL, ERECTED 1891

St. Paul's Church, 1887

Fountain Hill

PASTORS

REV. J. A. BAUMAN, Ph.D., D.D.

May 29, 1887-May 7, 1922—Dr. Bauman conducted the first service on May 29, 1887. He was the Professor of Natural Sciences in Muhlenberg College and later Professor of Mathematics. Pastor Bauman gave pastoral care to St. Paul's Church for more than thirty years.

REV. M. A. KURTZ

1922-1926—As pastor of St. Mark's Church, Rev. Kurtz also acted as stated supply for St. Paul's, until the pastor-elect, Rev. Ira Fritz, entered upon the field.

Pastor Kurtz, by his faithful service, though at great inconvenience to himself, succeeded in bringing St. Paul's to such a stage of efficiency that the congregation felt the time had arrived to have a pastor, who could devote all his time to the field.

REV. IRA S. FRITZ

June 15, 1926-.....—Installed, June 20, 1926.

ORGANIZATION

July 20, 1890—Corner-stone was laid.

CHAPEL

Consecration of the new chapel took place, June 28, 1891.

ORGAN INSTALLED

The dedication of the new organ by Pastor Bauman took place, Jan. 29, 1908.

May 29, 1891—Deed for ground given to the congregation.

RENOVATION

After making necessary improvements, the congregation held special reopening services, Sept. 8, 1912.

ANNIVERSARY

On Feb. 1, 1914, the congregation observed the Twenty-fifth Anniversary of its founding.

1926

St. Paul's decided at the annual meeting of the congregation to have a full-time pastor of its own, and voted to have the pulpit supplied by a pastor who could give his entire time to the parish.

In March, 1926, Student Ira Fritz was chosen for that position.

MEMBERSHIP—1925

Baptized	233
Confirmed	161
Communing	129
Sunday School	227

Superintendent—Robert Humphries.

CHURCH COUNCIL—1926

Franklin Mohn, Claude Seifert, Floyd Arnold, Earl Trapp, Harry Felker, Henry Shannon and Merrit Stehley.

Property Value	$5,000.00
Total Expenditures	1,563.00
Benevolence	435.00

NOTEWORTHY EVENTS

PRELIMINARY

St. Paul's owes its origin to the generous zeal of Dr. Wackernagel, who was then serving Jerusalem Church, East Salisbury, and to Rev. Dr. C. J. Cooper, then pastor of St. Peter's, Bethlehem. They met in the Fountain Hill Schoolhouse on Dec. 6, 1885, for the purpose of organizing a Sunday School. There were over 45 children present, and about 15 adults.

Jan. 3, 1886, the first meeting under the new constitution was held. Mr. A. R. Shimer was elected Superintendent of the Sunday School.

March 14, 1886—A new organ was dedicated.

April 6, 1890—It was resolved to build a new church. On April 20, the plans were adopted. July 5, 1890, the congregation was incorporated.

On Jan. 3, 1909, the congregation paid the last of its indebtedness.

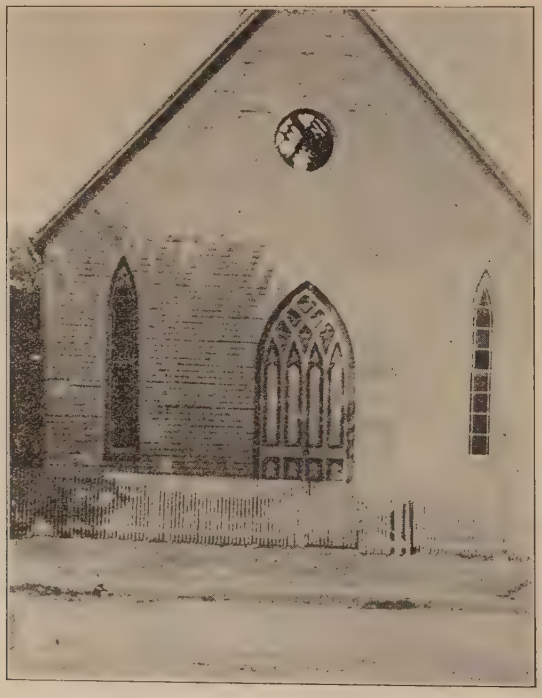
August, 1923—The church was repapered.

May 9, 1926—A new Estey Organ, the gift of the Junior Willing Workers' Society, was presented to the officers of St. Paul's Church. A new altar, reredos, pulpit and lectern were presented by the Friendship Circle and were dedicated on the above date. The same society also presented a new electric lighting system for the church, and carpet for the aisles. Mrs. Emma Mohn presented two altar candlelights in memory of her husband.

These improvements, costing seven thousand dollars and given as gifts, were dedicated on May 9th, by the acting pastor, M. A. Kurtz, assisted by the pastor-elect, Ira S. Fritz, Rev. P. A. Laury, D.D., and Rev. J. A. Bauman, D.D.

St. Luke's Church, Allentown, Erected 1898

Rev. W. L. Katz, Pastor



Old St. Luke's, Erected 1888

St. Luke's Church, 1888
Allentown

PASTORS

April 2, 1888-December 25, 1892—Rev. J. S. Renninger.

Dec. 25, 1892-May 13, 1894—Rev. J. A. Scheffer, Temporary Supply Pastor.

May 13, 1894-October 28, 1894—Rev. Dr. William Wackernagel, Pastor pro tem.

October 28, 1894-June 30, 1924—Rev. J. C. Rausch, D.D., Supply until Feb. 1, 1925.

February 1, 1925-.....—Rev. William L. Katz, installed June 14, 1925.

ORGANIZATION

St. Luke's Church grew out of the Sunday School conducted in the Eighth Ward school building. At a meeting called for March 29, 1888, the members of the community adopted the General Council constitution and elected the following persons to membership in the Church Council: Martin L. Ehrich, William Sell, Daniel Keinert, Oliver Heilman, Nathan Schneck, Alfred Kichlein, Aaron Rinker, Jeremiah Kemmerer, Josiah Maurer, D. D. Druckenmiller, Levi Bear and Nelson Schantz. Of this group, the following were elected trustees: Martin Ehrich, Willliam Sell and Josiah Maurer.

April 5, 1888, the following members were appointed as a Building Committee with authority to secure property and to direct the erection of the church: The Rev. J. S. Renninger, the Rev. J. A. Scheffer, Mr. Oliver Heilman, Mr. Martin L. Ehrich and Mr. Lewis Adams.

A one-story frame building, 40x70 feet, was erected at a cost of $1,751.00, the corner-stone of which was laid, June 24, 1888.

DESTRUCTION OF THE CHURCH BUILDING BY FIRE

Services and Sunday School were conducted in the frame chapel between January, 1889, and February 7, 1897, when the chapel during a session of the Sunday School ignited and before the fire was extinguished the whole building was destroyed.

In order to erect a new church building in place of the one destroyed by fire, the following were appointed to serve as a Building Committee: The Rev. J. C. Rausch, D.D., Mr. L. F. Rex, Mr. R. S. Kistler, Mr. J. H. Benner and Mr. Edwin A. Krause.

September 12, 1897, at three o'clock in the afternoon, the corner-stone of the new building was laid with appropriate services.

March 13, 1898, the lower story of the building was consecrated.

December 7, 1902, the church auditorium was consecrated.

The entire cost of the new building was $21,500.00.

The new pipe organ, installed at a cost of $2,825.00, was dedicated December 4, 1904.

ADDITIONAL PROPERTY PURCHASED

In March, 1910, the property north of the church was bought for $5,500.00. This was utilized, 1913, for a Sunday School Annex for the accommodation of the rapidly growing Sunday School, the membership of which at the time had reached 616, and that of the church, 635.

FIRE DAMAGES THE CHURCH

May 13, 1926, fire in the vestibule of the church resulted in a loss of $5,500.00.

CHURCH COUNCIL—1926

Pastor, President ex officio; Oliver Clauss, Vice President; Levi Rex, Secretary; C. T. Rex, Treasurer; C. I. Noecker, Benev. Treasurer; F. A. Landis, F. C. Schreiber, S. A. Schneck, W. J. Darran, H. J. Bastian, R. S. Kistler, W. Meitzler, G. H. Garnet.

Improvements costing about seven thousand dollars have been made. The church has been re-decorated, the chancel panelled, a new reredos installed, the floor painted and a new lighting system installed. The dedication of these improvements took place, Oct. 17, 1926.

MEMBERSHIP

In 1925, St. Luke's reported:

Baptized	769
Confirmed	400
Communing	323
Sunday School	349
Cradle Roll	10

2 Women's Societies with 150 members.

2 Young People's Societies with 137 members.

Congregational expenses, $7,772.00, of which $1,879.00 was for benevolence.

NOTEWORTHY EVENTS

During the trying times of the St. Luke's history, it is a pleasure to acknowledge the continued devotion of the pastors, the self-sacrificing labors of the Rev. and Mrs. J. A. Scheffer in the congregation, in the Sunday School and the Missionary Society. The names of some who stood by every endeavor were: Mr. and Mrs. Ehrich, Mr. and Mrs. Druckenmiller, Mr. and Mrs. Krause, Dr. and Mrs. Hendricks, Mr. and Mrs. Kistler, Mr. and Mrs. Bender, Mr. and Mrs. Rex, Mr. and Mrs. Hahn, Matilda Rabenhold, Caroline Seibert, Martha Haas, Lucy Derr, Mrs. Leinberger, Lizzie Krause, Mrs. Kate Cressman, Moses Heilman, B. F. Heilig, W. Trexler, L. Ritter, J. Derr, J. Bogert, C. H. Neubert and Wm. Heilig.

ANNIVERSARY

October 26, 1924, the 30th anniversary of the pastorate of the Rev. J. C. Rausch was fittingly celebrated.

May 1, 1926, the congregation purchased the property at 530 Allen Street to be used as the church parsonage at a cost of $11,000.00. Occupied since that time as the residence of the pastor.

St. Joseph's Church, Allentown, Erected 1888

Rev. Prof. Robert R. Fritsch, Pastor

St. Joseph's Church, 1888
Allentown

PASTORS

REV. J. S. RENNINGER

1888-1889—Supply Pastor, who had just resigned his Egypt parish, Mar. 26, 1888.

REV. P. P. WISSER

1889-Aug., 1891—Also pastor at Ridge Road, Bucks county. Ordained in 1884. Died, Aug. 29, 1891.

REV. M. J. KRAMLICH

1892-Feb. 1, 1893—Resigned, Dec. 10, 1891, St. Peter's, Upper Milford, and removed to Allentown, and gave his attention to East Allentown.

REV. J. S. RENNINGER

1893-1898—From St. Luke's, Allentown, he went to St. Joseph's and Grace Church. Then for ten years at St. John's, Berrysburg. His last parish was St. Matthew's, Northampton Heights, 1909-1918. He closed his labors as pastor of St. Matthew's while engaged in building a new church at Edgeboro, Bethlehem, where the congregation had removed.

May 21, 1899-Feb. 2, 1902—Rev. Geo. M. Scheidy.

1902-1910—Rev. J. W. Mattern.

Feb. 5, 1911-1916—Rev. P. A. Behler.

REV. PROF. ROBERT R. FRITSCH

1916-.....—At first as the supply, now the efficient pastor, in connection with his busy life as a Professor and Lecturer under the auspices of Muhlenberg College.

ORGANIZATION

Dr. Wackernagel properly is credited with the organization of St. Joseph's.

Preaching services were held in the Hanover school-house occasionally by Prof. Wackernagel, Revs. Scheffer, Renninger and A. R. Horne. While superintending the Sunday School, Geo. K. Mosser took aggressive steps in 1887, towards the organization of a congregation.

CHURCH COUNCIL—1888

John H. Wieser, Geo. K. Mosser, Jacob Dannecker and Oliver Deily. The latter three served as a building committee.

DEDICATION

The new church, the corner-stone of which was laid, August, 1887, was dedicated, Sept. 23, 1888.

The first class of catechumens was confirmed by Dr. A. R. Horne, May 27, 1888.

The first communion administered, Oct. 7, 1888.

IMPROVEMENTS

The extensive improvements were dedicated, Aug. 30, 1914.

TWENTY-FIFTH ANNIVERSARY

The Twenty-fifth Aniversary of the founding of the church was celebrated Oct. 26, 1913, with special services.

CHURCH COUNCIL—1926

Henry Smith, Howard Knappenberger, Clarence Kurtz, William Fauerbach, Joseph Kishbaugh, Jesse Koder, John Eisenhard and Miles Backenstoe.

MEMBERSHIP—1925

Baptized	317
Confirmed	275
Communing	220
Sunday School	402
Cradle Roll	26

Property Value	$20,000.00
Total Expenditures	4,034.00
Benevolence	1,278.00

NOTEWORTHY EVENTS

St. Joseph's Church organized in 1888, was the outgrowth of a Sunday School at first opened, June, 1868, by students of Muhlenberg College, and bore the title originally given as St. Joseph's Lutheran Church of Hanover Township.

CHAPEL

A frame building was erected on a lot donated by William Saeger, under the direction of the Building Committee consisting of George Mosser, Sr; Jacob Dannecker, Sr; and Oliver Deily.

The dedication was held, Aug. 2, 1888.

The chapel in the beginning was planned as a Union building, but later it became the property of the Lutherans.

The minutes of 1888, report the laying of the corner-stone, September 4, 1887.

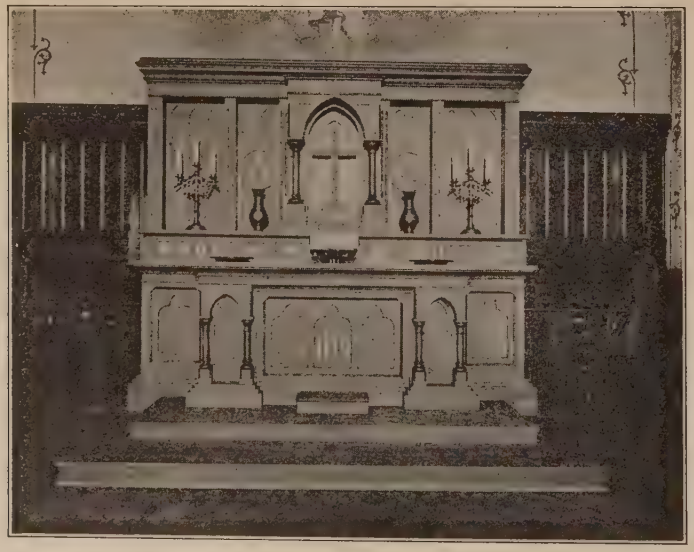
NAMES OF CATECHUMENS—1913

Pearl M. Kuehner, Mrs. Charles Deily, Stella L. Walck, Edna L. Dannecker, Bertha M. Sterner, Elsie M. Trexler, Eugene Deily, Wm. Luetten, Earl J. Schneck, Wayne F. Stettler, Paul Smith and Robert Fahringer.

1910—April 19, St. Joseph's, East Allentown, and Cedar, Cetronia, were constituted into a parish. This arrangement was discontinued with the advent of Prof. Fritsch as pastor.

St. Mark's Church, Bethlehem, Erected 1895

Rev. Melvin A. Kurtz, Pastor



View of St. Mark's Altar, Built by Pastor Kurtz

St. Mark's Church, 1889
Bethlehem

PASTORS

REV. L. SMITH

Jan. 20, 1889-.....—Rev. Smith conducted the first service. Other services by different pastors, until April 28, 1889, when Rev. A. R. Horne, D.D., became the Stated Supply.

REV. A. B. MARKLEY

Dec. 1, 1889-Nov. 1, 1894—First pastor.

REV. ALBERT T. CLAY, PH.D.

1895-.....—Resigned to accept a call to the Chicago Seminary.

REV. S. P. HUGHES

1896-.....—Ill health compelled Pastor Hughes to resign.

1897-1898—Rev. Edward Lunn Miller.

June 4, 1899-1908—Rev. Frederick E. Cooper.

1908-1909—Rev. Luther D. Lazarus.

1910-1911—Rev. Wm. H. Steinbicker.

1912-1918—Rev. Hirman J. Kuder.

1918-1920—Rev. Paul J. Hoh.

Sept. 1, 1920-.....—Rev. Melvin A. Kurtz.

ORGANIZATION

Nov., 1888, at the home of Mr. A. L. Cope, it was unanimously decided to organize by a number of persons interested in the establishment of an English Lutheran Church. St. Mark's was the name chosen for the new church.

THE NEW CHURCH

Mar. 17, 1895, the congregation decided to build a new church.

CORNER-STONE LAID

The corner-stone was laid on June 2, 1895.

DEDICATION

On Dec. 5, 1895, the new ten-thousand dollar church was set apart for worship.

The Fifteenth Anniversary was held, Jan. 14, 1904; the Twentieth Anniversary, Jan. 14, 1910.

NEW ALTAR

Constructed and erected by Rev. M. A. Kurtz, was dedicated, Oct. 28, 1923, with special services.

ALTAR DESK

Brass Altar desk presented by the Young Ladies' Society.

CHURCH COUNCIL—1926

C. H. Green, V. Lazarus, W. H. Reichard, Joseph Ide, P. Lapp, H. Burg, M. Nuss, Chas. Knight, W. P. Hartz, H. W. Kunsman, W. Ueberroth, H. Doughterty and H. Lee.

MEMBERSHIP

Baptized	356
Confirmed	284
Communing	244
Sunday School	126
Home Department	75
Cradle Roll	18
Property Value	$35,000.00
Expenses	5,438.00
Benevolence	1,160.00

NOTEWORTHY EVENTS

Mr. Cope purhcased a lot, 50x115 feet, which he held in trust for the use of the congregation.

SERVICES

Rev. L. Smith conducted the first service in the chapel on January 20, 1889.

INCORPORATION

May 6, 1889, the court at Easton granted a charter—27 members signed the document.

During Rev. Markley's pastorate he had the honor to organize the Sunday School, a Young People's Society, a Women's Sewing Society, and a Ladies' Missionary Society.

PIPE-ORGAN

Dec. 5, 1909, Rev. Lazarus dedicated the new pipe-organ.

BROTHERHOOD

Organization effected, Dec. 8, 1920, membership 24.

Jan. 8, 1921, a Junior Missionary Society began its activities.

MESSENGER

First issue of the Weekly Messenger, Sept. 4, 1921.

CHOIR VESTMENTS ADOPTED

Worn for the first time on Dec. 25, 1921.

A pipeless heater was installed for use in the Chapel, Jan. 17, 1922.

Two pipeless heaters were installed in the church, Oct. 19, 1923.

ORGAN CHIMES AND ELECTRIC BLOWER

A set of Organ Chimes and an Electric Blower were installed and dedicated, Oct. 12, 1924. Mrs. Clara I. Seiple, in memory of her husband, S. Amandus Seiple, presented them to the congregation.

1926—An extension of the Sunday School building was built.

GRACE CHURCH, EAST BANGOR, ERECTED 1893

Grace Church, 1893
East Bangor, Pa.

PASTORS

REV. B. F. APPLE

1864-1883—As pastor of the Mt. Bethel Parish, Rev. B. F. Apple occasionally preached in the "Old School-house," but regularly from 1870-1875, and again in 1888-1893. In 1893, he laid the corner-stone and in 1894, he dedicated the new church.

Oct. 20, 1895-July 7, 1896—Rev. D. L. Coleman.

1897—Rev. G. D. Druckenmiller, Student Supply.

Aug. 22, 1897-1898—Rev. C. E. Blethen.

July 2, 1899-Jan. 1902—Rev. John F. Snyder.

June 8, 1902-Sept. 11, 1906—Rev. Geo. S. Kleckner.

Jan. 1, 1907-1910—Rev. John H. Miller.

Jan. 22, 1911-1918—Rev. S. M. Wenrich.

Jan. 26, 1919-May 1, 1922—Rev. G. G. Kunkle.

1922-1923—Prof. J. A. Bauman, D.D., Stated Supply.

REV. GEO. M. PIFER

Dec. 25, 1923-.....—Installed, Sept. 28, 1924. Removed from Nova Scotia. Since he is pastor, he has succeeded in infusing new life into the congregation.

SONS OF THE CONGREGATION IN THE MINISTRY

Rev. L. F. Hartzell, Lunenberg, Nova Scotia.

Mr. John Gilbert Martin, is preparing for the Gospel Ministry.

ORGANIZATION

The school-house afforded a place of worship as early as 1864. As the population of East Bangor grew, the pastor, Rev. Apple of the Mt. Bethel Parish, preached more regularly and on stated occasions.

ORGANIZATION—1893

Naturally, the organization of the congregation followed May 2, 1893. In 1893, Pastor Apple laid the corner-stone of Grace Church, and in the following year, Feb. 25, 1894, he had the honor to officiate at the dedication of the new church.

A NEW BELL

On Sept. 13, 1896, Rev. G. D. Druckenmiller, then student supply, had charge of the services in which the bell was set apart for its mission of calling the worshippers for services.

THE FIRST CHURCH COUNCIL

George F. Shook, David F. Long, C. S. Hartzel, Nathaniel Snyder, Elmer D. Hartzel and Jos. A. Long.

THE BUILDING COMMITTEE

C. S. Hartzel, Esq; Jos. A. Long and Geo. F. Shook.

RECONSECRATION

On Feb. 4, 1906, Rev. G. S. Kleckner, the pastor, after making extensive improvements, reconsecrated the church.

THIRTIETH ANNIVERSARY

Under the supervision of Pastor Pifer the Anniversary services were held, Feb. 17, 1924.

MEMBERSHIP—1925

Baptized	267
Confirmed	160
Communing	144
Sunday School	285
Cradle Roll	28
Property Value	$19,500.00
Total Expenses	3,991.00
Benevolence	704.00
1 Men's Society	47 members
2 Women's Societies	49 members

NOTEWORTHY EVENTS

East Bangor, for a number of years went under the name of Delpsburg, after the name of the founder, Andrew Delps. The history of the town dates from 1856 when it was a collection of houses with a post office. The greater portion of slate quarried in Upper Mount Bethel is obtained in the vicinity of East Bangor.

PARSONAGE ERECTED

Under the direction of Rev. J. H. Miller, a very beautiful and commodious parsonage was erected during 1908 at a cost of $7,500.00.

HEATING PLANT

During 1924, a new heating plant was installed in the church.

CHURCH COUNCIL—1926

President—The Pastor.
Vice President—H. F. Bisher.
Recording Secretary—Chas. Slutter.
Financial Secretary—John H. Miller.
Treasurer—George Oyer.
Elmer Long and Victor Lentz.

School-house Where Grace Church Was Organized

Grace Church, Allentown, Erected 1905

Rev. Phares G. Beer, Pastor

Grace Church, Allentown, 1894

PASTORS

REV. J. S. RENNINGER

1894-Jan. 1, 1897—He made the first effort to organize the congregation.

REV. H. E. SEMMEL

1897-July 2, 1905—He succeeded in reorganizing the congregation, and became the first regular pastor. While pastor, Rev. Semmel directed the building of the present church and had the church incorporated.

REV. J. K. SULLENBERGER

1905-Oct. 23, 1906—Stated Supply.

REV. J. H. RAKER, D.D.

March, 1907-March 2, 1911—His services were greatly appreciated, but when he inaugurated the Inner Mission Movement in caring for crippled and homeless orphans, he resigned to devote himself to that cause.

REV. J. W. KOCH

June 1, 1912-Aug. 1, 1916—During this pastorate, additional ground was purchased, the old organ donated by St. Paul's, Catasauqua, installed, the Duplex Envelope introduced; an every-member canvass made; the congregation made self-sustaining, and a Brotherhood organization effected.

Supply—Rev. Jeremiah Ritter.

REV. W. A. LAMBERT

April 29, 1917-Dec. 31, 1921—This pastorate is marked by the cancellation of the debt on the church.

REV. PHARES G. BEER

Jan. 1, 1922-.....—During this pastorate the congregation purchased and paid for a parsonage; resolved to enlarge the organ; decided to publish "Grace Herald" under auspices of the brotherhood; to observe the Thirtieth Anniversary of its founding and to make plans for a larger church.

The congregation under Pastor Beer is planning well for the future.

SON OF THE CONGREGATION IN THE MINISTRY

Rev. A. P. Lentz (a charter member), Monaca, Pa.

ORGANIZATION

A meeting was called, Feb. 13, 1894, for the purpose of organizing a Lutheran Congregation in South Allentown.

Under the presiding officer, Mr. A. P. Lentz, the meeting adopted the General Council Constitution; decided that the name of the church be Grace Evangelical Lutheran Church, and elected the following persons as members of the Church Council: Jacob Miller, H. J. Schmickley, R. Rhinesmith, A. S. Killian, S. W. Osman, Wilson Frederick, S. Ehrich, S. Wenrich and A. J. Trump.

At a subsequent meeting, Mar. 6, 1894, the officers from the above councilmen, appointed a by-law committee and a committee (Rev. Renninger, Schmickley and Frederick), to apply for a charter.

At a meeting on Mar. 8, 1897, Rev. Kopenhaver presiding, they reorganized the Church Council.

On May 16, 1897, a call was forwarded to Rev. H. E. Semmel to become the pastor of the congregation.

MEMBERSHIP—1926

Baptized	851
Confirmed	592
Communing	386
Sunday School	515
Home Department	93
Cradle Roll	62
Weekday School	32

1 Men's Society of 69 members

2 Women's Societies of 138 members.

2 Young People's Societies of 66 members.

Property Value	$17,500.00
Expenditures	10,384.00
Benevolence	1,196.00

In hand, $3,700.00 as a building fund for a Greater Grace Church.

CHURCH COUNCIL—1926

John Latshaw, Edward F. Deily, Frank J. Erdman, Harvey D. Kemmerer, John C. Gehret, Oscar H. Stimmel, Harlan Hendricks, Nevin B. Wessner and Edwin E. Wisser.

NOTEWORTHY EVENTS

On June 6, 1897, Mr. Kline gave the congregation privilege to select a lot on St. John or Cleveland Street.

Rev. Dr. Repass, Rev. Semmel and Rev. Steinhaeuser formed a committee by appointment to select the lot.

On Feb. 13, 1898, the lot previously selected was exchanged for one on St. John and Hall Streets.

BUILDING FUND

Offer made by Dr. Repass that if the congregation collected $500.00 in addition to procuring the lot, permission would be granted to Rev. Semmel to call on members of St. John's Church for aid.

The amount collected was deposited in the name of the church as a Building Fund.

Mr. A. Albright's offer to erect church for $3,100.00 and donate $50.00 to Building Fund was accepted.

INCORPORATION DEC. 4, 1899

Grace Church property deeded to the Trustees of the church, June 28, 1899.

Basement was equipped by the Ladies' Aid. This organization also purchased the bell.

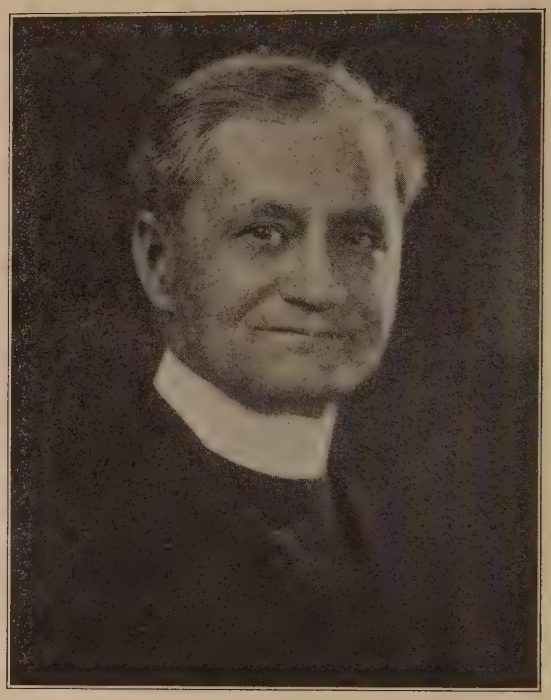
GOWN PRESENTED—1923

The Luther League presented its pastor, Rev. P. G. Beer, with a handsome silk gown.

BENEFICIARY SHOWS APPRECIATION

Grace Church had difficult sailing at first but by the generous donations from the Board of Home Missions, from St. John's, St. Stephen's, Christ, St. Michael's, St. Luke's, and St. Peter's churches of Allentown, the congregation weathered the storm and is today not only on a self-supporting basis, but is contributing its share toward the benevolent work of the Church at home as well as abroad.

ZION'S CHURCH, MIDDLE SMITHFIELD



REV. JACOB S. KISTLER, PASTOR

GRACE CHURCH, EAST STROUDSBURG

Grace Church, 1896

East Stroudsburg, Pa.

PASTORS

REV. B. F. APPLE

1896-1897—While pastor at Stroudsburg, Father Apple saw the need of a church and Sunday School in East Stroudsburg. Accordingly, he organized a Sunday School and also established a congregation. Before a regular pastor could be secured, Revs. Apple and Heilig supplied the congregation with the ministrations of the Word and Sacrament.

July 1, 1897-1905—Rev. J. W. H. Heintz.

REV. JACOB S. KISTLER

Feb. 26, 1905-.....—While a student in the Philadelphia Seminary, Pastor Kistler provided for the spiritual needs of Grace Church, and after his ordination, he took full charge of the parish. For twenty-one years, he has given full proof of his ministry. He is also looking for some years after the welfare of Zion's, Middle Smithfield, one of the congregations established by Rev. G. Heilig, father of the aged Theo. Heilig, in 1851.

ORGANIZATION

Soon after the opening of the Sunday School, Grace Church was organized, May 1, 1896. First Church Council: Theodore Y. Hoffman, H. S. Puterbaugh, L. H. Burnett, Henry B. Jensen, Geo. Rheinfels, D. F. Smith, L. S. Hoffman, John Peschko, A. Y. Hoffman and G. W. Bunnell.

SUNDAY SCHOOL EXTENSION AND A NEW BELL

1908 is marked in the history of the congregation by the enlargement of the Sunday School room and the installation of a new bell. The former was dedicated, July 12, the latter Sept. 27th.

RENOVATION

In 1911, the Church was improved and dedicated, Sept. 3d of the same year.

SPECIAL SUNDAY SCHOOL BUILDING

The beautiful and well-appointed Sunday School building was dedicated, January, 1917.

CHURCH COUNCIL—1926

L. S. Hoffman, Prof. E. E. Kuntz, Frank S. Bush, Foster Minnich, Prof. J. H. Kunkle, Elmer Treible, A. B. Meichner, F. B. Michaels, Peter LeSoine, A. Y. Hoffman, Henry Rehm, Edgar Schick, Joseph Repsher and Franklin Shelly.

MEMBERSHIP—1926

Baptized	800
Confirmed	600
Communing	445
Sunday School	570
Home Department	25
Cradle Roll	110
Property Value	$47,000.00
Total Expenditures	5,525.00
Benevolence	1,025.00

NOTEWORTHY EVENTS

As the organizer of at least five congregations, Rev. B. F. Apple well deserved the title "Father" Apple. He was an old type Home Missionary. The Northeastern section of Northampton County and the Southeastern section of Monroe County, owe "Father" Apple a lasting debt of gratitude for the services he rendered as a pastor and friend to all with whom he came in contact. In disposition sympathetic and kind, he loved above all to preach the Gosepl. No labors were too arduous, if he could thereby save a soul. His influence, naturally, extended far beyond his immediate parish. There are today many who delight to speak of him as the "Dear old pastor."

SUNDAY SCHOOL

The first session was held, Feb. 9, 1896, with an attendance of 64 and an offering of $1.68. There has been one Superintendent, namely, Mr. L. S. Hoffman, who has been active in the School since its organization.

THIRTIETH ANNIVERSARY

At the Thirtieth Anniversary, Jan. 31, 1926, Mr. Hoffman spoke of his experiences; Prof. Kemp on "The Home and the Sunday School," and Mrs. A. Shaw on the early history of the Sunday School. The attendance at the Anniversary was 518 and the offerings $1,094.20. Truly, as Pastor Kistler stated, the work accomplished showed that all must have been working together for God.

ENLARGED ZION'S CHURCH, NORTHAMPTON

REV. ARTHUR S. DEIBERT, PASTOR

Zion's Church, Northampton, 1896

PASTORS

1894-1897—REV. WILLIAM J. ANDRES, Senior Pastor. Rev. H. J. KUDER, Junior Pastor.

REV. HIRAM J. KUDER

1897-Feb. 15, 1912—Parish: Zion, Holy Trinity and Howertown. Holy Trinity until September, 1908.

During the interim, Rev. P. A. Behler acted as stated supply.

REV. ALLEN R. APPEL

May 1, 1912-Oct. 16, 1922—At present pastor of the Moorestown parish.

REV. ARTHUR S. DEIBERT

January 14, 1923-.....—Installed, April 15, 1923.

ORGANIZATION

A Union Church from 1891-1909.

The beginning of the Union effort is traced to the Union Sunday School organized in the "old" school-house in 1842.

The following served as a committee to supervise the erection of the Union Chapel, 1891: Geo. Schoenenberger, Clinton V. Sieger, Edwin Young, John Hilberg and Edward Lichtenwalner.

Corner-stone of Chapel laid, Sept. 6, 1891.

Dedication of Chapel, June 5, 1892.

ZION CHURCH ORGANIZED

With twenty-eight charter members, the congregation was organized, March 2, 1896, by the adoption of a constitution. Admitted to Synod through Conference, April 28, 1896.

BUILDING COMMITTEE

Geo. Schoenberger, Edwin Young, John Hilberg, C. W. Sieger and Edward Lichtenwalner.

FIRST CHURCH COUNCIL

Elders—Henry Young and John H. Kleppinger.

Deacons—S. G. Mertz, Arthur Beil, M. F. S. Keck and Edwin J. Ritter.

RENOVATION—1898

Bell installed and church renovated.

ORGAN

Installed and dedicated Whitsunday, 1903.

ANNEX BUILT

Corner-stone laid, Aug. 27, 1912; dedicated, May, 1912; erected at a cost of $15,000.00.

At a cost of $2,500.00, many improvements made. Dedication, May 18-20, 1923.

OFFICERS OF CHURCH COUNCIL

President (ex-officio)—The Pastor.

Vice President—Edward E. Bender.

Rec. Secretary—Warren C. Reinert.

Fin. Secretary—Ernest C. J. Haller.

Treasurer—Wilfred Kosman.

Trustee—John Spengler.

Elders—P. A. Christman and Wm. H. Young.

Deacons—E. E. Bender, E. C. J. Haller, W. Heckman, J. G. Koch, J. J. Kleppinger, Jr., I. E. Peiffer, W. C. Reinert and C. R. Snyder.

MEMBERSHIP—1926

Baptized	703
Confirmed	443
Communing	305
Sunday School	449
Cradle Roll	53
Home Department	56
Property Value	$45,000.00
Church and Annex	38,000.00
Parsonage	7,000.00
Total Expenses	8,000.00
Benevolence	1,656.00

NOTEWORTHY EVENTS

The old part of Northampton was originally called Siegfried's Bridge in honor of Col. John Siegfried who settled in the place in 1770 and became prominent as an officer of the Revolution. Before a bridge spanned, 1828, the Lehigh, the people crossed the river by ferry.

HOKENDAUQUA, INDIAN TOWN

Occupied the elevation of the town. The Indians had a burial ground on the incline near the river.

The party of men composing the "Walking Purchase" also passed through the place, having spent the night a little below the town. This is indicated by a memorial marker, erected at the east end of the bridge, 1925.

THE FIRST SCHOOL-HOUSE

On land conveyed to Henry Beil and Peter Butz in trust by John Siegfried, Michael Beaver, and A. Levan, a log school-house was erected in 1793. This was replaced by one of brick in 1847, and a larger school erected on the site in 1874.

A Sunday School was organized here in 1842, and its sessions were kept up almost continuously under one form or another until the present day.

The Union Church was discontinued when the Lutherans bought the rights of the Reformed on June 15, 1909. The Reformed held services, however, in Zion Church until Nov. 1, 1910.

TWENTY-FIFTH ANNIVERSARY

The Twenty-fifth Anniversary of the organization was observed in 1921.

The Thirtieth Aniversary of the organization was observed, May 19, 21, 23, 1926.

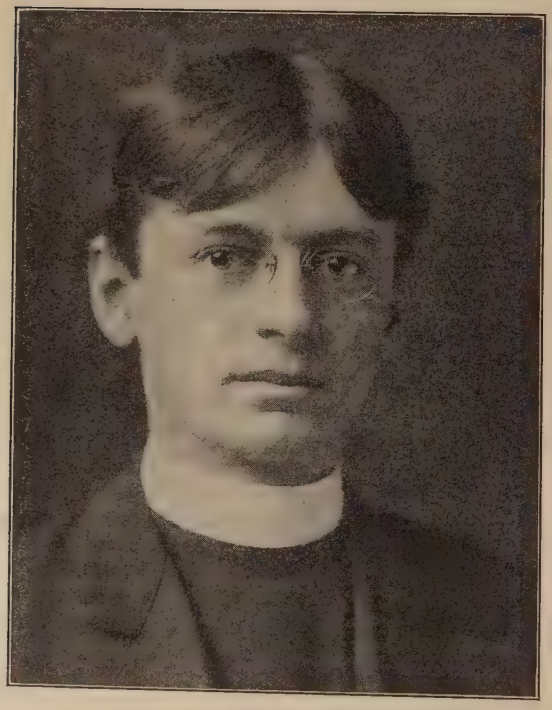
The debt on the parsonage was liquidated at the time of the anniversary.

At a cost of $7,000.00, the congregation purchased a well-appointed parsonage for its pastor in 1923.

SOCIETIES—MEMBERSHIP

Brotherhood	72 members
Missionary	35 members
Ladies' Aid	85 members
Light Brigade	30 members

HOLY TRINITY CHURCH, ERECTED 1898
Greatly Enlarged in 1923



REV. HIRAM F. SIEGER, PASTOR

Holy Trinity Church, 1897
Northampton, Pa.

PASTORS

REV. HIRAM J. KUDER

1897-Sept., 1908—After serving the Bath-Howertown Parish five years from 1897, Pastor Kuder resigned Bath and accepted the parish consisting of Zion's, Siegfried's, St. John's, Howertown, and Trinity, Northampton. In 1908, he resigned Trinity and continued to serve Siegfried's and Howertown.

REV. H. F. SIEGER

Nov. 15, 1908-.....—Since his installation, Nov. 22, 1908, pastor Sieger has given full proof of his ministry not only in caring for the spiritual wants of his parish, but also in making adequate provision for the religious training of the young people and their social requirements.

ORGANIZATION

September 16, 1897, First Church Council.

Elders—P. N. Remmel, Treasurer; Andrew Klotz.

Deacons—Sylvester Reph, F. J. Rothline, Chas. Reiter and Preston E. Young.

Trustees—T. A. Kleppinger, Secretary; T. M. Lichtenwalner.

Corner-stone laid, October 24, 1897.

Dedication of New Church, Feb. 6, 1898. Pastor Kuder was assisted by Dr. Wackernagel and Prof. Killards in the dedicatory services.

May 8, 1908—Pastor Kuder requested Conference to constitute Trinity Church a separate parish.

CHURCH ENLARGED AND PARISH HOUSE BUILT

During 1922-1923, the corner-stone of the parish house and extension of the church was laid, Sept. 10, 1922, by the pastor Rev. H. F. Sieger, assisted by President of Conference, Rev. L. D. Lazarus; Revs. C. C. Miller and A. R. Apple.

The improvements to the enlarged church consist of a new front, a vestibule, a balcony, new altar and chancel furniture, new pews, an indirect lighting system and a new ten-thousand dollar Wicks pipe-organ.

The parish house erected at the rear of the church, the dimensions of which are 65x85 feet, is divided into class rooms, which can be thrown open and turned into a large auditorium.

DEDICATION

Interesting services of dedication were held, Dec. 9-15, 1923. The President of Synod, Dr. H. A. Weller and President of Conference, Dr. P. A. Laury, assisted the pastor, Rev. H. F. Sieger, in the services.

MEMBERSHIP—1926

Baptized	543
Confirmed	385
Communing	265
Sunday School, 375 scholars and 42 teachers	
Cradle Roll	50

1926

Property Value	$85,000.00
Expenditures	8,280.00
Benevolence	360.00

NOTEWORTHY EVENTS

In the construction of the Lehigh Canal, 1826-1830, cement was first used in this district. This was manufactured at Lehigh Gap. Since then rock cement has been quarried on both sides of the Lehigh River, and is a very important industry in this and neighboring towns.

The Atlas Cement Mill which is operated in the vicinity of Northampton, furnished the cement for the Panama Canal and other world-famed projects.

RECEPTION INTO SYNOD

By action of the Allentown Conference, April 25-27, 1898, Holy Trinity Church became a member of the Ministerium of Pennsylvania.

NEW BELL

The dedication of the new bell took place, July 24, 1898.

TWENTIETH ANNIVERSARY

This event was observed, Sept. 16, 1917. Besides the former pastor, Rev. H. J. Kuder, Dr. S. E. Ochsenford, and Rev. P. A. Behler took part in the services.

MEMORIAL LIBRARY

A library of six hundred volumes was presented, Feb. 28, 1926, to the Sunday School as a memorial to Paul Wm. Renner.

PARSONAGE

In 1911, a beautiful and well-appointed parsonage was erected.

PARSONAGE FOR ST. STEPHEN'S PASTOR

REV. DAVID H. FREDERICK, PASTOR

ST. STEPHEN'S CHURCH, ERECTED 1897

St. Stephen's Church, Bethlehem, 1897

PASTORS

Supply Pastors. 1897-February 23, 1902.

BETHLEHEM PASTORS

Rev. Wm. D. C. Keiter, D.D.; Rev. Franklin F. Fry, D.D.; Rev. Wm. Hoppe, D.D.; Rev. Wm. F. Schoener, Rev. E. L. Miller.

STUDENT SUPPLIES

Marvin Stettler, 1898; H. A. Kunkle, 1899; Rev. A. C. Schenck, July 12, 1899, to October, 1899; Wm. F. Fehr, 1900; Geo. K. Rubrecht, 1901.

CIRCUIT PASTORS

REV. EDWIN H. EBERTS

Feb. 23, 1902-July 1, 1903—Served East Salisbury and New Williams with St. Stephen's. Removed to Rittersville and Schoenersville Parish.

REV. HOWARD A. KUNKLE

Sept. 1, 1903-March 1, 1907—Served Friedensville and Salisbury in connection with St. Stephen's. Called from St. Paul's Church, Scranton, Pa. Removed to Lykens Valley Parish.

REV. CHARLES J. COOPER, D.D.

Sept. 1, 1907 to Aug. 1, 1922—Installed October 10, 1907. Served Friedensville and East Salisbury with St. Stephen's. Resigned St. Stephen's. Continued to serve the rest of the parish.

PASTORS GIVING THEIR WHOLE TIME TO ST. STEPHEN'S CHURCH

REV. LUTHER F. HARTZELL

August 1, 1922-October 10, 1925—Ordained in St. Stephen's Church, July 30, 1922. Removed to Lunenberg, Nova Scotia.

REV. DAVID H. FREDERICK

February 14, 1926—Installed, February 14, 1926. Removed from Audenried, Beaver Meadows Parish, Feb. 1, 1926.

SONS IN THE MINISTRY

Rev. E. R. Jaxheimer, Woodhaven, L. I.
Rev. D. G. Jaxheimer, Brooklyn, N. Y.

ORGANIZATION

Rev. W. D. C. Keiter, D.D., in his sermon at the Tenth Anniversary Service gives October 17, 1897, as the date of organization while most of the older members give January of the same year as the month in which the congregation was organized. That it was earlier than October 17, is evident from the fact that a lot was purchased as early as April and the building erected before October. The Sunday School used part of the building in July, 1897, for its services. The building was fully occupied for the first time, October 17, 1897.

Corner-stone laying, May 27, 1897. Speaker: Rev. S. A. Repass, D.D.

Dedication, October 6, 1907.

FIRST CHURCH COUNCIL

Trustees—Reuben R. Jaxheimer, Howard H. Seifert, Morris Moser, Sr., Thomas Deibert, Milton Shearer and George Rice.

Deacons—George Rice, George Wartman, Frank Daniel, James Daniel, Thomas Deibert and Milton Shearer.

CHURCH COUNCIL—1926

Deacons—W. Arthur Cropper, Edwin Erney, Frederick Gross, Elmer C. Jones, Earl Schaeffer and Harvey F. T. Wartman.

Trustees—Charles Chamberlin, John L. Jaxheimer, Franklin Klass, Edwin Moser, Sr., Howard H. Seifert and George W. Wartman.

PAROCHIAL STATISTICS

Membership Charter,	1902	1922	1926
Baptized		296	367
Confirmed	20	202	228
Communing	20	144	135
Sunday School	49		
Financial	**1902**	**1922**	**1926**
Valuation	$6,500		$21,100
Congregational	2,032		4,120
Benevolence	698	832	880

ORGANIZATIONS OF THE CHURCH

Organized	Membership 1926	Receipts
Sunday School, Oct. 11, 1896	223	$682.00
Ladies' Aid, Jan. 18, 1898	16	85.00
Women's Missionary, Jan. 23, 1921	27	228.00
Brotherhood, May 15, 1921	14	41.00
Luther League	25	120.00
Light Brigade	46	44.00
Boy Scouts, Sept. 29, 1925	24	

NOTEWORTHY EVENTS

The original name of the section on which St. Stephen's Church stands was Hottlesville. The rapid development of the City of Bethlehem, soon united the old and new residents, so that the place became a part of the city proper when the city extended its limits even beyond the borders of this territory.

The Bethlehem pastors were interested in this field as early as 1893. A canvass of the territory was made at different intervals during 1894, 1895 and 1896 by Mr. George Wartman, Mr. Thomas Deibert, and Mr. Reuben Jaxheimer.

A Union Sunday School under the control of the Presbyterian Church was held during the period immediately preceding the organization of St. Stephen's Sunday School. The Y. M. C. A. held religious services on week-day evenings during the summer of 1896.

ORGANIZATION OF SUNDAY SCHOOL

The Sunday School held its first meeting in the private dwelling house, 1409 N. Center St., which property was sub-rented, St. Stephen's paying three dollars rent per month for the two front rooms on the first floor. The attendance for the first Sunday was 49; the offering amounted to $1.66.

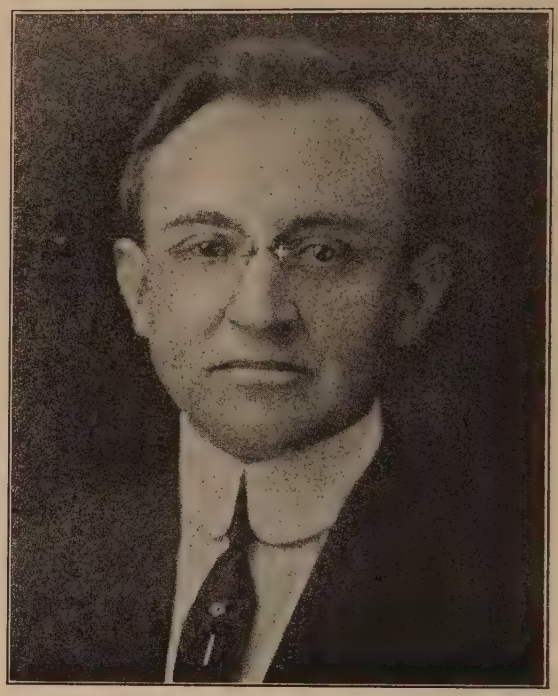
On the petition of H. H. Seifert, R. R. Jaxheimer and Geo. Rice a charter was granted to St. Stephen's Church, by the Northampton Courts on October 4, 1897, designating George W. Rice, Milton Shearer, Thomas Deibert, James Daniel, Frank Daniel and George Wartman as the deacons.

1903—April 28, St. Stephen's, Friedensville and E. Salisbury constituted a parish.

IMPROVEMENTS AND ENLARGEMENTS

A sacristy was built, the Primary Room renovated, and the interior of the church decorated in 1907. Excavation of cellar and equipment for Primary School, 1913. Purchase of lot, corner Washington and Center Streets. Price 2,000. 1913. Erection of a beautiful parsonage, 1547 North Center, 1922-1923, at a cost of $15,000.

St. Stephen's Church, Erected 1913



Rev. A. W. Lindenmuth, Ph.D., Pastor

St. Stephen's Chapel

St. Stephen's Church, 1897
Allentown

PASTORS

REV. PROF. W. WACKERNAGEL, D.D., LL.D.

Oct. 29, 1897-Nov. 18, 1900—Dr. Wackernagel preached in the Seventh Ward school-house and superintended the Sunday School; and from Jan., 1898, acted in the same capacity in the chapel until his successor entered the field.

REV. IRA W. KLICK

Nov. 18, 1900-May, 1910—During his pastorate, the congregation removed from the Chapel on 14th Street to the newly-erected edifice on the northeast corner of Turner and Franklin streets.

REV. H. A. KUNKLE

Nov. 20, 1910-Sept. 1, 1914—Pastor Kunkle in spite of the unfortunate collapse of the partly finished church, manfully stood by the congregation until another church had been erected.

REV. A. W. LINDENMUTH, PH.D.

Dec. 6, 1914-.....—Greeted by the enormous debt of sixty-eight thousand dollars, nevertheless, Pastor Lindenmuth undertook the great task with strong faith and energy, and by these efforts succeeded in canceling most of the debt and in gathering one of the largest congregations in the city.

SON OF THE CONGREGATION IN THE MINISTRY

Rev. J. F. Scholl, West Newton, Pa., though not confirmed in St. Stephen's Church, was received by letter as a member of the congregation.

ORGANIZATION

At a meeting of the teachers and adult members of the Sunday School on June 14, 1896, a temporary organization was formed and permission asked of the Mission Committee of the Allentown Conference to organize a Mission Congregation.

The meeting of June 28, 1896, adopted a constitution, and at that of July 7, 1896, the congregation was established.

At the meeting of Oct. 29, 1897, the President of Conference, Rev. Dr. Repass, met 48 members (24 being formerly connected with St. Michael's), in the Sunday School room of St. Michael's Church and organized a congregation known as St. Stephen's Church.

COUNCIL INSTALLED

At the first service on Nov. 14, 1897, the members of the Church Council were installed.

CHAPEL

The congregation resolved to build, Aug. 1, 1897. Laid the corner-stone on Oct. 3, 1897, and dedicated the building erected on North 14th Street on Jan. 30, 1898.

CHURCH COUNCIL—1926

President—Rev. A. W. Lindenmuth, Ph.D.

Vice President—L. G. Heilman.

Recording Secretary—E. E. Harwick.

Financial Secretary—G. L. Groman.

Treasurer—F. H. Jacoby, Ed. F. Rabenhold, Prof. Wilson Musselman, Geo. Kuhns, Chas. Meyers, Ed. Musselman, S. L. Klinger, Fred. Hollenbach, Fred. Sittler, Wm. Strause and Herbert Long.

MEMBERSHIP—1926

Baptized	1690
Confirmed	1180
Communing	925
Sunday School	800
Home Department	16
Cradle Roll	59
Weekday School	125

SOCIETIES

Men's	225
Women's	350
Young People's	100

PROPERTY VALUE

Property Value	$150,000.00
Total Expenditures	17,136.00
Benevolence	2,332.00

NOTEWORTHY EVENTS

Prof. Dr. Wackernagel with the assistance of members of the Muhlenberg College Missionary Society, organized, March 10, 1889, a Sunday School in the Seventh Ward school-house.

CHANGE OF LOCATION

The congregation bought lots on the northeast corner of Turner and Franklin Streets, laid the corner-stone, Sept. 4, 1904, and dedicated the basement, May 21, 1905.

During the process of completing the church, the tower and sidewalls collapsed causing a loss to the congregation of $25,000.00. But with manly courage, the congregation tore down the whole building; let a contract for a larger and more substantial building; laid the corner-stone on April 21, 1912; occupied the basement, Sept. 15, 1912, and dedicated the completed church on Nov. 9, 1913.

PIPE-ORGAN

A pipe-organ was installed and dedicated on Sept. 24, 1917. At the same time, the congregation celebrated the Quadri-centennial of the Reformation.

SUNDAY SCHOOL SUPERINTENDENT

Mr. L. G. Heilman has the unique record of serving about twenty-five years as Superintendent. During his incumbency, the number of scholars increased from 194 to about 800.

CHURCH OF THE GOOD SHEPHERD

Church of the Good Shepherd, 1902
Easton

PASTORS

Temporary Supply—Rev. George Lenker.

REV. PAUL Z. STRODACH, D.D.

Dec. 1, 1901-Nov. 1, 1905—Called as assistant of St. John's pastor, but most of his time was to be devoted to Franklin Mission.

Jan. 1, 1906-July 1, 1907—Rev. Jonathan A. Klick.

Jan., 1908-Dec. 31, 1919—Rev. L. S. Trump.

May 2, 1920-July 31, 1922—Rev. A. H. Steinhauer.

Rev. C. S. Rahn, Ex-Army Chaplain.

Jan. 15, 1923—Entered upon the field.

Oct. 22, 1923—(Installed).

ORGANIZATION

Organized, May 20, 1902. Chapel dedicated, May 17, 1903.

CHURCH COUNCIL

S. S. Reed, H. L. Bowers, A. Rice, F. Lieberman, E. C. Yeager and J. W. Walter.

In 1920, the church was reconstructed, and a basement placed under old chapel.

CHURCH COUNCIL—1926

President—Pastor.

Vice President—E. W. Yale.

Treasurer—W. I. Gassert.

Secretary—O. S. Lambert.

Fin. Secretary—F. Folkensen.

John Fox, Steward Stout, Harry Hester, Herbert Shireman, Eugene Bartholomew, Frank Sterner, Dr. C. D. Hummel, Thomas Kohl, Franklin Fox, Oliver Mertz and Walter Weiand.

MEMBERSHIP

	1925	1926
Baptized	604	607
Confirmed	346	360
Communing	291	303
Sunday School	322	400
Home Department	43	47
Cradle Roll	41	33
1 Men's Society of	65	48
2 Women's Societies of	131	156
1 Young People's Society of	47	35

PROPERTY VALUE

Church	$21,000.00
Parsonage	16,000.00
Total	$37,000.00
Total Expenditures	6,589.00
Benevolence	677.00

NOTEWORTHY EVENTS

April 1, 1901, the Mission Committee of St. John's Church reported that the "Franklin Mission Sunday School" had a membership of 102 adults and 37 children.

Arrangements were accordingly made with the Franklin Mission in Wilson Township to purchase a lot and to erect a suitable Chapel.

With the financial support of $3,550.00 and of an annual contribution by St. John's, it was agreed that the Mission be under the control of the said church.

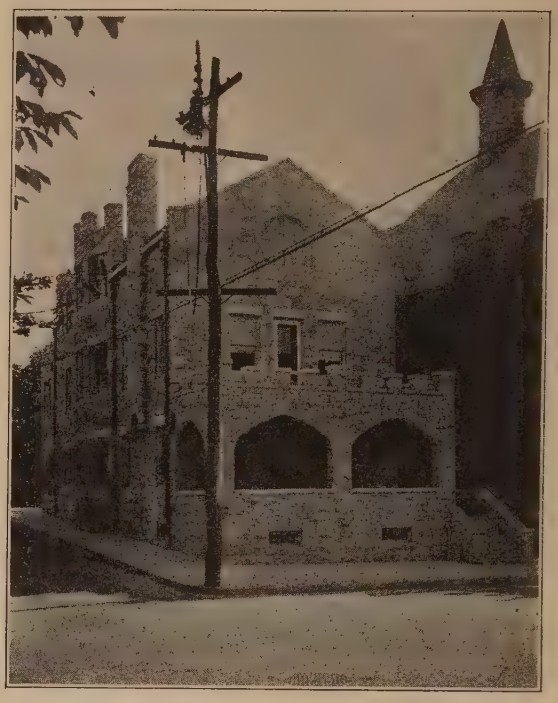
PARSONAGE ERECTED

July 1923—Ground was broken.

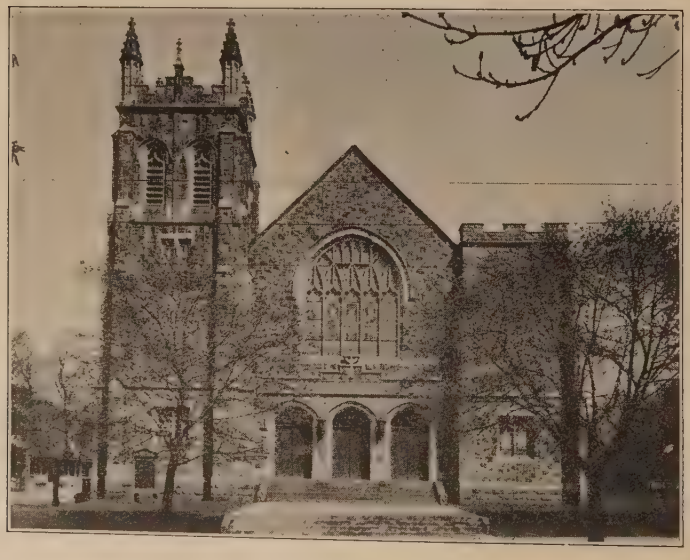
February 1, 1924—The parsonage was occupied.

The Ladies' Aid Society of the Church became sponsor for the project.

REV. G. HOWARD KINARD, PASTOR



CHRIST CHURCH PARSONAGE



CHRIST CHURCH, ALLENTOWN, ERECTED 1904

Christ Church, Allentown, 1904

PASTORS

REV. C. M. JACOBS, D.D.

April 1, 1904-Sept., 1913—Through the efforts of this scholarly pastor, the congregation increased in membership from 133 to 575. During a part of his pastorate, he also served as Professor of History at Muhlenberg College. Since then, besides his work in the Philadelphia Seminary, he has published numerous books on important subjects, and served on important Boards and committees in the Lutheran Church.

REV. EMIL E. FISCHER, D.D.

Sept., 1913-Sept., 1920—During this pastorate, the congregation increased its membership to 860. His election as Professor of Apologetics and Ethics of the Philadelphia Seminary brought to an end his pastoral labors at Christ Church. He has written extensively for different Lutheran publications.

REV. J. D. M. BROWN, Litt. D., Stated Supply

Sept., 1920-Oct., 1921—While serving as Professor of Muhlenberg College, ably supplied the pulpit during the vacancy of more than a year.

REV. G. H. KINARD

Oct. 30, 1921-.....—The membership has not only increased in numbers but also in influence since Pastor Kinard has taken charge of the parish.

The membership increased from 860 in 1921 to 1243 in 1926. There was erected the beautiful parsonage, and the lot on N. 19th street purchased at a cost of $9,250.00 for Home Mission purposes and the full amount raised.

The first and only son of the congregation to enter the ministry is Mr. Paul F. Spieker, a graduate of the Philadelphia Seminary, 1926. A second son is in course of preparation for the ministry.

A daughter of the congregation is qualifying for lay-work at Boston University.

Christ Church also has the services of a full-time Parish Secretary since July, 1925.

ORGANIZATION

While the Conference planned to establish a Mission congregation, it developed that the 60 members who became interested resolved to establish a self-supporting congregation. This is as unusual as it is commendable.

RESOLUTIONS

Passed by the prospective members in October, 1903, that the lot on the N. E. corner of 13th and Hamilton Streets be purchased; that the constitution and by-laws, framed by the committee, be adopted, and by virtue of their adoption, an election was held on Nov. 6, 1903, at which the following were chosen: Elders—S. S. Frederick, O. H. Laub. Trustees—F. D. Bittner, H. B. Koch, C. H. Moyer. Deacons—R. C. Pretz, J. Frederick, J. W. Holman, B. F. Kuhns.

The present chapel forms an essential part of the Christ Church plant. Its erection began, April 25, 1904, and its dedication, June 15, 1905. The church proper was dedicated, Sept. 29, 1907. The Building Committee consisting of Messrs. H. B. Koch, F. W. Bittner, F. J. Moyer. Shoemaker, Ritter, and Frederick, together with the pastor, expended $76,000.00 on the new building of which $40,000.00 was pledged and paid within 3 years.

VESTRY—1923

Dr. Ritter, G. E. Bittner and Wm. Wentz, Trustees; J. Z. Weida and H. I. Koch, Elders; H. A. Schantz, J. H. J. Reinhard, C. Yost, L. E. Sheidy, W. L. Laufer and R. Faulkner, Deacons.

TWENTIETH ANNIVERSARY

From October 28-Nov. 4, 1923, all departments of the congregation celebrated the event with special services.

MEMBERSHIP—1926

Baptized	1520
Confirmed	1243
Communing	940
Sunday School	718
Cradle Roll	75
One Men's Society	
Two Women's	332
Three Young People's	255
Property Value	$206,000.00
Total Expenditures	27,253.00
Benevolence	4,806.00

VESTRY—1926

H. J. Hornbeck, Vice President; Allen V. Heyl, John S. Sefing; Financial Secretary, R. C. Pretz. Elders—James W. Holman, John F. Diefenderfer. Deacons—Warren Bittner, Henry Bowen, Henry T. Koch, William Cunningham, Ralph M. Smoyer and Harry A. Zellers.

NOTEWORTHY EVENTS

The call for a meeting to consider the advisability of establishing a congregation in the western part of Allentown may be traced to a conversation between a layman and an aged minister. As a result, when the Allentown Conference received the information, the Mission Committee, through the President of Conference, Rev. J. S. Erb, a call was sent out for a meeting of Lutheran residents in that part of the city to meet, Sept. 28, 1903, for the purpose of establishing an English Lutheran Church in the West End. Forty-two persons unanimously voted for such a project and a committee, with President Keiter as chairman, was instructed to select a suitable site for a church.

The vestry, at a meeting of the congregation, Nov. 16, 1903, recommended the erection of a temporary chapel on the rear of their lot. This received favorable action, and by Nov. 13, 1903, the first service could be held there.

SUNDAY SCHOOL

On Dec. 29, 1903, a Sunday School was organized, and on Jan. 3, 1904, held its first session.

A NEW PARSONAGE

Completed, 1923, at a cost of $30,000.00, affords a comfortable home for the pastor.

GROUND DONATED

for a new church in the North End of the city, 1925, purchased at a cost of $9,200.00. This is indeed an auspicious begining of the new "Church of the Redeemer." Such a generous gift speaks louder than words of the loyalty, consecration and sacrifice of the members of Christ Church.

PORTABLE CHAPEL

REV. RAYMOND T. HECKMAN, PASTOR

ST. JAMES' CHURCH, ALLENTOWN, ERECTED 1916

St. James' Church, 1913
Allentown, Pa.

PASTORS

Jan. 12, 1913-Sept. 26, 1915—Field Missionary, Rev. C. K. Fegley.
Oct. 1, 1915-Sept. 30, 1917—Rev. Dallas F. Green.
Dec. 1, 1917-Mar. 1, 1924—Rev. Frederick C. Wunder.
July 13, 1924-.....—Raymond J. Heckman.

SONS OF CONGREGATION IN THE MINISTRY

The Rev. Samuel K. Kistler, pastor of Christ Lutheran Church, Camden, N. J.
Student Stole at Mt. Airy member while at College.

ORGANIZATION

The organization must be credited to the untiring efforts of Rev. C. K. Fegley, Field Missionary, who secured a portable Chapel at the expense of the Lutheran Church Councils of Allentown, which was erected Dec., 1912.

First services, Jan. 6, 1913, in the Chapel. March 2, 1913, organization of St. James' congregation effected.

FIRST CHURCH COUNCIL—1913

Deacons—William Rumfield, Charles W. Rick, Oliver Trine, David H. Snyder.

Trustees—Charles W. Rick, James H. Dorshimer, Harry I. Miller and Samuel J. Koehler.

First service in new Sunday School building, Dec. 24, 1916.

FIFTH ANNIVERSARY

Feb. 24, 1918, under direction of Pastor Wunder.

SELF SUPPORT

From May 1, 1921, St. James' assumed the entire obligation of self-support.

May 20, 1921, renovated. Chancel dedicated.

TENTH ANNIVERSARY

March 4, 1923—Inspiring services encouraged the congregation to go forward in its great work of saving souls.

CHURCH COUNCIL—1926

Trustees—Francis J. Ernst, William A. Bush, William B. Miller.

Deacons—Victor C. Gambrill, Maurice E. Nestor, Edmund T. Sneyd, Amon K. Lichty, Roy H. Shiffert, Jacob D. Brobst, Frederick E. Schneck, Harry Beisel, Harry Grim, Edwin Keifriter, Charles Miller, Harry Miller, Lewis Roth and William Steinmetz.

Financial Secretary—Walter H. Sittler.

MEMBERSHIP—1926

Baptized	961
Confirmed	467
Communing	375
Sunday School	501
Cradle Roll	42
Home Department	58

SOCIETIES

Men's	40
Women's	95
Young People's	208
Property Value	$73,500.00
Parsonage	9,500.00
Total Expenditures	9,024.26
Benevolence	1,661.00

The apportionment for 1926 was raised 100 per cent.

NOTEWORTHY EVENTS

The Sunday School, begun by Rev. J. A. Scheffer in the Washington School building on North 9th and Washington Streets, April 19, 1903, was the mustard seed from which the growing St. James' Church at 11th and Tilghman Streets developed.

The Twentieth Anniversary of the Sunday School was very properly celebrated on April 22, 1923, with an address by the founder, Rev. J. A. Scheffer.

The lot on which the church was erected had been previously purchased by Mr. Elias D. Bittner and transferred as a gift to St. James, June 28, 1913.

May, 1913—Reception into Synod.

INCORPORATED

June 2, 1913. Plans for a Sunday School building authorized Jan. 7, 1914. Corner-stone laid, Aug. 13, 1916. Consecration, Feb. 11, 1917. Portable Chapel presented to the Windish and Hungarian church in Allentown, Aug., 1917.

DEBT REDUCTION

May, 1919—About Eight Thousand dollars paid on debt.

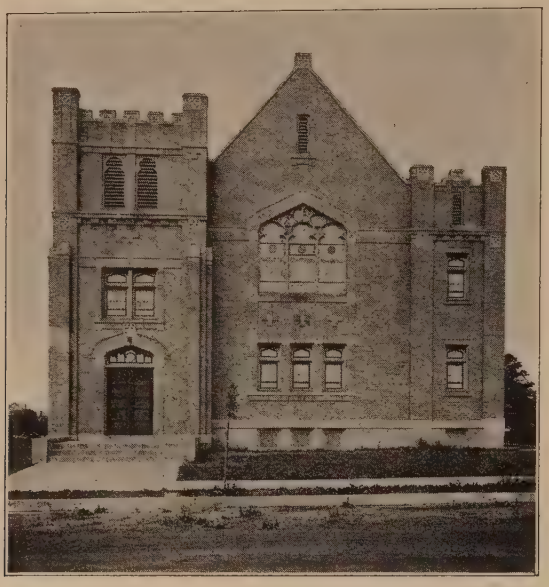
CONFERENCE AID

St. James' appreciates the financial assistance Conference gave towards payment of interest during the first few years of its struggles.

May 23, 1926—Re-fitting of second floor of Parish House for Sunday School and entertainment purposes.

PARSONAGE

A parsonage was bought by the congregation, June 1, 1924, for the use of the present pastor, Rev. Raymond J. Heckman, and was renovated at a cost of $1,500.



St. Matthew's Church, Edgeboro, Bethlehem
Erected 1919

Rev. P. A. Laury, D.D., Pastor

St. Matthew's Church, 1918
Edgeboro

PASTORS

Bethlehem pastors supplied the first preaching, of whom Rev. Keiter and Rev. Lazarus did most of the preaching, and attended to the pastoral work.

REV. S. M. WENRICH

July 30, 1905-Nov. 15, 1909—Parish: New Williams, Tatamy and Heights.

REV. J. S. RENNINGER

March 13, 1910-March 7, 1919—Parish: New Williams and Heights. During his 57 years as pastor he organized St. John's, Slatington, congregations at Slatedale, Laurys, Cementon, Allentown, St. Luke's, St. Joseph's, St. Mark's and was instrumental in relocating and reorganizing St. Matthew's in Edgeboro in 1918-1919. He preached his last sermon in St. Matthew's, Feb. 23, 1919.

REV. PRESTON A. LAURY, D.D.

Dec. 14, 1919—While serving as Hospital Chaplain in the Port of New York, Pastor Laury, on week-end visits to his home in Bethlehem, assisted Father Renninger, and after his death, March 7, 1919, acted as supply until his installation, Dec. 14, 1919.

SON OF THE CONGREGATION IN THE MINISTRY

Student Earl Kreidler is preparing for that office.

ORGANIZATION

St. Matthew's, Northampton Heights, 1905-1918. Rev. L. D. Lazarus preached the first sermon on the first Sunday in Sept., 1903.

CHURCH COUNCIL—1905

Jacob Bartholomew, Harry Seifert, A. Zeiner and Jacob Raub.

Dedication of first church, Nov. 26, 1905.

St. Matthew's Memorial corner-stone laid for new church on new site, Dec. 1, 1918.

Pastor Renninger desired the church to be a Memorial to the 15 sons he confirmed who entered the Ministry and hoped this distinction would encourage them to contribute sufficient funds to pay for the cost of the new church, but he died before the church was consecrated, and the church has become in fact a memorial to Father Renninger.

Dedication of St. Matthew's Memorial, July 20, 1919, by the stated supply, Rev. Preston A. Laury, D.D., assisted by President of Conference and neighboring pastors.

When the new church or chapel was ready for services, the officers and members of old St. Matthew's had been pretty well scattered, but the residents in the new section of Bethlehem became interested so that by Easter, 1919, the communicants numbered 65.

FIRST SERVICE IN THE NEW CHURCH

A service of confirmation, when five made their public confession, took place July 13, 1919.

CHURCH COUNCIL

Messrs. Ecker, Fluck, King, Lehman, Kreidler, Miller and Christensen.

MEMBERSHIP—1926

Baptized	560
Confirmed	410
Communing	325
Sunday School	287
Home Department	38
Cradle Roll	109
Property Value, 1926	$40,000.00
Total Expenditures	5,251.00
Benevolence	832.00

NOTEWORTHY EVENTS

St. Matthew's, Northampton Heights, was the outgrowth of services in the School-house held by Rev. O. H. Melchor, of Springtown, Pa. Lutherans residing on the Heights met in Heller's, later called Ruth's, Hall, July 19, 1903, and were urged by Pastors Keiter, Lazarus, Leibensperger, Bauer, Druckenmiller, Cooper and Bieber to organize St. Matthew's Sunday School. After the organization had been effected, Edward Weaver was elected Superintendent, H. D. Rogers, Treasurer, and W. H. Ecker, Secretary. Since then the Superintendents, in succession, were Anson Fehr, Oscar Baily, Harry Baily and Clayton Lambert, the latter two still holding that office as Superintendent and Assistant Superintendent.

The organization of the congregation, July 28, 1903. Adoption of constitution and by-laws, November 1, 1903. Charter granted, January 2, 1905. Received into Synod, April 20, 1904. Old St. Matthew's sold its property in 1918 and bought the lot on Locust Street, Bethlehem, for $5,720.00 The Fiftieth Anniversary of Rev. J. S. Renninger's service in the ministry observed, August, 1912. Ladies' Auxiliary organized, August 23, 1904. The first services in Edgeboro were held in the Lafayette school building. Every-member canvass, first taken by vote of the congregation, July 27, 1919, and annually since then. About 175 Lutherans were discovered by the canvass, of whom about 75 affiliated with St. Matthew's Memorial Church at that time.

SERVICE RECORDS

About 25 of the men in the congregation have seen service in the Army and Navy of the United States.

ROSEMONT CHURCH, ENLARGED 1925

REV. H. J. CROUSHORE, PASTOR

Rosemont Church, 1920
Bethlehem

PASTORS

Nov., 1919—Rev. H. J. Croushore. As the first and only pastor, Rev. Croushore was installed by the President of the Ministerium, Rev. H. A. Weller, D.D., on March 7, 1920.

PASTOR'S ANNIVERSARY

On Dec. 14, 1924, Pastor Croushore observed the fifth anniversary of his pastorate, with appropriate services.

The fifth anniversary sermon of the founding of the congregation was preached by the Rev. Charles J. Gable, of Philadelphia, on March 8, 1925.

ORGANIZATION

On March 7, 1920, thirty-three personas organized the Rosemont Lutheran Church, thereby becoming the charter members of the same.

SERVICES IN THE CHAPEL

Field Missionary, the Rev. C. K. Fegley, conducted the first services in the completed building, June, 1918, under the auspices of the Home Mission Board.

DEDICATION OF THE CHAPEL

The President of Conference. the Rev. L. D. Lazarus, had charge of the services of the dedication, Dec. 8, 1918, Dr. John A. W. Haas, President of Muhlenberg College, preaching the dedication sermon.

The Home Mission Board contributed $375.00 during 1920, and the same amount during 1921.

Superintendent Bertolet and the President of Conference provided the supplies for the pulpit before Pastor Croushore entered upon the field.

THE CHAPEL IMPROVED

At a cost of $11,348.89, the Chapel was enlarged and greatly improved during 1925, and dedicated on Feb. 7, 1926, by Pastor Croushore, Rev. J. C. Seegers, professor of homiletics in the Philadelphia Seminary, preaching the sermon of dedication.

CHURCH COUNCIL—1926

Robert H. Doster, Robert W. Heffner, George H. Kressler, Frank T. Meyers, John C. Richter, Morris G. Snyder, Charles F. Hammond, Minor S. Kidd, Russel K. Laros, James R. Ray, Stewart A. Shimer, George W. Wimmer.

MEMBERSHIP—1926

Baptized	274
Confirmed	186
Communing	163
Sunday School	234
Cradle Roll	17
Home Department	17
Property Value, 1926	$22,800.00
Expenditures	14,832.97
Benevolence	1,396.08

NOTEWORTHY EVENTS

Under the superintendency of Charles O. Bailey, a Sunday School was conducted as early as 1916.

A LOT PROCURED

In anticipation of the organization of a congregation, Mr. Frank D. Bittner purchased, June, 1917, a lot on the southwest corner of West Broad Street and Sixteenth Avenue, agreeing to hold it for five years without interest charge.

FINANCES FOR THE ERECTION OF A CHAPEL

The Associated Church Councils of Bethlehem agreed to raise the funds necessary for the building of a chapel.

The building operations began late in 1917, ended in June, 1918, and cost about six thousand dollars.

TITLE TO THE PROPERTY

By the payment to Mr. Bittner and to the members of the Associated Church Councils of a sum of money, less the amount of their donations, which in the case of the former amounted to a thousand dollars and of the latter to twenty-seven hundred, title was taken in the name of the congregation in May, 1922.

THE BUILDING FUND

The invested funds for building purposes, which were begun to be gathered in 1922, amount to $7,739.00.

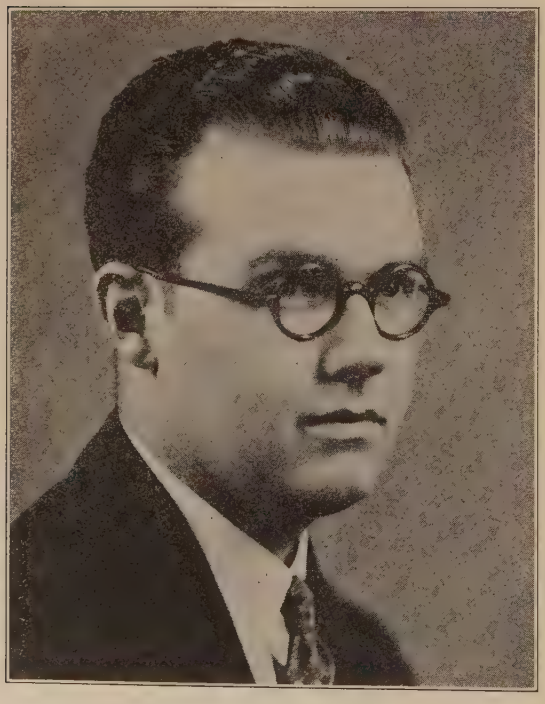
ENDOWMENT FUND

The fund erected as an endowment amounts to $1,860.00.

SOCIETIES

Parish Aid	42 members
Women's Missionary	35 members
Ladies' Bible Class	38 members
Light Brigade	17 members
Fellowship League	17 members
Churchman's League	33 members
Young Women's Missionary	16 members

CHAPEL OF THE CHURCH OF THE REDEEMER
In the Course of Erection, 1926



REV. GOMER SPIEKER REES
PASTOR OF THE CHURCH OF THE REDEEMER

The Church of the Redeemer, 1925
Allentown, Pa.

On July 18, 1925, Christ Evangelical Lutheran Church of Allentown, Pa., purchased from A. W. Hayman, the plot of ground known as 802-14 N. 19th St., Allentown, Pa., preliminary to establishing a Lutheran Mission Church there. At the same time, Rev. U. S. G. Bertolet, Supt. of the Lutheran Board of Missions of the Ministerium of Pennsylvania and Adjacent States, canvassed the section of the city to determine what interest in a mission could be aroused. Between twenty and twenty-five persons signified their interest in a mission church. A meeting of those interested was held Nov. 9, 1925, at the home of Mr. Frank Hagenbuch. Only five persons, Mr. and Mrs. Terence Neil, and Mr. and Mrs. Fasig, attended. It was decided to hold the meeting two weeks later and in the meantime arouse some interest in the project.

On Nov. 22, 1925, at the home of Mr. Hagenbuch, a second meeting was assembled for organization in the personnel of Rev. U. S. G. Bertolet, Mr. and Mrs. Frank Hagenbuch, Mr. and Mrs. Jonas Laubenstein, John Roberts, A. C. Lewis, T. R. Butz, Mr. and Mrs. P. S. Ritter, Terence Neil and Mr. Fasig.

A congregation was then organized to be called the Evangelical Lutheran Church of the Redeemer of Allentown, Pa. The model constitution of the United Lutheran Church was adopted, various committees appointed, a resolution of incorporation adopted, and a Church Council elected as follows: Frank Hagenbuch, chairman; Terence Neil, secretary; A. Lewis, treasurer; and Committee of Plans, Messrs, Hagenbuch, Roberts and Ritter.

Jas. Henninger, attorney for Christ Church, consented to attend to legal matters concerning the granting of a charter and the transfer of the deed to 802-814 N. 19th St. property from Christ Church to the Church of the Redeemer.

At a meeting of the Church Council, held April 16, 1926, the erection of a mission chapel was discussed, and plans for a chapel 34x70 feet were submitted. The building to be frame and to cost approximately $12,000.00.

On Monday, April 26, 1926, the Lehigh County Court granted a charter to a first class corporation, to be known as the Evangelical Lutheran Church of the Redeemer of Allentown Pa. The charter members are as follows: Frank Hagenbuch, Mabel Hagenbuch, Terence Neil, Mabel Neil, Pharon Ritter, Geneva Ritter, John Roberts, Hilda Butz, Katie Roberts, Chas. Roberts, Harry Hiller, Martha Hiller, Jonas Laubenstein, Sadie Laubenstein, Catherine Ritter and Theo. Butz.

The deed transferring the property at 802-14 N. 19th St. from Christ Evangelical Lutheran Church of Allentown, to the Church of the Redeemer was recorded in Lehigh County Court House, May 4, 1926. This deed was signed for the Christ Church by Harold Kinard, Pres., and John Reinhard, Sec.

The first service of the Church of the Redeemer was held in the Muhlenberg Chapel, May 16, 1925. This service was conducted by Gomer Spieker Rees, a graduate of the Lutheran Theological Seminary, 1926. At a congregational meeeting held after this service the congregation voted to extend to Mr. Rees a unanimous call to become pastor. The congregation also voted to accept the plans and specifications for the mission chapel, now changed from frame to Hollywood Blocks, 34x88 feet, to conform with the city

building codes. They accepted Dr. Haas' offer of the use of Muhlenberg Chapel for worship until the chapel of the congregation could be completed.

On May 28th, Mr. Rees formally accepted the call to become pastor of the congregation, and assumed the duties of the Parish, June 1, 1926.

The first stake for the new chapel was driven Monday, June 7, 1926. Mr. Roberts, the contractor, has undertaken the work so assiduously, that, at the time this picture was taken (July 17th) the roof is ready for the shingles.

CORNER-STONE.

In the presence of a large gathering of members and friends, Pastor Rees laid the corner-stone, July 11, 1926. The Superintendent of Missions, Rev. W. S. G. Bertolet, and the pastor of Christ Church, Rev. H. G. Kinard, delivered the addresses on the occasion.

Mission Work for Foreign-Speaking People

Rev. A. L. Ramer, Superintendent.

A church history of the Allentown Conference with no reference to the work done among people of foreign speech would be incomplete. The number of Lutheran immigrants is not large, numerically, but their participation in the local industries, gives them an appreciable standing in the life of the community. They are located chiefly in three centers: Northampton, Allentown and Bethlehem. Few have located in rural sections but they all gravitate to these three centers.

NORTHAMPTON, PA.—SLOVAK CONGREGATION.

The oldest of these centers, in point of development, is the Slovak congregation at Northampton, Pa. Rev. Hiram J. Huder, of blessed memory, then pastor of the Church at Siegfried, took a vital interest in the Slovaks when they began to come into his community. Both his wise counsel and his painstaking efforts awakened a longing in the hearts of the Slovak Lutherans to secure their own place of worship. Accordingly lots were purchased and steps taken to erect a church building. The corner-stone was laid on Oct. 14, 1906, and the building was ready for dedication by the following May 26th, Trinity Sunday, 1907. Rev. Samuel Schultz, located then at Lansford, Pa., conducted occasional services. Later on, Samuel Lichner, then a student of theology at the Philadelphia Seminary, conducted services, and Rev. Kuder attended to all pastoral acts. In the fall of 1908, Rev. Ludwig Havel was appointed by the Immigrant Mission Board as local missionary, with Northampton as the principal station. After a year's service, Rev. Havel was called by the Slovak congregation of Freeland to its pastorate. Rev. Julius Czernecky was then assigned to this field. He was installed in the Northampton congregation, Nov. 14th, 1909, and thus became the first resident pastor. He continued his labors here until his utter inability to serve, relinquishing the pastorate in February, 1916. From this time on for a period of five years the congregation was regularly supplied by students from Muhlenberg College, under the direct supervision of the Superintendent, who administered the Holy Communion and most of the pastoral acts. Student John M. Bellan was the longest in charge, and after his ordination and completion of his Seminary course in 1922, became the regular local pastor. The congregation now took steps to build a parsonage which was formally opened for occupancy in January, 1924. Rev. Bellan resigned the parish, taking effect June, 1925. A call was extended to Rev. Martin Slabey of Little Falls, N. Y., and he assumed the pastorate in July, 1925. This congregation has been a great spiritual uplift force to the Slovaks living in the belt of the cement industry.

ALLENTOWN, PA. (a) SLOVAK (b) WINDISH (c) MAGYAR

(a) The first Slovak services in Allentown were conducted by the Superintendent, Nov. 8th, 1908, in St. Peter's Lutheran Church. The attendance was small. It must be noted that the center of the Lutheran Slovaks in this section is at Northampton. The services were continued for a while in Allentown, but after a resident pastor was located in Northampton, then the services in Allentown were discontinued, the few members living here attending at Northampton.

(b) Our attention was directed to a few Windish people living in Allentown. The first service for this group was conducted by the Superintendent in St. Luke's Church on July 4th, 1909. After the Windish work was started in South Bethlehem and under the direction of a local pastor, the work in Allentown was likewise discontinued, the few members living here affiliating with the larger congregation.

(c) It was some time after these early attempts had been made until our attention was directed to the Magyars residing in this community. One reason for this tardy action was the fact that there was no minister available who could speak this language. Student Paul Faska was able to speak Magyar and he began to look up these people. On

April 14, 1914, Easter Day, the first Magyar service was conducted in St. John's. These services have been continued uninterruptedly to the present time. This illustrates a tendency in all our mission endeavor for the immigrants, namely the tendency to segregate in centers where the larger number of the group reside. Fortunately for this mission, the Reverend Geza von Albrecht arrived from Hungary in July, 1914, and he then took the oversight of the mission. His services, however, came to an end in 1915, when he accepted the call from the Slovak congregation at Freeland, Pa. After his departure, the mission was again supplied by student Faska. After his ordination in 1918, he became the regular pastor and served faithfully until 1921 when he accepted a call to the Slovak congregation at Hazleton, Pa. In 1915 the congregation purchased a parsonage on North Third St. for $3,100. In 1917 a portable chapel was secured and placed on a part of the vacant lot belonging to the parsonage property. During Rev. Faska's period of service here, the Slovak-Magyar congregation in Palmerton was organized, and a church building secured by purchase. The parish became vacant in August, 1921, whereupon student Alexander Poloskey, of the Philadelphia Seminary, supplied the mission until his ordination in 1922, when he was called by the Immigrant Mission Board as the regular pastor. The communicant membership at this time is eighty-five. The Sunday School is conducted in the English language. A more central location and a new church building is an urgent need to the larger development of the congregation.

SOUTH BETHLEHEM, PA. (a) SLOVAK (b) WINDISH

Slovak services had been conducted a few times in South Bethlehem by the Reverend L. Novomesky of Newark, N. J., in St. Peter's Lutheran Church. The first services by the Superintendent were conducted here in October, 1908. The attendance at that time was small, only ten persons at this first service. On April 18th, 1909, the mission effected an organization, assuming the name of the Slovak Evangelical Church of John the Baptist. On June 26, 1910, the Reverend W. A. Lambert took charge of the service for the Slovak congregation in connection with his ministration to the Windish people. Unfortunately, however, this union did not continue for a long time. Disgruntled spirits invited the Missouri Slovak pastor from Hazleton, Pa., and the larger portion of the congregation was induced to organize a new congregation in affiliation with the Missouri Synod. Services are regularly conducted for the people who remained loyal in the first organization. These services are held in the Windish church by students from Muhlenberg College under the direction of the Superintendent and who administers the Holy Communion at stated times.

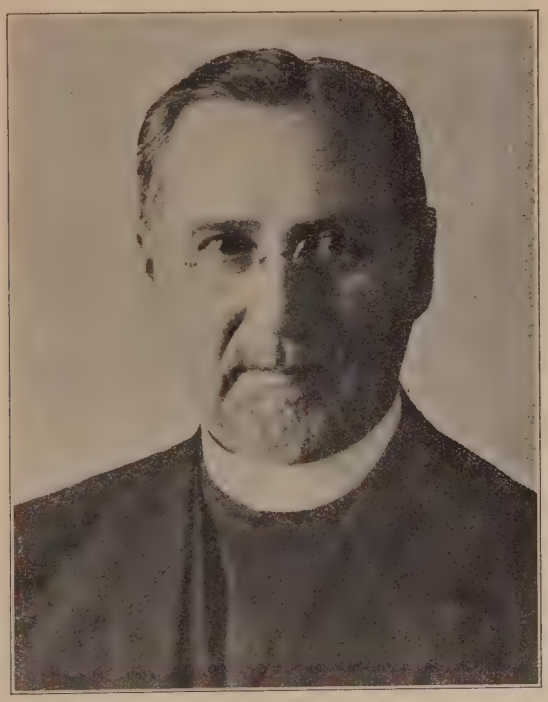
ST. JOHN'S WINDISH CHURCH—1910—BETHLEHEM, PA.

(b) Early in our mission explorations in South Bethlehem, we became acquainted with a group of immigrants who were closely related to the Slovaks and yet not of the same racial group. These were the Windish coming from western Hungary, related with the southern group of Slavs, and since the repartition of Europe are united with Jugo-Slavia. The first services were held on April 9th, 1909, Good Friday. The beginning was auspicious, a Communion service was held on April 18th, at this service there were seventy-two persons present. A student at the Theological Seminary at Philadelphia, Mr. D. G. Protich, assisted us, being familiar with this language. The plans were, that after his ordination the following June, he might become the regular pastor. Sad to say that Mr. Protich's misconduct shattered these expectations. During the subsequent fall a thorough canvass was made and on Nov. 14th, 1909, we held a rally of all interested and proposed the calling of a pastor. This project was enthusiastically indorsed by the Windish people. We had made overtures to the Reverend W. A. Lambert, then pastor of St. Peter's Church, Allentown, to take up this work. He was interested in Slav missions and had acquired some knowledge of the language. Furthermore many of the Windish people were able to understand the German language. Thus there existed a slight avenue of communication between pastor and people. The Immigrant Mission Board extended a call to Reverend Lambert for this mission field. In December, 1909, he accepted the call and entered immediately upon his labors. This action of the Immigrant Mission Board was made possible by the fact that the Allentown Conference had pledged an annual support for this mission of $500. A congre-

gational organization was effected on Feb. 10th, 1910. The following May 4th a church site on Fourth St. was purchased at the cost of $2,500. The work of building a basement was soon under way and a structure ninety by thirty-six feet was ready for dedication, Feb. 14th, 1911, having cost $8,000. Under the able and wise leadership of Reverend Lambert, the congregation was able to become self-sustaining, January, 1912. In June, 1914, the congregation extended a call to Reverend Ernest A. Stiegler, Ph.D., of New Brunswick, N. J. Reverend Stiegler accepted the call and is still the efficient pastor at this time. On Feb. 14th, 1915, the congregation celebrated, with elaborate preparations, the Fifth Anniversary of its organization. A fervent desire to have a completed house of worship urged the people on in their labors and liberality, so that the entire structure was ready for dedication in March, 1916, the structure costing $42,000. The style of architecture, and especially the chancel appointments, are a replica of the houses of worship in their homeland.

The congregation has a communicant membership of 950. There are at least 350 families. The congregation maintains a parish school under the supervision of the pastor and a well qualified teacher. There are about 300 pupils attending the school, the instruction is both in the Windish and the English language. The members have organized a society that grants sick and death benefits, having now an enrolled membership of 425 persons. In 1918 a parsonage was erected, in 1923 a home for the teacher was provided, in 1925 a farm was purchased with a suitable hall which is used by the congregation during the summer as a picnic ground. The total property investment at this time totals about $150,000.

Conscious of the difficulties and the struggles at the beginning for a mere existence, we are filled with joy and admiration at the results thus far achieved. We have here a substantial demonstration of the beneficent results of aiding immigrant missions.



Rev. A. L. Ramer, Ph.D.
Superintendent of Missionary Work Among Foreign Speaking People

St. John's Windish Church, Dedicated 1916

Rev. Ernest A. Stiegler, Ph.D., Pastor of
St. John's Church

The Good Shepherd Home, Inc.

Rev. John H. Raker, D.D., Superintendent

THE Romance of Sweet Charity is nowhere more beautifully expressed in loving deeds of kindness and helpfulness than at the Good Shepherd Home, Allentown, Pa. Here the most helpless, homeless, deserving ones shall ever find "compassion," regardless of money, location, age, creed, color, or nationality.

The age limit, however, has not yet been definitely determined. A number of extremely needy children were admitted who were less than a day old. A number of mothers were temporarily received before the children were born. The oldest person admitted into the Home was aunt Polly Nauman, who was 105 years old when admitted and died when she was 108 years old. She had cancer and was almost blind. This, however, does not fix the age limit. If an older person applied the age would be in favor of the admission, for *age, faithfulness and need* are especially taken into consideration.

The Home was a thought, a wish, a prayer, a passion, and an undeniable necessity long before it became a reality. The welfare of these neglected ones was a subject of deep meditation and prayer, until finally conviction came that meditation and prayer was useless unless accompanied by a personal sacrifice. The Home was not established on sudden impulse, but on a long felt need, by those who took the time and patience to look into the wants of the most helpless ones. The Church provided for the healthy normal orphan child that was over three years of age. The State provided for the feeble-minded child that was over six years of age, but neither Church nor State make proper provision for the Crippled Orphan, the Blind Orphan, the Infant Orphan or the destitute Child. The Rev. Dr. Wackernagel, of blessed memory, who was intimately acquainted with the founding of the Home, says in the Anniversary History of Lehigh County, Pa. (Vol. 1, page 367): "The Good Shepherd Home, located in the 12th ward of the city of Allentown, Pa., had its origin in the heart and mind of the Rev. John H. Raker, D.D., a minister of the Evangelical Lutheran Church, and of his estimable wife (a descendant of Conrad Weiser), while they were at the head of the Lutheran Orphans' Home of Berks Co., at Topton, Pa."

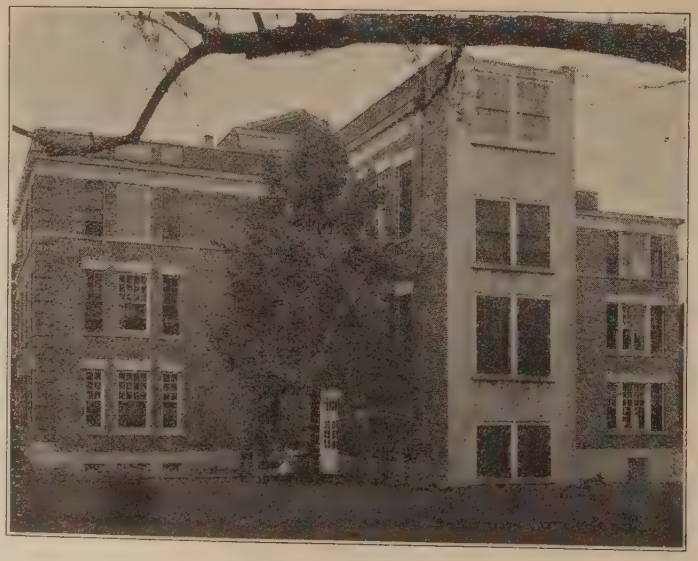
While Superintendent of this Home we found out something that we never knew before. We never knew, that if a child had lost its father, and lost its mother, and in addition to that great misfortune, had lost its sight, was crippled, epileptic or otherwise handicapped, that all our orphanages, all our institutions of mercy, were closed to that child. Did you know this? We did not know it, and we do not believe that five per cent. of our people are aware of this fact today. As a rule, people knew little about the crippled and cared less.

THE OLD HOME

When the mother with a crippled boy applied at the Topton Home, we had to inform her that we could not take her child. She asked, "Why not?" We answered, because your boy is crippled. She an-

swered, "That is one reason why you should take him. If my boy was not crippled, many a farmer or merchant would take him, but because he is crippled no one will take him." We stated that our charter read that only healthy children between the ages of three years and ten, who had all their limbs and all their senses could be admitted. The mother said, "*You do not have one child in all your home as needy as my child.*" We answered, "Mother, I know it, but I cannot help it." Believe me, kind friends, that something entered into my heart and into my soul, that never left me, and made me restless, and I said, has the great Lutheran Church, the Church of Orphans' Homes, the Church of Franke, of Mueller, of Bodelschwing and Passavant, has this great Church, this Church of the Reformation, no Home for the crippled orphan child in America, and the answer came back, NO HOME—NO HOME.

About this time we met Rev. Youndt, Superintendent for seventeen years, of Bethany Orphans' Home, Womelsdorf, Pa., of the Reformed Church. I told him my experiences with respect to crippled children. He said, "Brother Raker, don't you know, that the most needy orphan children, the crippled, the blind, the epileptic and sickly, are not admitted into any of our orphanages?" We stated that it looked like it. He answered that it did not only look like it, but it was a fact, that the most needy were not admitted into any of our orphanages. Rev. Youndt wanted the Reformed Church to take crippled orphan children in connection with their Phoebe Deaconess Home in Allentown, Pa. The answer the Reformed Church gave him was: "That it was too expensive, that it could not be supported." Rev. Youndt died and nothing became of it in the Reformed Church. When we advocated the cause of the crippled child in The Lutheran Church, we received the same answer Rev. Youndt received in the Reformed Church—Too expensive—too difficult—impossible. In the beginning there was absolutely no encouragement. The conviction that these helpless children should be assisted became a matter of conscience with us, and conscience is a stubborn thing when it takes hold of an honest man. These crippled children were ever before us. Sometimes we would get awake at night and imagine that we heard them calling. Sometimes amid the thunder storms and pattering rain, we actually thought we heard the distant cry of these helpless, homeless children calling, calling for help. Mrs. Raker and I had no rest until we promised the Lord that we would give ourselves body and soul, for this most scared needy cause. We do not have time to go into details, but simply state that after passing the "Scylla and Charybdis" of "after a while," "next week," "tomorrow," "some more convenient day," where so many noble projects are wrecked, the first crippled orphan child was admitted into the parsonage of Grace Lutheran Mission, 630 St. John Street, Allentown, Pa., on Feb. 21, 1908, absolutely free of cost. This date, as was afterwards observed, was the one hundredth anniversary of the birth of William Loehe, of blessed memory, one of the fathers of Inner Mission Work. The rented parsonage soon became too small, and after much thought and prayer larger quarters were secured. A friend suggested "Good Shepherd" as its name. In the eighteen years of history, the Home has helped over five hundred of the most needy children and fifty-five old people. Nearly all were admitted absolute-



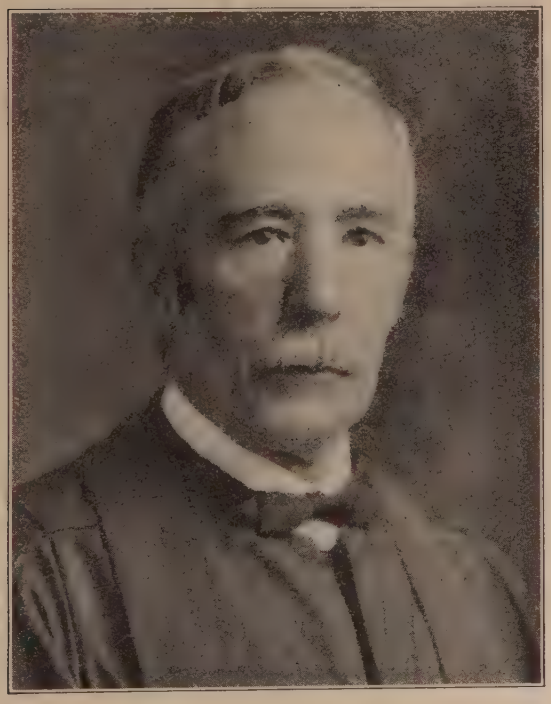
The Good Shepherd Home

ly free of cost or regardless of money, creed, color or nationality. The Home has property worth almost a half million dollars, with $16,000 debt. Wills have been probated amounting to over one hundred thousand dollars, which will some day come to the Home, with $30,000.00 Annuity Bonds and an endowment fund of over $10,000.00, with wonderful promises and prospects for the future.

First Board of Trustees

The Rev. Dr. J. F. Ohl, City Missionary in Philadelphia, Pa., and an authority on Inner Missions, says in his book on "Inner Missions" (page 179): "The Good Shepherd Home for Crippled Orphans, in Allentown, Pa., is the one institution of its kind in The Lutheran Church in America." The Good Shepherd Home was also the first Home in the Lutheran Church in America to receive children under three years of age.

Since this was written a number of Lutheran Institutions for handicapped children have been established in the United States and others have changed their charters so as to admit infants. The Good Samaritan Home at Arthur, N. D., the Bethany Home at Axtel, Neb., the Watertown Home, Wisconsin, and the Martin Luther Home, Sterling, Neb., all taking the most needy, handicapped children. The Wartburg, the largest and wealthiest Lutheran Orphanage in America, has bought an additional farm sixteen miles north of Mt. Vernon, N. Y., and expects to admit all kinds of handicapped children. This spirit of helping the most needy is not only found in the Lutheran Church, but for once is becoming popular. Public sentiment, THE MASTER, has decreed that no organization shall flourish in the sunshine of approval that exists for itself alone. Thus we find that organizations of all descriptions are at least making an attempt to help the handicapped child. We recently saw the report of a college sorority that intends to build a home for crippled children. "Help thy brother's boat across, and, lo, thine own has reached the shore." There is, however, a class among the handicapped children where the Priest and Levite still pass by on the other side. It is the crippled, sickly orphan or destitute child who has no home or place that is conducive to what the child needs, to develop to such a state as to become self-supporting, and do some good in the world. It seems all pass by the most needy, and the Church



John H. Raker, Superintendent

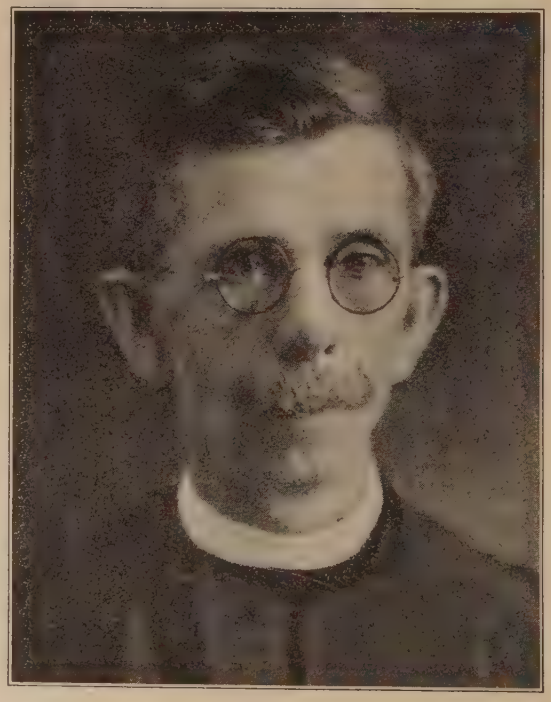
moves away from the children of the poor, where the door of hope has almost been closed, before they saw the light of day. Some of these are almost devoid of spirituality. We admit that this class needs a surrounding that is almost as difficult to secure as can be imagined. Here is an opportunity to show what the Gospel of Jesus can do.

One of the great objects of the Good Shepherd Home is to make the place not seemingly, but actually, so Christ-like, that when people pass by on the trolley, they will feel intuitively like Moses felt when he came to the burning bush, and heard the voice, take off thy shoes from off thy feet, for the ground whereon thou standest is holy ground. We admit that in some cases it seems we have failed utterly, but we are still praying for them, and some one has said, that as long as we prayed for them, we had not utterly failed. One of these crippled boys, who now has a prosperous little business in Southern California, sent word not long ago, that not all he was taught at The Good Shepherd Home was lost. There may be some people in the world who can resist the preaching of the Gospel of Jesus Christ, but there are not many people who can resist the practice of that Gospel, of showing love, kindness and help, in the hour of trouble, in the hour of need.

The two great objections against a Home for crippled children were: First, that it was too expensive and could not and would not be supported. Secondly, That the crippled children would not amount to anything, that it was all time, money and energy wasted. Both of these objections have been answered in the most practical way.

The Good Shepherd Home has been so liberally supported and the prospects for the future are so wonderful, that the financial support is *assured*. By this we do not mean to say that the Home can rest on its laurels. The fact that the Home has enabled children to walk, who were over ten years of age, who had never walked a step in their lives, but crawled on hands and knees, and are now able to walk with crutches and without crutches and cheerfully make an honest living and do some good in the world, *is not sufficient*. The Home must continue to give still greater and more efficient service to the most needy. This and this alone will assure the permanent support of any good work. If crippled children want to succeed they must be taught to realize that they must apply themselves more diligently than others, for they have obstacles to overcome which normal children do not have. We believe that practically every crippled child has some God-given gifts, by which, if properly helped at the right time, will enable them to make an honest living and do some good in the world. The encouragement in this belief is borne out by *actual facts*, in our work, and the deep conviction that this is what the Saviour wants *us to do*, has been the inspiration and the dynamic power in our work.

The Good Shepherd Home children are *not Institutionalized*. They attend the public schools, the Sunday school, the church, the Luther League, the Missionary Societies, the Brotherhood and conventions just like other children in the ward. If you would attend the meetings of the young people you would find the crippled, in turn, leading the meetings just like the other children. This prepares them, as we believe, for actual, practical Church Work or for *Inner Mission Work in the Church.*



Rev. H. E. C. Wahrmann, Secretary

Our crippled children play in The Good Shepherd Home Band and in The Allentown High School Orchestra. When the class of 1926 selected three of its members to debate the Lancaster High School (at Lancaster) they selected one of the crippled boys from the Good Shepherd Home. The annual prize in a vocal contest in the Allentown High School, for the years 1923 and 1924, went to a crippled boy from the Good Shepherd Home. In 1925 one of our girls took the freshman prize essay on a class visit to the "Allen Laundry." When the Humane Society of Lehigh County, Pa., in 1924, gave prizes for the best essays on some humane subject, in the different grades of the Allentown Public Schools, one of our crippled boys from Toledo, Ohio, who had but little or no school advantages, was 15 years old and was only in the fourth grade, wrote an essay on his pony at the Home or "A driver's duty to his Horse," and took the prize essay in a contest between four and five thousand pupils in the fourth grade in the Allentown Public Schools. The Inner Missionary Superintendent of Toledo, Ohio, said in the application to the Home for the boy, "that he had been driven from pillar to post, dragged from one state to another and for the last ten years did not have anything like a normal home."

When the P. O. S. of A., in 1926, gave prizes in the High Schools of Lehigh County, Pa., for the best essays on the subject, "*What Made Our Country Great?*" one of our crippled boys took third prize.

One of our blind boys took a prize of $25.00 at the School for the Blind in Philadelphia. One of our blind girls received special mention for speed and accuracy on the typewriter.

We are convinced and encouraged in the work for the handicapped child, knowing that such Inner Mission Work done in the Lord's name will not be in vain, but to permanently succeed we must draw our inspiration from a higher source.

We could give you some of the most interesting and fascinating facts from the other end of the class. Will do so later, suffice it to say, that some of our children at the other end of the class have surprised us. This is positive proof to us, that we did not do justice to them, for whenever *your boy or girl* does better than you expected, you can be sure that your *ideal* for them was *too low.*

The rented parsonage at 630 St. John Street, Allentown, Pa., where the first crippled orphan child, Viola Hunt, was received, soon became too small. The old Kline Homestead with the beautiful lawn at 6th and St. John streets was purchased from L. H. Yeager for $7,500.00. Possession was taken on April 1, 1909, and a charter was granted to The Good Shepherd Home on Nov. 15 of the same year by Judge Trexler of the Court of Lehigh County, Pa. The property was transfered to the corporation at the purchase price. The Board of Trustees consisted of five members. The Advisory Board consisted of thirty members. The proceedings of the Home are given in Sweet Charity, the official organ of the Home.

The old Kline Homestead, like the parsonage, soon became too small and the Board of Trustees purchased the adjoining property for $3,500.00 in order to make room for Infant Orphans, the first of whom had been received on Oct. 1, 1908. The Cottage for Babies was opened on Aug. 1, 1910. Now larger and better accommodations had to be made for Old People and nurses. The Board of Trustees acquired possession of the property erected for a hotel at 5th and St. John Street for $7,500.00. The first old person received into the Good Shepherd Home was Mrs. Mary Schindel Eisenhart, the well known Church woman, known as "Aunt Mary." The double house between the baby cottage and the old people's building was purchased for $11,500.00. This building is for crippled girls. The laundry-power house building was erected to the rear of the old people's building at a cost of $10,000.00 The two farms consisting of 204½ acres on the Little Lehigh were purchased for $33,000.00 in 1914. The model dormitories for 60 crippled orphan boys was erected in 1922 and 1923 at a cost of $125,000.00. The contract for an additional old people's building, joining the present old people's building, was given at a cost of about $60,000.00.

The Rev. Dr. Wackernagel said the Good Shepherd Home certainly is a necessity and a benefaction.

The Ladies' Auxiliaries and the Centurian Bands have been a great help to the Home.

The Administration building at the corner of 6th and St. John Streets will be the only additional building to be erected in the city. The extension of the work will then be on the farms west of the city limits. The Park proposition, or Good Shepherd Home Boulevard, as we call it, has been developed far enough for the Home to extend its work and the proper classification of its guests. When the Home is completed it will have City, Country and Sea-shore Homes and probably branches in different conferences. The Board of Trustees is self-perpetuating with the exception of one member who is elected by the Lutheran Ministerium of Pennsylvania and Adjacent States. The Good Shepherd Home is the first and only Inner Mission Institution of The Lutheran Church in The Allentown Conference.

Historical Address

on the occasion of the

Fortieth Anniversary of the Women's Missionary Society of the Allentown Conference, 1925

By

REV. C. J. COOPER, D. D.

Thursday, October 15, 1925

In

ST. PETER'S LUTHERAN CHURCH
BETHLEHEM, PA.

Members and Friends of the Women's Missionary Society of the Allentown Conference of the Ministerium of Pennsylvania and Adjacent States:

Assembled as we are, by the Grace of God, to celebrate the 40th anniversary of the existence of your organization, it is proper and right that some notice should be taken of the way you have come.

A full generation has passed since that ever-memorable day when the Lutheran Women of the Lehigh Valley turned out en masse in response to the invitation of the Committee of Allentown, then the Second Conference on Mission Festivals.

Many of those active at that first gathering have passed on. We remember them with sadness and yet with rejoicing for their labors in the Lord and for their great reward. Some few are still with us and we hail them as veterans in the great cause, congratulating them on their loyalty and fidelity, and wishing them the victor's crown at the end of their days.

As one after another fell out of the ranks, others came forward to take their places and enter into their labors. From year to year the membership increased, new blood has been introduced and the work has prospered beyond all expectations. Not unto us, not unto us but unto Thee, O Lord, be all the praise.

An occasion like this is intended to awaken within our hearts, true gratitude, joy and peace; to drink in new inspiration for renewed efforts and greater achievements. The work is never done nor completed. Like the traveller ascending one elevation beholds others looming up before him calling for greater efforts, and inspiring him to new endeavors; so having attained this mountain top, let us not fondly look over the

CHARTER MEMBERS OF THE WOMEN'S MISSIONARY SOCIETY OF THE ALLENTOWN CONFERENCE

path we have come but gird ourselves for the greater tasks that our vantage ground sets before us in the future, until, at last we reach the delectable mountain in the Kingdom of Glory and lay our trophies at the feet of the Master, whom we here learned to know and to serve.

It has been our privilege and pleasure during the summer season to read all the minutes of the Society and of its executive committee for these forty years. Only thus could we realize the immensity of the labors in which the members were engaged and the greatness of their achievements.

The first thing that impressed us as we waded patiently through these minutes was the difficulty the Society encountered in

FINDING ITSELF

Forty years ago they were thrust into an open sea, without light, chart or compass, where they had to adjust their vision and become familiar with their surroundings.

Untutored in the art of parliamentary proceedings, unaccustomed to constitutional provisions, and unfamiliar with any other sphere of woman except that of wife, mother and daughter of the household, they were told to work out their own salvation and they did it with fear and trembling.

The Conference that had called them together had no program prepared for their guidance. When those "higher up" were asked for advice and direction they said that they had consulted the annals of the Lutheran Church and failed to find any precedence for such a movement, and would therefor not be responsible for its direction.

But the Spirit of the Lord was with them and guided them into right channels. It required several Conventions before the leaders were ready to plunge into the waters of organization. It was only in 1888 in St. Michael's Church, Allentown, that the first constitution was read and adopted. Shortly after that many amendments and changes were constantly proposed at successive conventions. Thus the first decade passed before the Society acquired sufficient confidence and stability to take on a steady stride.

THE TERRITORY

The Conference was then, in 1885, known as the Second Conference of the Ministerium and covered the territory now embraced by the Allentown and Wilkes-Barre Conferences. The Lehigh Valley this side of the Blue Mountains was the center of activity, but the hands of the sisters stretched across the mountains to embrace the hands and hearts in the Wyoming and Lackawanna Valleys. Distances in those days seemed great and the facilities of travel not so abundant and convenient as now. A number of congregational societies were organized in the Upper Lehigh Valley and cooperated for years with the parent society.

DEPARTMENTS

Gradually the members realized the necessity of dividing the work into departments, so the Organization and Literature Committees were formed.

Oh, that Organization Committee headed for years by the sainted Mrs. Richards, what a time it had to cultivate the seemingly hard and barren territory! What letters and appeals had to be written, what indifference and even opposition it encountered on the part of pastors and people! It required years of patient and persistent effort to organize even a few local congregational societies. The pastors were not always to be blamed for the slowness of the movements. The congregations had their traditions, they had learned to appreciate a Ladies' Aid Society that would accumulate money by hard work to the advancement and improvement of local congregational objects—but a Women's Missionary Society that would gather funds and send them out of the State and beyond the Atlantic, such a Society was unheard of and detrimental to the local interests. "We need the money at home; why send it away?" "We have heathen at our doors, convert those first before giving to India, etc." Such and other protests were heard on all sides and it has been and is even now difficult to awaken sufficient interest in a group of women in many congregations to take the initiative in this matter.

After years of persistent effort only about one-third of our congregations have an organized Missionary Society. Instead of 35 Societies we should have over 100. Will it take 40 years more of prayer and struggle before we can realize the slogan, "A Women's Missionary Society in Every Congregation?" We hope not. We notice that the frozen surface of water is breaking here and there and that accelerated motion has been acquired in the last decade that will carry forward the work of organization with leaps and bounds until the slogan has been realized.

The Literature Committee. A faithful ally of the organizing committee has been the Literature Committee. It was early realized that prejudice and ignorance were the greatest obstacles to be overcome. Hence, the women set about to secure and to distribute literature. Ploughing, harrowing and sowing the seed was hard work, but life was in that seed and it found some "good ground" where it could spring up and bear precious fruit.

Under the intelligent and persistent efforts of Mrs. Lizzie K. Bauman, wife of Prof. J. A. Bauman, D. D., of Muhlenberg College, for years the chairman of the Literature Committee, the literature began to grow and to bear fruit. At first, in a very modest and hesitating manner our timid women sought to spread the light. The funds for printing and distributing literature were meager and the appreciation of this Department was not very great, but the committee continued its labors and the light began to grow brighter and brighter. Mrs. Bauman is no longer with us. She did much for this society. She prepared the first constitution and served for many years as corresponding secretary. She fostered the Missionary Spirit and was really a pioneer in the Missionary Literature of our Church. Conditions are vastly different today from what they were 40 and even 25 years ago.

Today we can point with pride to the splendid Missionary Literature produced by the women of our Church, vying with the best that is to be found anywhere. Ignorance and prejudice are taking their flight and Light and Life are taking their places.

Wherever we look the barriers are yielding, knowledge and information are doing their beneficent work and green fields and fertile valleys are greeting us instead of the stony and barren ground of years ago.

If the organizing and literature committees will combine their efficient work a little while longer, the desert will blossom like the rose.

MISSIONARY ACTIVITIES

At first the missionary activities of the Society were comparatively few. The presence of Mrs. Schmidt and Mrs. Artman, returned missionaries from India, however, soon directed the attention of our women to the wants and needs in that field. They made plain to our women that they could provide Christmas boxes for the natives in India, containing simple garments, also dolls and toys for the children, and dried fruit for the missionaries. This idea became quite popular among our women and India boxes began to find their way across the seas. These boxes at first quite small began to grow in size and numbers as other parts of the Church became interested in the work, and brought much cheer and happiness to India. Home Mission boxes also were prepared and sent to outlying districts in this country. Congregations in Bethlehem, Easton, Freemansburg and Allentown took turns in packing and shipping the boxes.

With the view of enlisting the women of India in some useful occupation, the lace industry was taken up by women. Thread in large quantities was gathered and sent to India where the natives were set to work it into lace, and the finished product was sold for the benefit of missions, the workers in India being paid a fair remuneration for their labor and time.

Through missionaries, correspondence, and visiting delegates, personal contact was formed between India and our people. Such an object as a live missionary coming from distant lands and people and informing our women as to conditions, wants and needs abroad, kept alive this fire of missions in the hearts and hands of our women and stimulated them to activity.

Soon the objects and causes of the mission field brought other things to the attention of our people such as "The Dove of Peace," the mission boat of the Godavari River, that

had served the cause so well for many years had become feeble and decrepit and needed repairs. This matter of colporteurs, Zenana helpers, a Hospital for India, a medical missionary engaged the attention of the Society.

In all these cases the services of local societies were enlisted and they never failed to respond to the full extent of their ability.

The Home Mission Board finding the Women's Missionary Society a good auxiliary in its work, petitioned the Society not to overlook the great needs of the Home Mission Field. The Society showed its interest and loyalty by aiding Milwaukee, Salt Lake City, the Pacific Coast, and other places of importance nearer home, such as Wyomissing and Gloria Dei, Philadelphia. The institutions, Muhlenberg College, the Theological Seminary, the Orphans' Home, and especially the Good Shepherd Home, knocked at the door of this Society for assistance which was most readily granted in every instance.

OTHER CONFERENCE SOCIETIES

Soon after the women of the Lehigh Valley organized a Conference Mission Society, the women of the Philadelphia, then the First Conference, became interested in the work. Delegates appeared regularly at the conventions of the Second Conference W. M. Society. The women of the First Conference also organized a Women's Missionary Society and became so enthusiastic in the matter that they soon proposed to this Conference Society the founding of a General Council Missionary Society. This proposition was considered premature and this Society made the proposition to the Philadelphia sisters that efforts be made to organize W. M. Societies in the other Conferences of the Ministerium and that as soon as five such Conference Societies were organized, then the attempt be made to organize a Synodical or Ministerium Society.

In 1891 and 1892, the Ministerium reorganized the Conferences on its territory, increasing the number from five to nine, and naming them according to the name of the principal Lutheran centers of those Districts. Consequently the old Second Conference went out of existence and two Conferences were organized in this territory, viz., the Allentown and Wilkes-Barre Conferences.

In a number of the newly organized Conferences such organizations were also effected.

An effort was made to organize a Synodical Society. A meeting was called in Reading to which delegates were elected by this Society, who attended the meeting.

Subsequently, this Society withdrew from the Synodical Society on account of differences in policy.

The Allentown Conference later submitted a set of resolutions, passed by the Conference in reference to the advisability of uniting with the Synodical Society. These resolutions were submitted to the congregational missionary societies for their consideration.

At the 16th Convention of this Society, held in St. John's Church, Easton, March 7, 1901, the roll of the local societies was called, and then the Conference Society decided to unite with the Synodical Society. Even before thus uniting it had co-operated and contributed to the objects of the Synodical Society.

At the request of the Boards of Missions of the General Council, both Home and Foreign, the Society began to co-operate with these Boards, consulted them in new enterprises and dispensed their charities through the regular channels of the church, thus establishing harmony and unity of action.

MISSION BANDS AND LIGHT BRIGADES

Early in the history of this Society, Aunt Mary Eisenhard of blessed memory, plead, labored and prayed to gather the younger children into Mission Bands. In consequence of her efforts a number of such Mission Bands were organized and consecrated women assisted to train them in matters pertaining to missions. Many living today and active in this Society owe their interest in and labors for missions to the Mission Band.

Following the merger in 1918, the systematic organization of the children and youth of the church was taken up by the W. M. Society of the U. L. C. and we now have the Light Brigade forming at present a large and growing army of children and young

people in active relationship with the W. M. S. that will constantly furnish new recruits for the W. M. Society. "A Light Brigade in Every Congregation" is the slogan. May this speedily be realized.

MISSION STUDY AND READING COURSES

In 1909 at the 24th annual convention, the subject of Mission Study Classes and Reading Courses was strongly urged upon the local societies as excellent means to promote and advance the intelligent interest and activity of the Society. The circulation of the Mission Worker was also repeatedly emphasized. Thus we find the matter of Literature and Literary efforts was never lost sight of and this has kept alive the spirit of missions. Without this the organization loses its vision and the work languishes. Constant fuel must be supplied to keep the fires burning and hearts warm and hands active. The Lutheran Woman's Work has met with a warm reception by the members. A publication of great superiority, it should be found in every family in every congregation. When "The Lutheran," our weekly Church paper, engaged in a special campaign to increase the circulation, the assistance of the Women's Missionary Society was enlisted with commendable success. These efforts should be continued until the goal of 50,000 subscribers is reached.

THANK-OFFERING BOXES

There is no heart that has not reason for gratitude for temporal and spiritual blessings received.

Woman realizes more and more from day to day, that she has abundant reason to be thankful in this day and generation for her advancement and elevation. The Thank-offering Box is a handy devise to gather in the offerings from hour to hour. This fund has had a most remarkable growth since it was instituted, and promises to do still greater things as time and opportunity roll on. It is a golden stream that gladdens the heart of giver and receiver.

1917

The World War had a depressing effect upon the missionary cause in this and in other lands. But it also had a most stimulating effect upon our people. As night brings out the stars so this gloom that covered so much of this earth also had the effect to arouse to activity the latent resources of Church and State.

The year the United States was drawn into the war was also the 400th anniversary of the Great Reformation. The cry of distress awakens speedy relief. When the oldest and most successful Missionary Societies of Germany were crippled financially by the effects of this war, the cry went forth "Help or We Perish!" The Women's Missionary Society as well as every other agency of the Church in this country sprang to the rescue and millions of dollars were poured out most freely for the relief of our destitute brethren in the faith. This Chapter of Relief will ever shine as a bright star in the History of the World's War. With the Armistice came also the Great Merger in 1918 uniting the forces of our Church as never before. The Great Women's Missionary Society of the U. L. C. sprang into being, and has been the means of strengthening our U. L. C. in a most wonderful manner in all its wide-flung operations. The Allentown Conference W. M. S. has felt the impact. The reflex influence of the Merger has been felt in every congregation and local society, and greater plans and more efficient operations have resulted.

The talent and ability of our women for work have been brought out in an undreamed of manner. By Organization, Co-ordination and Co-operation, north, south, east and west, from the Atlantic to the Pacific, from the frozen north, to the southern hemisphere, the beneficent work of the Women's Missionary Society has been felt. The impetus thus given will continue and increase as the years go on.

FINANCES

This Society has always carefully husbanded its resources. In the earlier years the income was counted by the hundred but gradually the figures crept up into the thousands and even tens of thousands. Figures are an index showing the healthful condition of the body.

The last report of the W. M. S. of the U. L. C. at Chicago in the fall of 1924, shows that the treasurer handled over one million dollars. Our own Synodical Society this Spring reported over fifty-six thousand dollars received and paid out, of which amount this Allentown Conference Society contributed over $8,500.00. The report of the Treasurer May 1, 1924, showed a total income of $10,298.21. These figures tell the story of the growth and increase of the Society. They do not tell the whole story. The story of the prayers, earnest longings, patient endeavors and the many journeys here and there. The hours spent by day and by night, the disappointments and discouragements overcome, nor do they tell of the joys and pleasures experienced, the larger and broader visions received, the inspiration given, and the hopes and expectations realized. These things are not recorded here, but yonder in the Book of Life.

PRESENT STATUS

The present status of the Society is as follows: Senior Societies, 35; Members, 2169; one Young Women's Society numbering 32 members; 24 Light Brigades with 943 members; 9 Mission Study Classes, Subscribers to the Lutheran Women's Work 1331.

THE PEAK OF ACHIEVEMENT

The Women's Missionary Society of the U. L. C. had pledged to raise $175,000 for the school in Japan. The members of this Conference Society entered wholeheartedly into this project and raised their quota. This will forever be a monument to the courage and devotion of our women.

(*Historical Address Continued on Next Page*)

Augustus Lutheran Church, Trappe, Pa., founded by Muhlenberg, and known as the oldest Lutheran Church in America.
"The church must be planted!"

PIONEERS OF THE LUTHERAN CHURCH IN AMERICA

HENRY MELCHIOR MUHLENBERG
Our Worthy Pioneer

WILLIAM A. PASSAVANT
The Man of Large Vision

These sainted men, even in those early days of the church, foresaw the great importance of spreading the gospel and establishing new churches as fast as possible, and they can truly be called leaders of the great missionary movement of today.

(Historical Address Continued)

PERSONNEL

Gladly would we have made mention in this recital of the many devoted women who during these forty years have taken a leading part in the activities of the Society. But space would not permit me to mention all their names. Permit me, however, to make mention of a few who should not be forgotten.

First of all, let us ever cherish in our hearts and lives the memory of Mrs. Emma Pfatteicher who with a firm hand guided this Society for the first nine years as its President through the rocks and quicksands in its great struggle to pass into smoother waters. The Lutheran Church will ever owe much to her wise experience and well directed efforts at the critical period of the founding of the Women's Missionary Society of the Allentown Conference, the first in the General Council.

Nor dare we overlook the strenuous labors and devoted services of Miss Laura V. Keck, who ably served as President from 1897-1904, and again from 1909-1912, also served as corresponding Secretary for a number of years, was repeatedly elected to high offices in the Synodical Society and was the first President of the W. M. S. of the General Council. We rejoice that she is still with us and active as ever.

Mrs. J. F. Johnston served as President from 1904-1906. She was succeeded by Mrs. Ella Stopp (Guinyon) 1906-1909. Mrs. C. H. Hemsath served as President from 1912-1916, and was succeeded by Mrs. R. C. Pretz, serving faithfully from 1916-1922, during the trying days of the Great World War. Mrs. G. Franklin Gehr came among us a comparative stranger but she soon learned to know and appreciate her sisters in the faith, and her sisters learned to know and appreciate her for her many excellent qualities of heart and mind and entrusted her with the high office of President during the past three years, and under her zeal and devotion, she has led the Society to the glory of its present achievements.

All honor to these faithful and consecrated women whose names will ever shine on the roll of distinguished co-laborers and leaders in the Master's Vineyard. There are many more who rendered most distinguished service in the work of the Society. Time and space forbid me to make mention of them all for the entire membership has done exceedingly well by faithfully carrying on the work for forty years.

LIFE AND MEMORIAL MEMBERSHIP

When this method of perpetuating the memory of loved ones, and of increasing the mission funds came up, this Society through individual efforts and local Societies did much to honor loved ones in their families and congregations and to swell the honor roll of the Society as well as the treasury of the church.

There is always room to add more names to this list and thus help to carry on the good work. Much more might be said in this address, but time will not permit. May the successive annual conventions continue the story and make it all the more interesting and thrilling.

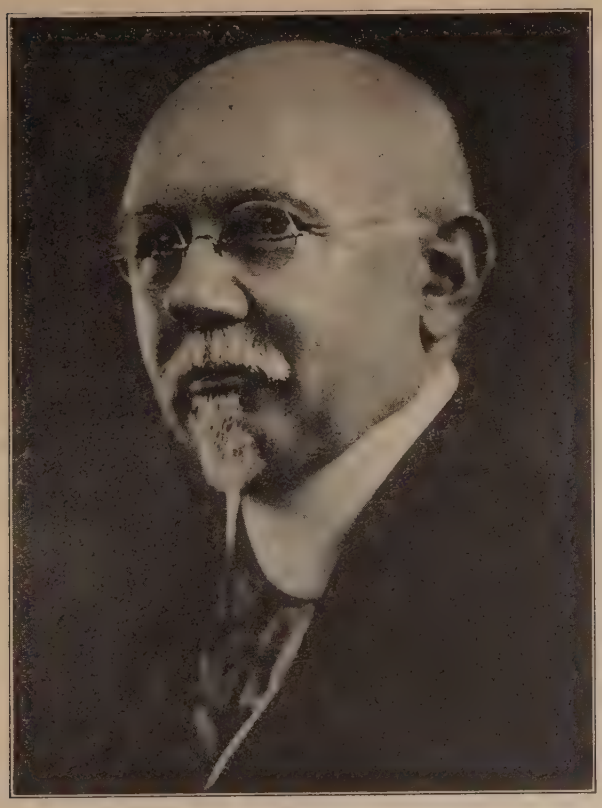
Eternity alone will conclude this great and ever growing movement in the annals of the church on earth. In the Great Consummation may we all be permitted to share in the Eternal Jubilee, ascribing all honor and glory to the Lamb in the midst of the Throne.

Rev. Prof. P. C. Cressman, A.M.

Rev. Prof. E. E. Fischer, D.D.
Lutheran Theological Seminary
Mt. Airy, Philadelphia, Pa.

Muhlenberg College

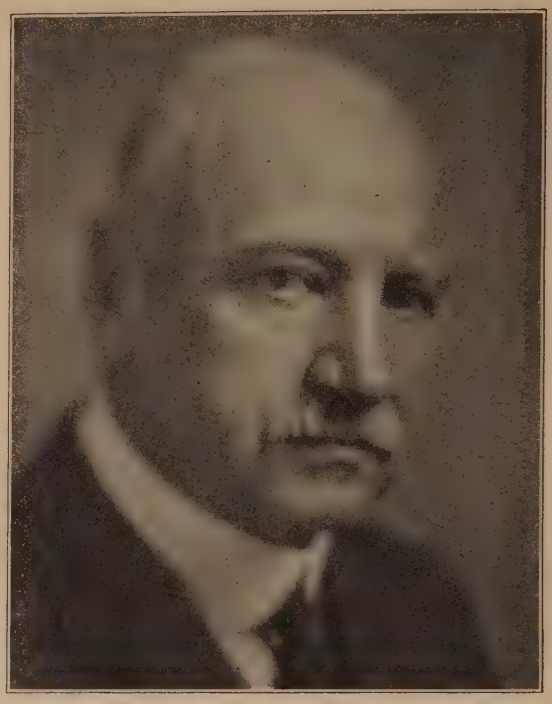
MUHLENBERG COLLEGE was established in 1867 through the Lutheran Ministerium of Pennsylvania. It was the successor to some extent of the Allentown Seminary which had been founded in 1848 by Rev. C. R. Kessler, of the Reformed Church, and of the Allentown Collegiate Institute and Military Academy, which succeeded the Seminary in 1864. The institution was closed in the spring of 1867 and opened in the fall as Muhlenberg College, taking over the old charter with enlarged privileges. The first president, who was called at the time of the establishment of the college, was the Rev. F. A. Muhlenberg, D.D., of Gettysburg, Pa. He associated with himself as the first professors, Rev. E. J. Koons, as vice-president and professor of mathematics, astronomy and physics; Rev. W. R. Hofford, as professor of Latin; Rev. Samuel Phillips, as professor of rhetoric, logic, English literature and political economy; Rev. J. F. Fahs, as professor of history; Rev. H. N. Riis, professor of German; Dr. T. C. Yeater, as professor of chemistry, physiology and botany; Rev. Theodore L. Seip, as principal of the academic department and assistant professor of Greek. The college opened its sessions on the grounds and in the buildings of the former Military Institute at 4th and Walnut Streets, Allentown. There followed the early difficult years of struggle, especially in the year of the panic of 1873, nevertheless, there were gathered $42,000 endowment fund. But this would not have been sufficient had not the Ministerium of Pennsylvania stepped in with helpful aid. Money was collected and confidence in the college was established through Professor Theo. L. Seip, who went about collecting for the college and saved it from distress. On September 11, 1876, Professor F. A. Muhlenberg resigned to accept the Greek Professorship at the University of Pennsylvania. His successor was the Rev. Benjamin Sadtler, D.D., who entered upon his work the first of January, 1877, and remained in office until 1885. He was succeeded by Dr. Theo. L. Seip, who guided the college until his death, in 1904. Under his administration, the work of the college was constantly advanced and its foundation strengthened.



Rev. John A. W. Haas, D.D., LL.D., President

The greatest period of expansion has, however, been from 1900 to 1924. In 1900 there were only ten members on the faculty and a few over one hundred students. The only course given them was the arts course. The first B.S. degree was granted in 1899. The value of the old

property was only $40,000 and the endowment fund about one hundred and sixty. But a forward movement was on the way, and before the death of President Seip the new site beyond the western limits of the city, seventy-two acres in extent, was purchased. Other ground was added to this later through the liberal gift of Mr. Charles Mosser. There was erected an administration building at a cost of $100,000, a power house and chemical laboratory and dormitories. The work in the new college was begun in January, 1905. The value of the property then was $220,000, and the endowment $172,000. In the fall of 1904 the fourth president, Dr. John A. W. Haas, began his work. He is still at the head of the institution, and has been responsible for the growth and prosperity of the institution, for the raising of standards, for the expansion of activities, and for the success of the recent campaign for $1,000,000 for new buildings and endowment. With him there came to college two new and young professors. Professor Reese, who did a great deal for the improvement of the department of chemistry and deserves much credit for his efforts in building up athletics at Muhlenberg, is now teaching in another institution. Professor Horn, who was called to the chair of Greek, has been very active in keeping alive an interest in the classics, for which the college is noted. For several years, in addition to his work as professor of Greek, he has been the assistant to the president and chairman of the committee on admission.



The Late Rev. W. D. C. Keiter, D.D.
Trustee and Secretary for Many Years

Muhlenberg College, 1867-1904, Fourth and Walnut

THE NEW SCIENCE BUILDING

At the present time the faculty consists of the president, who teaches the upper classes in religion and philosophy; of Doctor Ettinger, who is professor of Latin; of Professor Horn, in Greek; Professor Fritsch, in religion; Professor Bailey and Mr. Shankweiler, in biology; Professors Brown and Simpson, and Mr Gillespie in English; Professors Fasig and Vieweg, and Mrs. Kistler, in chemistry; Doctor Wright, in pedagogy and philosophy; Professors Mueller and Swam in history; Professors Barba and Reichard in German; Professor Bowman in economics and sociology; Professor Marks in music; Professor Corbiere in Romance languages; Mr. Deck and Mr. Williams in mathematics; Mr. Allen in physics; Mr. Ritter in physical culture. There has also been a necessary increase in administration. Mr. Bernheim is treasurer; Dr. J. C. Rausch, superintendent of buildings and grounds; Mr. G. F. Afflerbach, secretary of the campaign and graduate manager of athletics; Rev. Benfer, athletic coach. Secretaries in the offices are Miss Florence E. Kohl and Miss Margaret R. Schwartz. Among the older professors, the late Dr. Wackernagel, the "grand old man of Muhlenberg," has been Emeritus Professor. This same retirement was also granted to Dr. Bauman.

To the courses in arts and science there was added a philosophical course, leading to the degree of Ph.B., provided mainly for those students who could enter college with preparation in modern, instead of ancient languages, and did not wish a course which was mainly scientific. The course has been modified since by the addition of the study of business principles, and seems to attract a good number of students. In 1915 extension work was organized under the directorship of Professor Rees. The beginnings were small and discouraging, and the professors performed this extra work for almost nothing but their love for the institution; yet good foundations were laid. In 1917 Dr. Wright, professor of education, became director of the extension school, comprising both the summer session and Saturday work; and under his able administration this school has grown wonderfully in size and importance. The enrollment in the extension school, or school of education as it is now called, is over 1,200. Centers have been established in Hazleton, Mauch Chunk, Coaldale, Lansford, Quakertown and Pennsburg, as well as Allentown. Teachers may thus earn college credits while carrying on their work; and those who have received degrees from Muhlenberg College have reflected credit upon

the institution. The first degree in the extension school was granted in 1917. Although the college is still for men only, women have been admitted to the extension school; and a degree was granted to a woman for the first time in 1920. There were forty-seven graduates from the extension school in 1925.

During the war a number of students left to enlist and nobly performed their service to the nation. A fair number qualified for officers' positions. Most of them returned after the war to finish their course and receive the degree. Then came the period of the S. A. T. C. in 1918, when the college was turned into a military school. Faculty and students did their best under the strange conditions, but the general opinion is that instruction suffered. We were glad when these conditions were at an end. After a short trial of the R. O. T. C. the college returned to its former status, and now there is no more military drill at the institution.

In 1912 the athletic association built a dining hall, or commons, which has since been handed over to the college. The power-house and chemical laboratory have been enlarged, as were also the dormitories. These have again become too small, owing to the great number of students coming to college since the war. The fraternities have recently bought or built houses; they now house and board their members. Thus the pressure on the dormitories was somewhat relieved, but the demand for rooms is still very great.

During the presidency of Dr. Haas the standard has been steadily raised, and the college ranks with the standardizing agencies as an approved institution. The graduates are accepted for graduate work in the universities and for the advanced degrees; they have been generally successful in this work and have reflected credit upon their Alma Mater.

During the year of 1924 a successful campaign was organized and completed for one million dollars. The president deserves great credit for his planning and untiring energy in this work. The work was carried out through the activitiy of Mr. C. H. Dreshman, ably assisted by Mr. G. F. Afflerbach, the field secretary of the college. One hundred thousand dollars was the gift of the general education board; the remainder came from the Lutherans of the Ministerium of Pennsylvania (to whom the college belongs), the people of Allentown, students, alumni, professors and trustees. Never before was so much local interest shown in the institution; the people of Allentown are now whole-heartedly with the college, and have come to regard it as their own in a special way. Half of the sum is to be added to the endowment; the other half is for much needed new buildings. The first to be erected will be the science building, which is now under roof and will be finished in a few months. The foundations for the library building have been laid and construction already begun.

Dormitory for the Students

REV. J. C. RAUCH, D.D.
Secretary of Benevolence and Superintendent of Buildings

PROF. J. D. M. BROWN, LITT.D.

The number of professors at present is 25; the number of students in the college is 407; men in extension school, 250; women in the extension school, 610; in the preparatory school there are 190 students. During the last years over 1,500 students enjoyed the opportunities of instruction afforded by the college. The number of degrees granted in June, 1925, was 97, and eight in the fall of 1925. This may be compared with 1900, when only 18 were graduated. The value of the property as present is one million seven hundred thousand dollars, and the endowment is approaching the nine hundred thousand dollar mark. Out of the campaign pledges there have been collected five hundred and sixty thousand dollars in a year and a half.

The future plans of Muhlenberg College are the intensive development of its present work. There are still to be erected a number of buildings. A gymnasium, a separate auditorium larger than the auditorium in the new science buildings which will hold six hundred people. A dining hall, a church and possibly two other buildings—one for arts and one for sciences. This program also included professors' houses and the remodeling of the campus to fit the new construction. The present power house must also be removed some day to a lower level. It is not improbable that a small pool will be constructed in the meadow belonging to the college. In keeping with this building program there must be constant additions to the endowment. The present high standard will be maintained and the college will keep apace with all educational advancements that can be made.

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The following persons, having paid in advance the sum of Three Dollars ($3.00), are included in the List of Patrons, and their names are printed herewith:

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